

AN

ARABIC-ENGLISH
LEXICON

AN
ARABIC-ENGLISH
LEXICON

BY
EDWARD WILLIAM LANE

IN EIGHT PARTS
PART 1 ا - ث

LIBRAIRIE DU LIBAN

Riad el - Solh Square

BEIRUT - LEBANON

1 9 6 8

كَلِمَةُ النَّاشِرِ

يَشْمَلُ الْكِتَابُ الْأَوَّلُ مِنْ « مَدَرِ الْقَامُوسِ » لِلدَّكْتُورِ ادْوَرْدَ لَيْنِ جَمِيعَ
الْأَلْفَاظِ الْقِيَاسِيَّةِ وَمُسْتَقَاتِهَا وَأَسَالِيبِ اسْتِعْمَالِهَا ، وَيَقَعُ فِي ثَمَانِيَةِ مَجْلَدَاتٍ ؛
وَقَدْ اسْتَعْرِثَ تَالِفُهُ بَنَفًا وَثَلَاثِينَ سَنَةً .

أَمَّا الْكِتَابُ الثَّانِي الَّذِي كَانَ الدَّكْتُورُ لَيْنُ يُزْمِعُ إِصْدَارَهُ ، وَهُوَ يَشْمَلُ
الْأَلْفَاظَ وَالْأَوَابِدَ اللَّغَوِيَّةَ النَّادِرَةَ ، فَقَدْ حَالَتْ وَفَاةُ الْمُؤَلِّفِ عَامَ ١٨٧٦ دُونَ
إِكْمَالِهِ فَلَمْ يَصْدُرْ قَطً .

وَقَدْ قَالَ الدَّكْتُورُ ج.ب. بَادْجَرُ فِي تَعْرِيفِهِ لَهُ بِمُعْجَمِ لَيْنِ : « إِنَّ هَذَا الْعَمَلَ
الرَّائِعَ فِي شُمُولِهِ وَغِنَاهُ ، فِي بَحْثِهِ الْعَمِيقِ وَدِقَّتِهِ ، وَفِي بَسَاطَةِ تَرْتِيبِهِ ، لَيَفُوقُ إِلَى
حَدِّ بَعِيدٍ أَيَّ مُعْجَمٍ كَانَ ، فِي آيَةِ لُغَةٍ فِي الْعَالَمِ . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC-ENGLISH LEXICON
Book I contains all the classical words, their derivatives,
and their usages. It appears in eight separate volumes
and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was
to contain rare words and explanations, was incomplete
at the time of his death in 1876 and therefore never
appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote.
" This marvellous work in its fullness and richness, its
deep research, correctness and simplicity of arrangement
far transcends the Lexicon of any language ever pre-
sented to the world. »

الْقَامُوسُ

AN

ARABIC-ENGLISH
LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES:

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KÁMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE:

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 1.

ث — ا

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1863.

TO
THE MOST NOBLE
ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,
THE ORIGINATOR OF THIS WORK,
AND ITS CONSTANT AND MAIN SUPPORTER,
THE AUTHOR DEDICATES IT,
WITH
PROFOUND RESPECT
AND
GRATITUDE.

P R E F A C E.

IN the year 1842, a most generous offer made to me by the present Duke of Northumberland (then Lord Prudhoe) enabled me to undertake the composition of this work; and to His Grace's princely aid I have ever since been mainly indebted for the means of accomplishing the project thus originated.

The object proposed was not to do in English little more than what Golius and others had already done in Latin, by translating and composing from a few Arabic lexicons of the class of epitomes or abstracts or manuals; but to draw chiefly from the most copious Eastern sources; one of which, comprising in about one seventh part of its contents the whole of the celebrated *Kámoos*, I knew to exist in Cairo. There, also, I had reason to believe that I might find other sources unknown in Europe, and obtain more aid in the prosecution of my design than I could elsewhere; and thither, therefore, I betook myself for this purpose.

On my arrival at Cairo, I first had recourse, for help in making my preparations, to an accomplished Arabic Scholar, the late M. Fulgence Fresnel, with whom, during a former residence in Egypt, I had contracted an intimate friendship. Previously informed by me of my project, he had tested the qualifications of several learned natives for the task of assisting me in collecting, transcribing, and collating, the materials from which my lexicon was to be composed; and he recommended to me, as the person whom he esteemed the most fit, the sheykh Ibráheem (surnamed 'Abd-el-Ghaffár) Ed-Dasookee. To have engaged as my coadjutor a sheykh respected for his character and learning, and to have been disappointed in him, and obliged to dismiss him, might have made him my enemy, and enabled and induced him to baffle my scheme; but my experience led me to believe that a person better qualified for the services that I required of him, than the sheykh Ibráheem Ed-Dasookee, could not have been found by me in Cairo; and I had no occasion to employ any other assistant, except, occasionally, transcribers, under his supervision.

The assistance that I received from my friend M. Fresnel was not limited to the favour mentioned above. With a generosity rarely equalled, he insisted upon transferring to me the most valuable of his Arabic manuscripts, to remain with me during the whole period of the composition of my lexicon, and in case of his death during that period to become my absolute property. Most deeply do I deplore his not having lived to see how greatly those precious manuscripts have contributed to the accuracy and value of my work, and to have them restored to him. They consist of two copies of the *Šiháh* and a copy of the *Kámoos*. One of the copies of the former lexicon is a manuscript of extraordinary excellence: it was finished in the year of the Flight 676 (A.D. 1277); and forms a large quarto-volume. The other copy of the same lexicon is in three volumes: the second volume surpasses in accuracy every other copy of the same work that I have seen, and is enriched with numerous important extracts, in its margins, from the celebrated Annotations of Ibn-Barree and El-Bustee: the first volume is similarly enriched, and little inferior to the second in accuracy: the third is of the ordinary quality. The copy of the *Kámoos*, which is written in a very small and compact hand, and forms a single octavo-volume, I believe to be unique: it contains, in its margins, (with other annotations and with various readings,) copious extracts from the great work which is the main source of my own lexicon; and its text, of which the transcription was finished in the year of the Flight 1120 (A.D. 1708-9), has been carefully collated. These valuable acquisitions I made almost immediately after my arrival at Cairo.

It was indispensable, I believe, to the success of my undertaking, that I should most carefully avoid whatever might draw down disrespect from the 'Ulamà of Cairo, or others of the Muslim inhabitants, either upon myself or upon the sheykh

who was to assist me in procuring the chief materials for the composition of my work. For it was only by his means that I could reasonably hope to obtain the use of manuscripts in the libraries of mosques; that is, by his borrowing those manuscripts as though for his own use: and one of the librarians showed himself to be desirous of urging any pretext in order to refuse the loan of the work that I most needed. I therefore made my place of residence to be as far as I could from the quarters frequented by Franks, and conformed with such of the general usages of the Muslims as did not involve a profession of their religion. But my precautions did not suffice to secure me from every difficulty. Even the Viceroy, Mohammd 'Alee Páshá, though almost an absolute prince, could not enable me to overcome them. Hearing of my project, I know not how, he spontaneously informed me, by his Prime Minister, that he was desirous of showing his respect for my Patron by rendering me any assistance within his power. I replied that his Highness would very greatly aid me by granting me authority to demand the loan of certain manuscripts in the libraries of mosques. But it was feared that the wardens of the mosques would in this case urge the necessity of an order from the Sultán, or abstract considerable portions from those manuscripts and so defeat my plan. I could therefore only endeavour to obtain, according to the usual custom, through the sheykh my assistant, a small portion at a time of each of the required manuscripts: and even this I was unable to do until after the lapse of some weeks. In the mean time, however, I had the good fortune to acquire a large folio-volume, consisting of nearly the whole of the first tenth portion, of a copy of the great work to which I have alluded before as comprising in about one seventh part of its contents the whole of the celebrated Kámoos. This work, entitled "Táj el-'Aroos" (تاج العروس), a compilation from the best and most copious Arabic lexicons, in the form of a running commentary on the Kámoos, with necessary critical and other illustrations, original, and selected from various authors of high repute, fully justified my expectation. I found, from the portion before me, that it would of itself alone suffice to supply the means of composing an Arabic lexicon far more accurate and perspicuous, and incomparably more copious, than any hitherto published in Europe. But I should not have been satisfied with making use of it for such a purpose without being able to refer to several of the most important of the works from which it was compiled.

Of these works, and others particularly deserving of notice, as well as of the Táj el-'Aroos itself, and of the principles of Arabic lexicology, I must now endeavour to give a brief account. In doing this, I shall frequently have occasion to cite the "Muzhir" of Es-Suyoottee, a compilation of the utmost value to students in general, and more especially to lexicographers, of the Arabic language. Its author died in the year of the Flight 911, a date to be borne in mind in perusing my extracts from it. I possess a most excellent copy of it, (written by a learned man, the sheykh Naṣr El-Hooree, with the exception of a portion which, while he was suffering from an attack of ophthalmia, was written for him by one of his disciples,) transcribed from the best that is known to exist in Cairo, (namely, that of Es-Sej'á'ee, in the library of the great mosque El-Azhar,) and enriched with copious marginal notes.

What is called the classical language of Arabia, often termed by the Arabs "the language of Ma'add," and "the language of Muḍar," is a compound of many sister-dialects, very little differing among themselves, which were spoken throughout nearly the whole of the Peninsula before the religion of Mohammd incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes, throughout the whole extent of their territory, had prevented the blending of their dialects into one uniform language; but this effect of disunion was counteracted in a great measure by the institution of the sacred months, in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, which had obtained from time immemorial, and the yearly fair held at 'Okádh, at which the poets of various tribes, during a period of about a century before the birth of Mohammd, or perhaps during a somewhat longer period, contended for the meed of general admiration.*

* Respecting this fair, see some extracts from the first of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme" in Note 18 to the first chapter of my Translation of the Thousand and One Nights.

“Kātūdeh says that the tribe of Kureysh used to cull what was most excellent in the dialects of the Arabs, so that their dialect became the most excellent of all.” (Táj el-'Aroos, in article *عرب*: and the like is said in the 9th Section of the Muzhir.) This assertion, however, is not altogether correct: for many of the children of the tribe of Kureysh, in the time of Moḥammad, were sent into the desert to be there nursed in order to their acquiring the utmost chasteness of speech. Moḥammad himself was sent to be nursed among the tribe of Saʿd Ibn-Bekr Ibn-Ilawázin, descendants of Mudar, but not in the line of Kureysh: and he is said to have urged the facts of his being of Kureysh and having grown up among the tribe of Saad as the grounds of his claim to be the most chaste in speech of the Arabs. It is evident, therefore, that Kureysh, in his time, were less chaste in speech than some other tribes; though the truth of this asserted saying of his rests, I believe, only on the authority of a Saʿdee, who may have forged it in order to raise the reputation of his own tribe for purity of speech. From distant tribes, Kureysh probably borrowed little. The dialect of Ilimyer, confined mainly to El-Yemen, and allied much more to the Ethiopic and the Hebrew than to the language of Ma'add, contributed to this last language little more than a small proportion of words. For our knowledge of it, which is very scanty, we are chiefly indebted to the researches of M. Fresnel, who discovered a surviving idiom of it, spoken chiefly in the district of Mahreh, between Iḥadramowt and 'Omán: hence it has been termed “Mahree;” and from the name of the tribe who speak it, M. Fresnel gave it the appellation of “Ehhkili,” or “Ehkili.” The author of the “Misháḥ” (El-Fciyoomce) says, in article *مهر*, “The language of the people of Mahreh, which is a district of 'Omán, is quick, and scarcely, or not at all, intelligible [to other Arabs], and is of the ancient Ilimyercee.”

The language of Ma'add was characterized by its highest degree of perfection, copiousness, and uniformity, in the time of Moḥammad; but it soon after declined, and at length lost almost all that constituted its superiority over the other branches of the Semitic stock in the states in which these are known to us. It is evident that all the Semitic languages diverged from one form of speech: and the known history of the Arabic is sufficient, I think, to show that the mixture of the several branches of the Shemites, in different degrees, with different foreign races, was the main cause, if not of the divergence, at least of the decay, of their languages, as exemplified by the Biblical Hebrew and Chaldee, and the Christian Syriac. That their divergence also was thus mainly caused, we cannot prove; but that this was the case I do not doubt, judging from the differences in their vocabularies, more especially from the differences of this kind in the Hebrew and Phœnician from the other Semitic languages. The existence of at least one language widely differing from the Semitic very long before the age of Moses is proved by the remains of the ancient Egyptian, from the time of the Pyramids; a language predominantly Semitic in its grammar, but predominantly Non-Semitic in its vocabulary; and evidently a compound of two heterogeneous forms of speech. The opinion, common among the learned of the Arabs, that the Arabic is the offspring of the Syriac, apparently suggested by a comparison of their vocabularies and by false notions of development, is simply absurd, unless by “the Syriac” we understand a lost language very different from that which is known to us by this appellation.* Every language without a written literature tends to decay more than to development by reason of foreign influences; and the history of the Arabic exhibits an instance of decay remarkably rapid, and extraordinary in degree. An immediate consequence of the foreign conquests achieved by the Arabs under Moḥammad's first four successors was an extensive corruption of their language: for the nations that they subdued were naturally obliged to adopt in a great measure the speech of the conquerors, a speech which few persons have ever acquired in such a degree as to be secure from the commission of frequent errors in grammar without learning it from infancy. These nations, therefore, and the Arabs dwelling among them, concurred in forming a simplified dialect, chiefly by neglecting to observe those inflections and grammatical rules which constitute the greatest difficulty of the classical Arabic: in the latter half of the first century of the Flight, this simplified dialect became generally spoken in the foreign towns and villages inhabited by the Arabs; and it gradually became the general language throughout the deserts, as well as the towns and villages, of Arabia itself. That such a change took place, in the language of the Arabs inhabiting foreign towns and villages, at this period, is shown by several anecdotes interspersed in Arabic works, and amply confirmed in

* Many among the Jews, the Syrians, and the Fathers of the Christian Church, held that the Aramaic or the Syriac was the language of Adam.

the older Arabic lexicons and other lexicological works by instances of the necessity of appeals to contemporary Arabs of the desert, respecting points of grammar, by learned men whose parents lived in the first century of the Flight. The celebrated lexicologist El-Aṣma'ee, who was born in the year of the Flight 123, and lived to the age of 92 or 93, was not a sound grammarian. (See De Sacy's "Anthol. Gr. Ar." p. 49 of the Arabic text.) And even Seebaweyh, who was contemporary, during the whole of his comparatively short life, with El-Aṣma'ee, appears to have erred in grammar. (See p. 133 of the present work.) Ibn-Seedeḥ says, in the "Moḥkam," in art. سِرَط, (voce سِرَاط) that El-Aṣma'ee was not a grammarian: and in art. شَرِب, (voce شُرُوب, as pl. of شَارِب,) he remarks that Ibn-El-Aṣrābee (who calls شَرِب pl. of شُرُوب) was ignorant of grammar. In short, not a single instance is known of any one's having acquired a perfect knowledge of the grammar of the classical Arabic otherwise than by being brought up among Arabs who retained that language uncorrupted. The Khaleefeh El-Weleed (who reigned near the close of the first century of the Flight), the son of 'Abd-El-Melik, spoke so corrupt a dialect that he often could not make himself understood by the Arabs of the desert. A ridiculous instance of the mistakes occasioned by his use of the simplified language which is now current is related by Abu-l-Fidā. The rapid progress of the corruption of the language among the learned is the more remarkable when it is considered that many of these, in the first and second centuries of the Flight, were very long-lived: for in a list of the most celebrated Arabic lexicologists and grammarians, in the 48th Section of the Muzhir, the first five whose lengths of life are defined attained the following ages: 92, 74, 93, 96 or 97 or 98 or 99, and 92 or 93: the first of these (Yoonus) was born in the year 90 of the Flight; and the last, in the year 123; this being El-Aṣma'ee. This series of five is broken only by one, whose length of life is not known. In some few spots, the language of Ma'add long lingered; and it may perhaps even survive to the present day; as appears from the following curious statement in the Kāmoos (article عَمَد): "'Akād is a certain mountain, near Zebeed, [a well-known city in the western seaboard of El-Yemen,] the inhabitants of which retain the chaste language:" to which is added in the Tájj el-'Aroos, that they retain this language "to the present time [the middle of the eighteenth century]: and the stranger remains not with them more than three nights, [the period prescribed by the law for the entertainment of a stranger,] by reason of [their] fear for [the corruption of] their language." But instances of the corruption of the classical Arabic are related (in the 44th Section of the Muzhir) as having occurred even in the life-time of Moḥammad.

Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical languages. For the former language was that of the Kūr-án and of the Traditions of Moḥammad, the sources of their religious, moral, civil, criminal, and political code: and they possessed, in that language, preserved by oral tradition,—for the art of writing, in Arabia, had been almost exclusively confined to Christians and Jews,—a large collection of poetry, consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs, and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken. In the aggregate of these works, with all the strictness that is observed in legal proceedings, as will presently be shown, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language; the result being a collection of such authority, such exactness, and such copiousness, as we do not find to have been approached in the case of any other language after its corruption or decay.

The classical language they called, by reason of its incomparable excellence, "el-loghah," or "the language:" and the line between this and the post-classical was easily drawn, on account of the almost sudden commencement, and rapid progress, of the corruption. It was decided by common consent, that no poet, nor any other person, should be taken as an absolute and unquestionable authority with respect to the words or their significations, the grammar, or the prosody, of the classical language, unless he were one who had died before the promulgation of El-Islám, or who had lived partly before and partly after that event; or, as they term it, unless he were a "Jáhilec" or a "Mukhadram," or (as some pronounce it) "Mukhadrim,"

or "Muḥāḍram," or "Muḥāḍrim." A poet of the class next after the Mukḥāḍrams is termed an "Islāmee:" and as the corruption of the language had become considerable in his time, even among those who aimed at chasteness of speech, he is not cited as an authority absolutely and unquestionably like the two preceding classes. A poet of the next class, which is the last, is termed a "Muwelled:" he is absolutely post-classical; and is cited as an unquestionable authority with respect only to the rhetorical sciences. The commencement of the period of the Muwelleds is not distinctly stated: but it must have preceded the middle of the second century of the Flight; for the classical age may be correctly defined as having nearly ended with the first century, when very few persons born before the establishment of El-Islām through Arabia were living. Thus the best of the Islāmee poets may be regarded, and are generally regarded, as holding classical rank, though not as being absolute authorities with respect to the words and the significations, the grammar, and the prosody, of the classical language. The highest of all authorities, however, on such points, prosody of course excepted, is held by the Arabs to be the Kur-án. The Traditions of Moḥammad are also generally held to be absolute authorities with respect to everything relating to the prose of the classical language; but they are excluded by some from the class of absolute authorities, because traditions may be corrupted in language, and interpolated, and even forged. Women are often cited as authorities of equal rank with men: and in like manner, slaves reared among the Arabs of classical times are cited as authorities equally with such Arabs. (See the word *شاهد* in the present work; and see also *مؤتد* and *إسلامي* and *مختصر* and *جاملي*.)

The poetry of the Jáhilees and Mukḥāḍrams consists, first, of *odes* (termed *قصائد*, plural of *قصيدة*), which were regarded as complete poems, and which were all designed to be chanted or sung: secondly, of shorter compositions, termed *pieces* (*قطع*, plural of *قطعة*); many of which were also designed to be chanted or sung: and thirdly, of *couplets*, or *single verses*. In the first of these classes are usually included all poems of more than fifteen verses: but few odes consist of much less than fifty verses or much more than a hundred. Of such poems, none has been transmitted, and none is believed to have existed, of an age more than a few generations (probably not more than three or four or five) anterior to that of Moḥammad. It is said in the 49th Section of the Muzhir, on the authority of Moḥammad Ibn-Selām El-Jumaḥee, that "the pristine Arabs had no poetry except the few verses which a man would utter in his need: and odes (*ḳaseedehs*) were composed, and poetry made long, only [for the first time] in the age of 'Abd-El-Muttalib [Moḥammad's grandfather], or Hāshim Ibn-'Abd-Menáf [his great-grandfather]." And shortly after, in the same Section of that work, it is said, on the same authority, that "the first who composed poems of this kind was El-Muhelhil Ibn-Rabee'ah Et-Teghlibee, on the subject of the slaughter of his brother Kuleyb:" "he was maternal uncle of Imra-el-Ḳeys* Ibn-Hojr El-Kindee." "Or, according to 'Omar Ibn-Shebbeh, each tribe claimed priority for its own poet; and not merely as the author of two or three verses, for such they called not a poem: the Yemānees claimed for Imra-el-Ḳeys; and Benoo-Asad, for 'Abeed Ibn-El-Abraş; and Teghlib, for [El-] Muhelhil; and Bekr, for 'Amr Ibn-Ḳamee-ah and El-Muraḳkish El-Akbar; and Iyád, for Aboo-Du-ád: and some assert that El-Afwah El-Azdee was older than these, and was the first who composed *ḳaseedehs*: but these for whom priority in poetry was claimed were nearly contemporary; the oldest of them probably not preceding the Flight by a hundred years, or thereabout. Thaalab says, in his 'Amálee, El-Aşma'ee says that the first of the poets of whom is related a poem extending to thirty verses is [El-] Muhelhil: then, Dhu-eyb Ibn-Kaāb Ibn-'Amr Ibn-Temeem Ibn-Ḍamreh, a man of Benoo-Kináneh; and El-Aḍbaṭ Ibn-Ḳureya: and he says, Between these and El-Islām was four hundred years: and Imra-el-Ḳeys was long after these." But this is inconsistent with the assertion of Ibn-Selām mentioned above, made also by En-Nāwawee in his "Tahdheeb el-Asmā," p. 163, that El-Muhelhil was maternal uncle of Imra-el-Ḳeys: and as the majority refer El-Muhelhil to a period of about a century before the Flight, we have a double reason for holding this period (not that of four hundred years) to be the more probably

* This name is generally pronounced thus, or "Imr-el-Ḳeys," by the learned among the Arabs in the present day; for most of them regard it as pedantic to pronounce proper names in the classical manner. The classical pronunciation is "Imraü-l-Ḳeys" and "Imruü-l-Ḳeys" and Imru-l-

Ḳeys;" in the last instance without hemzeh, because (as is said in the Tahdheeb and the Táj el-'Aroos on the authority of El-Kisá-ee and El-Farrā) this letter is often dropped.

correct. According to Ibn-Kuteybeh, the time of Imra-el-Keys was forty years before that of Moḥammad ; as is stated in the Calcutta edition of the Mo'allakāt. M. Fresnel contends that the honour commonly ascribed to El-Muhellil is due to Zuheyr Ibn-Jenāb El-Kelbee, of whose poetry at least seventy-nine verses have been preserved, fragments of different poems, including a piece of fifteen verses, of which the first hemistich of the first verse rhymes with the second hemistich, according to rule. But this Zuheyr, during a portion of his life, is related to have been contemporary with El-Muhellil. In a fragment ascribed to him, he represents himself (if the fragment be genuine) to have lived two hundred years : and one tradition assigns to him a life of two hundred and fifty years ; another, four hundred years ; and another, four hundred and fifty years !*—Upon the whole, then, it seems that we may with probability refer the first *ḳaṣcedeh* to a period within a century and a half, at the utmost, before the Flight.

Moḥammad said, on being asked, "Who is the best of the poets?" "Imra-el-Keys will be the leader of the poets to Hell." And in the general estimation of the Arabs, he is the most excellent of all their poets. His Mo'allakāh is most especially admired by them. Of the pagan and unbelieving poets who flourished before and during the time of Moḥammad, El-Beyḍāwee sarcastically remarks (on chap. xxvi. verses 224 and 225 of the *Ḳur-ān*, in which, and in the verse that next follows, they are censured as seducers, bewildered by amorous desire, and vain boasters,) "Most of their themes are unreal fancies, and their words chiefly relate to the description of the charms of women under covert, and amorous dalliance, and false arrogations or professions, and the rending of reputations, and the impugning of the legitimacy of parentages, and false threatening, and vain boasting, and the praise of such as do not deserve it, with extravagance therein." The like is also said in the *Keshshūf*, (on the same passage of the *Ḳur-ān*,) and in too large a degree we must admit it to be just ; but it is very far from being unexceptionable. The classical poetry is predominantly objective, sensuous, and passionate ; with little imagination, or fancy, except in relation to phantoms, or spectres, and to jinn, or genii, and other fabulous beings ; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Bedawees, aimed chiefly at mere elegancies of diction, and plays upon words. Generally speaking, in the classical poetry, the descriptions of nature, of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable. And very curious and interesting, as will be shown by many citations in the present work, are its frequent notices (mostly by early Muslim poets) of the superstitions that characterized, in the pagan times, the religion most generally prevailing throughout Arabia ; in which, with the belief in a Supreme Deity, with strange notions of a future state, and with angelolatry, astrolatry, and idolatry, was combined the lowest kind of fetishism, chiefly the worship of rocks and stones and trees, probably learned from Negroes, of whom the Arabs have always had great numbers as slaves, and with whom they have largely intermixed. Sententious language consisting of parallel clauses, like that of the so-called "poetical books" of the Bible, was probably often employed by the Arabs of every age. It seems to be almost natural to their race when excited to eloquence. But the addition of rhyme in this style of language appears to have become common in the later times. Moḥammad Ibn-Eṭ-Ṭeiyib El-Fāsee says (in article *خطب* of his Annotations on the *Ḳāmoos*) that the oration termed *خُطْبَة*, in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose. The remains of classical prose are often used as authorities ; but being more liable to corruption, they are regarded as less worthy of reliance than the poetry.†

* See the first and second and third of M. Fresnel's "Lettres sur l'Histoire des Arabes avant l'Islamisme:" the second and third in the "Journal Asiatique," 3rd Series, vols. 3 and 5.

† Those who desire to pursue the study of the history of the classical Arabic beyond the limits to which I have here confined my remarks, together with that of its sister-languages, will find much learned and valuable information in M. Renan's "Histoire Générale et Système Comparé des Langues Sémitiques;" though his scepticism in relation to

questions merely philological (as well as to sacred matters) is often, in my opinion, ill-grounded and unreasonable. I must particularly remark upon his erroneous assertion that the poems of the age anterior to El-Islām make no allusion to the ancient religions of Arabia, and hence appear to have been expurgated by Muslims, so as to efface all traces of paganism. Many of such allusions, by pagan poets, might be adduced from lexicons, grammars, and scholia ; and some examples of them will be found in the present work, in articles *دور* and *عز* and *مور* &c.; the

Such are the principal original sources from which the Arabic lexicons and lexicological works have been derived. Another source consisted of phrases and single words transmitted from the Arabs of classical times, or from those later Arabs of the desert who were believed (though they were not regarded as unquestionable authorities) to have retained the pure language of their ancestors. The earlier of these are often called, by the lexicologists, *العَرَبُ الْعَارِيَّةُ*; as in the 1st Section of the *Muzhir*, where it is said that the transmission (*التَّغْلُ*) should be "from such as *العرب العارية*, like [the descendants of] *Kahtān* and *Ma'add* and *'Adnān*; not from those after them; after the corruption of their language, and the varying of the *Muwelleds*." *El-Jowharee*, as will presently be seen, applies the appellation *العرب العارية* even to desert-Arabs of his own time; but in doing so, he deviates from the general usage of the lexicologists. As is said in the 6th Section of the *Muzhir*, the transmitter must be a trustworthy person; but may be a woman, and may be a slave, as we have before stated. The degrees of credit to which the phrases and words thus transmitted are entitled are distinguished by ranging them in the following classes: 1st, (as is stated in the 3rd Section of the *Muzhir*), the term *مُتَوَاتِرٌ* is applied to that which has been transmitted by such a number of persons as cannot be supposed to have agreed to a falsehood: 2ndly, *أَحَادٌ* (plural of *أَحَدٌ*), to what have been transmitted by some of the lexicologists, but are wanting in that which is required to justify the application, thereto, of the former term; and what is thus transmitted is also termed *مَظْنُونٌ*: 3rdly, (as is said in the 5th Section,) *أَفْرَادٌ* (plural of *فَرْدٌ*), to what have been transmitted by only one of the lexicologists; and what is thus transmitted, if the transmitter is a person of exactness, as *Aboo-Zeyd* and *El-Khaleel* and others, is admitted: 4thly, (as is said in the 15th Section,) *مَقَارِيدُ* (plural of *مَقْرُودٌ*), to words known to be spoken only by one Arab. It was only when all other sources failed to supply what was wanted, that recourse was had, by the writers of lexicons and lexicological works, to contemporary Arabs of the desert; and I do not find that much reliance was often placed upon these after the end of the third century of the Flight. *El-Jowharee*, who died near the close of the next century, states, in the short preface to his "*Shihāli*," that what he had collected in *El-'Irāk* for his lexicon he "rehearsed by lip to [those whom he terms] *العَرَبُ الْعَارِيَّةُ* in their abodes in the desert (*الْبَادِيَّةُ*):" but this he seems to have done rather to satisfy any doubts that he may have had, and to obtain illustrations, than with the view of taking such persons as authorities for words or phrases or significations. It is related of *Aboo-Zeyd*, in the 7th Section of the *Muzhir*, that he said, "I do not say 'the Arabs say' unless I have heard it from these: *Bekr Ibn-Hawāzin* and *Benoo-Kilāb* and *Benoo-Hilāl*; or from [the people of] the higher portion of the lower region, or [of] the lower of the higher:"* and that *Yoonus* used the expression "the Trustworthy (*الْبَيِّنَةُ*) told me from the Arabs;" that being asked, "Who is the Trustworthy?" he answered, "*Aboo-Zeyd*;" and being asked, "And wherefore dost thou not name him?" he answered, "He is a tribe, so I do not name him."†

Most of the contents of the best Arabic lexicons was committed to writing, or to the memories of students, in the latter half of the second century of the Flight, or in the former half of the next century. Among the most celebrated lexicological

first of these from the *Mo'allakah* of *Imra-el-Kays*. It would have been strange, indeed, if this had not been the case: for, except the *Qur-ān*, nothing was so highly prized by the lexicologists as the pagan poetry: every fragment of it was most valuable in their estimation, and most carefully sought after and preserved; and the intentional corruption of it they regarded as almost a crime.

* "*Aboo-'Amr* said, 'The most chaste in speech, of men, are the higher [in respect of territory] of [the tribe of] *Temeem*, and the lower of [the tribe of] *Kays*:' and *Aboo-Zeyd* said, 'The most chaste in speech, of men, are [the people of] the lower portion of the higher region, and the higher of the lower,' meaning the rear of [the tribe of] *Hawāzin*; the people of the higher region being the people of *El-Medeeneh*, and those around it, and those next it, and those near it, whose dialect he held to be not the same as that [of *Hawāzin*].'" (*Muzhir*, 49th Section.) According to the *Kāmoos*, the higher region (*الْعَالِيَّةُ*) is "what is above *Nejd*, to the

land of *Tihāme*, to the part behind *Mekkeh*; and certain towns, or villages, outside *El-Medeeneh*."

† The exclusion of post-classical words and significations in the best Arabic lexicons, or their specification as such when they occur therein, is of very great importance to us in the use that we are often obliged to make of those lexicons in interpreting the Hebrew Scriptures. Thus the triumph of *El-Islām*, by occasioning the corruption of the Arabic language and the composition of such lexicons, has rendered us a most signal service. I have seldom noticed correspondences between the Arabic on the one side and the Hebrew and other Semitic languages on the other, because, though these are often illustrated by means of the incomparable copiousness of the Arabic, the Arabic is rarely illustrated by them, and because we have no such authorities for the interpretation of those languages as we have for the interpretation of the Arabic.

works, general and special, of this period, are the "Eyn," commonly ascribed to El-Khaleel, who died in the year of the Flight 160 or 170 or 175 (aged 74); the "Nawádir" of El-Kisá-ec, who died in 182 or 183 or 189 or 192; the "Jeem" and the "Nawádir" and the work entitled "El-Ghareeb el-Muṣannaf" of Aboo-'Amr Esh-Sheybánee, who died in 205 or 206 or 213 (aged 110 or 111 or 118); the "Nawádir" and the "Loghát" of El-Farrà, who died in 207 (aged 67); the "Loghát" of Aboo-'Obeydeh, who died in 208 or 209 or 210 or 211 (aged 96 or 97 or 98 or 99); the "Nawádir" and the "Loghát" of Aboo-Zeyd, who died in 214 or 215 or 216 (aged 93); the "Ajnás" of El-Aṣina'ec, who died in 215 or 216 (aged 92 or 93); the work entitled "El-Ghareeb el-Muṣannaf" of Aboo-'Obeyd, who died in 223 or 224 or 230 (aged 67); and the "Nawádir" of Ibn-El-Aḡábee, who died in 231 or 233 (aged 81 or 83): all mentioned near the close of the 1st Section of the Muzhir. From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from Arabs of the desert, were composed all the best lexicons, and commentaries on the classical poets &c. The most authoritative of such works are the lexicons; and the most authoritative of these are, of course, generally speaking, the later, because every succeeding lexicographer profited by the critical research of his predecessors, and thus avoided or corrected errors committed by earlier authors. The commentaries on the poets and on the Traditions have contributed largely to the lexicons. They often present explanations that have been disallowed or questioned by eminent lexicographers; and therefore their statements, when unconfirmed by other authorities, must be received with caution: but in many cases their explanations are unquestionably accurate, and they afford valuable aid by giving examples of words and phrases of doubtful meanings. The danger of relying upon a single early authority, however high that authority may be, in any matter of Arabic lexicology, will be shown by innumerable instances in the present work. I here speak of errors of judgment. In addition to these, we have mistranscriptions. A word once mistranscribed is repeated in copy after copy; and at length, from its having been found in several copies, is confidently regarded as correct.* The value of the larger and later and more esteemed lexicons cannot, therefore, be too highly rated.

The first of the general lexicons is that which is commonly ascribed to El-Khaleel, entitled the "Eyn" (كِتَابُ الْعَيْنِ); and this has served in a great measure as the basis of many others. In it the words are mentioned according to their radical letters, as in all the best lexicons; but the letters are arranged, with the exception of ت and ي, which are classed with و for obvious reasons, nearly in the order of their places of utterance, as follows; commencing with ع (whence the title):

ع ح ه خ غ ق ك ج ش ض ص س ز ط ذ ث ر ل ن ف ب م و ا ي

Under each of these letters, in the foregoing order, except the last three which are necessarily classed together, are mentioned all the words of which the roots contain that letter without any letter of those preceding it in this arrangement: first, the biliteral-radical words: then, the trilateral-radical; of which are placed first the sound; secondly the unsound in one letter; and thirdly the unsound in two letters: next, the quadrilateral-radical: and lastly, the quinqueliteral-radical. Thus, under the letter ع are mentioned all the words of which the roots contain that letter: under ح, all the words of which the roots contain that letter without ع: under ه, all of which the roots contain that letter without ع or ح: and so on. For instance, in the section of the letter ل, we find, in the first division, first, نل; then, فل and فل; and so on: and in the second division, first, نل

* For instance, M. Fresnel quoted (in the second of his "Lettres sur l'Histoire des Arabes avant l'Islamisme," in the "Journal Asiatique," 3rd Series, vol. iii. pp. 330 et seq.) an extract from the "Kitáb el-Aḡhānee," as containing, in the phrases ما حملت واحدا منهن تصعا ولا ولدته تينا, two words supposed by him, and by his and my learned friend the sheikh Moḥammad 'Eiyál Et-Taṭáwee, (see pp. 324 et seq. of that letter,) to be wanting in all the Arabic dictionaries. One of these words is written تصعا, as above, in one of M. Fresnel's copies of the "Kitáb el-Aḡhānee," three in number; in another copy, تضا; and in the third copy, قضا: the other is in all the copies تينا, as above: and they are

explained in that work, on the authority of Abu-l-Yaqḥán El-Joṣfee, as meaning ان تخرج رجلاه قبل راسه and في دبر الظهر وقبل الحيز. The former word is correctly تَضَعَا or تَضَعَا, both infinitive nouns of وَضَعْتُ. The other word is a mistranscription for يَتَنَا. My lamented friend M. Fresnel was always glad to receive and admit a correction of any of his own rare mistakes; and in his "Fourth Letter" he announced that the sheikh Moḥammad had afterwards rectified these two errors.

• كَفَى الْمَرْءُ نَبَلًا أَنْ تُعَدَّ مَعَايِبُهُ •

and نلن; then, بن and نل; and so on: all the combinations of the same radical letters being arranged consecutively; and the same order of letters being observed in all cases. Respecting the question of its authorship, which is involved in much uncertainty, I have gathered from the 1st Section of the Muzhir what here follows. Es-Sceráfce says that El-Khaleel composed the first part of the 'Eyn. But most men deny [absolutely] its being his composition. Some say that it is by Leyth [or El-Leyth] Ibn-Naṣr Ibn-Seiyár El-Khurásánee. El-Azheree says that El-Leyth composed it, and ascribed it to El-Khaleel in order that it might become in much request. Some say that El-Khaleel composed the portion from the beginning to the end of the letter ع, and El-Leyth completed it; and therefore it is that the first part does not resemble the rest. Ibn-El-Moatezz relates, on the authority of the "Moajam el-Udabà" of Yáḳoot El-Hamawee, that El-Khaleel made himself solely and peculiarly an associate of El-Leyth; and when he composed the 'Eyn, assigned it to him: that El-Leyth held it in very great estimation, and gave him a hundred thousand [dirhems]; and committed the half of it to memory:* but it happened that he purchased a highly-prized female slave, who, becoming jealous of the daughter of his paternal uncle [i. e. of his wife], and desiring to enrage him, which she could not do with respect to money as he would not care for her doing this, burned that book: and as no one else possessed a copy of it, and El-Khaleel had then died, El-Leyth dictated the half that he retained in his memory, and employed persons to complete it uniformly with that half: and they made this composition which is in the hands of men. To account for the mistakes occurring in the 'Eyn, Thaḳalab says, "El-Khaleel sketched it out, but did not fill it up; and had he filled it up, he had spared nothing in it; for El-Khaleel was a man of whom the like has not been seen: certain learned men filled it up, on whose authority nothing has been related." It is also said that El-Khaleel composed, of this book, only the section of the letter ع, and his companion El-Leyth composed the rest, and named himself "El-Khaleel" [i. e. "the friend"]; and that when he says, in the book, "El-Khaleel Ibn-Aḥmad says," it is El-Khaleel; and when he says, absolutely, "El-Khaleel says," he speaks of himself: and that every flaw in the book is from him; not from El-Khaleel. En-Nawawee says that [according to some of the learned] the 'Eyn ascribed to El-Khaleel is only what El-Leyth collected from El-Khaleel.† The mistakes in the 'Eyn are numerous; and there are many interpolations in copies thereof. Several authors have applied themselves to point out and correct these faults: some, in works specially devoted to this object: some, in abridgments of the 'Eyn or in other lexicons. But in general the mistakes are confined to matters of inflection and derivation; not extending to the insertion of false or unknown words: and such mistakes are of light account.‡

The following notices of other celebrated lexicons, composed after the 'Eyn, so far as to include the Kámoos, I borrow chiefly from the same section of the Muzhir; distinguishing my own additions by enclosing them within square brackets.

Among the celebrated lexicons composed after the model of the 'Eyn, is the "Jemharah" of Ibn-Dureyd, [who is said to have died in the year of the Flight 321, and to have lived 93 years.] Some say that it is one of the best of lexicons; and it has been taken as an authority by Aboo-'Alee El-Fárisee and Aboo-'Alee El-Kálee and Es-Sceráfce and other eminent authors. Ibn-Jinneo disparages it for faults similar to those of the 'Eyn: and Niftawcyh, whom Ibn-Dureyd had satirized, pronounced it to be untrustworthy; but without justice.

* Many of the Arabs have been remarkable for a tenacity of memory almost miraculous. Several of them are related to have composed and dictated from memory large works, including even lexicons. At school, they generally learn the whole of the Ḳur-án by heart, aided to do so by its being composed in rhyming prose: and many students, among them, when unable to purchase works necessary to them, borrow such works, a portion at a time, from the libraries of the mosques, and commit their entire contents to memory. Hence, in numerous instances, the variations in copies of the same Arabic work; copies being often written from the dictation of persons who have learned a work by heart.

† En-Nawawee also says, (see the printed edition of his Biographical Bk. I.

Dictionary, page 231,) that, according to some of the learned, "much of what El-Azheree has transcribed in the Tahdheeb el-Loghah from the 'Eyn is of the mistakes of Leyth:" but this is inconsistent with the estimation in which the Tahdheeb is held by lexicographers of the highest repute. El-Azheree often points out what he terms mistakes of El-Leyth, and corrects them.

‡ In the present work, whatever is given as on the authority of El-Leyth is from the 'Eyn; I believe, through the medium of the Tahdheeb of El-Azheree, except, perhaps, in a very few instances: and from the 'Eyn also is generally derived (probably in almost every instance) what is given as on the authority of El-Khaleel.

The "Tahdheeb" of El-Azheree, [who was born in the year of the Flight 282, and died in the year 370 or 371. This is a very excellent lexicon, and one from which I have largely drawn, immediately and through the medium of the Lisán el-'Arab and of the Táj-el-'Aroos. Its arrangement is the same as that of the 'Eyn, which it calls "the book of El-Leyth," and from which its contents are in a great measure derived. I possess a large portion of this work in a volume of the "Tahdheeb et-Tahdheeb;" and a small portion, consisting of 193 pages, of a copy in large 8vo., corresponding to a part of the former.]

The "Moheet" of the Šāhib Ibn-'Abbád. [Ibn-Khillikán* states that he was born in the year of the Flight 326, and died in 385: and describes this work as "in seven volumes; arranged in the order of the letters of the alphabet; copious in words, but having few confirmatory examples:" thus resembling the Kámoos. Much has been drawn from it in my own lexicon.]

The "Mujmal" of Ibn-Fáris, [who died in the year of the Flight 390 or 395.] He restricted himself, in his lexicon, to the mention of genuine words; excluding the unfamiliar and ignored; on the authority of oral tradition, and from books of good repute; aiming, as he says, at abridgment and conciseness. [His work is highly esteemed. The arrangement is that of the usual order of the letters of the alphabet.]

The "Šihāh," or, as some call it, "Šahāh," of El-Jowharee, [commonly, now, pronounced "El-Jóharee," who died, according to Abu-l-Fidà, in the year of the Flight 398, and "was from Fárāb, a city of the country of the Turks, beyond the river," that is, beyond the Seyhoon: or, according to Ibn-Esh-Shihneh, he died in the year 397, as I find in two copies of his history in my possession: or, according to Hájjee Khaleefeh, in 393.] Et-Tebreezee says that it is commonly known by the title of the *صَحاح*, which is pl. of *صَحِيح*; but that some call it the *صَحاح*, which is synonymous with *صَحِيح*. As its title imports, the author restricted himself to the mention of genuine words, like Ibn-Fáris, his contemporary. [But his lexicon is far more comprehensive, and more excellent in every respect, than that of Ibn-Fáris.] As he says in his preface, he composed it in an order which none had before pursued, [mentioning each word according to the place of the last letter of the root, and then the first and second, in the usual order of the alphabet,] after collecting the contents in El-'Irāk, and rehearsing them by lip [as I have before mentioned] to [those whom he terms] *العَرَبُ الْعَارِبَةُ* in their abodes in the desert (*الْبَادِيَةِ*). Eth-Tha'alibee says that he was one of the wonders of the age. His lexicon, however, is not free from instances of inadvertence or mistakes, like all great books; and such as cannot be attributed to the copyists. Yákoob says, in the "Moajam el-Udabà," that the cause of the mistranscriptions in it was this: when he had composed it, it was read to him as far as [the section of] the letter *ض*, and an evil suggestion occurred to his mind, in consequence of which he cast himself from a housetop, and died: so the rest of the book remained a rough draught, not pruned, or trimmed, nor fairly copied out; and his disciple Ibráheem Ibn-Sálih El-Warrák made a fair copy of it, and committed mistakes in some places in it. Ibn-Barree wrote a commentary, or series of annotations, (*حَوَاشِي*, plural of *حَاشِيَةٌ*), on the Šihāh, [an extremely valuable work] in which he reached the middle [of the section] of the letter *س*; and the sheikh 'Abd-Allah Ibn-Mohammad El-Bustec completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Es-Šaghánec, or, as he is called by some, Es-Šaghánce, wrote a Tekmileh (*تَكْمِيلَةٌ*, i. e. Supplement) to the Šihāh; exceeding it in bulk. [Some further remarks on the Šihāh (my own copies of which have been already described) will be found in my account of the Kámoos. The abridgment entitled "Mukhtár es-Šihāh" is well known: it is too scanty to be of much use except to those who desire to commit to memory the most usual words and significations. A very superior abridgment is the "Jámi" of the seyyid Mohammad Ibn-es-seyyid-Hasan, which was finished, according to Hájjee Khaleefeh, in the year of the Flight 854. It is copious, well digested, and enriched with additions from the Mughrib of El-Muṭarrizee, the Fák of Ez-Zamakhsheree, the Niháyeh of Ibn-El-Atheer, &c. Of this work I possess a very good copy.]

* I have the express authority of the Táj el-'Aroos (in art. *خلك*) for thus writing the name of this author.

The "Jámi" of El-Ḳazzáz, [who died in the year of the Flight 412. Hájjee Khaleefeh mentions it as "an esteemed book, but rare." It is not unfrequently cited in the Táj el-'Aroos.]

The "Moo'ab" (thus, with fet-ḥ to the ع,) of Aboo-Ghálíb Ibn-Temám, [or, according to Ibn-Khillikán, Aboo-Ghálíb Temám,] known by the appellation of Ibn-Et-Teiyánee, [who died in the year of the Flight 436;] a work of very great utility, consisting of what is correct of the contents of the 'Eyn, not omitting anything of the confirmatory examples from the Ḳur-án and the Traditions and the genuine poems of the Arabs, but rejecting what it contains of examples respecting which there is disagreement, and of mistranscribed words, and faulty formations; and adding what Ibn-Dureyd has added in the Jemharah. It is rarely found; for people have not persevered in transcribing it, but have rather inclined to the Jemharah of Ibn-Dureyd and the Mohkam of Ibn-Seedeḥ and the Jámi' of El-Ḳazzáz and the Ṣiḥāḥ &c.

The "Mohkam" of Ibn-Seedeḥ the Andalusian, who was blind, [as was also his father; and who died in the year of the Flight 458, aged about 60 years.] This is the greatest of the lexicological books [i. e. of the lexicons] composed since the age of the Ṣiḥāḥ [to the time of the author of the Muzhir, of those known to him. It follows the arrangement of the 'Eyn; and it is held in very high estimation for its copiousness, its accuracy, its critical remarks, and its numerous examples from classical poets. In copiousness and in some other respects, it is superior, and in others hardly (if at all) inferior, to the Ṣiḥāḥ. It is one of the two chief sources of the Ḳámoos; the other being the 'Obáb of Eṣ-Ṣaghánee: and I have drawn from it very largely, both immediately and through the medium of the Lisán el-'Arab and of the Táj el-'Aroos, for my own lexicon. I possess the last fifth part of it in a volume of the "Tahdheeb et-Tahdheeb;" and another large portion, and a smaller portion, of a most admirable copy which has been dispersed, written in the year of the Flight 675, for the library of a Sultán, apparently the celebrated Beybars.]

[The "Asiis" of Ez-Zamakhsheree, who was born in the year of the Flight 467, and died in 538. This lexicon is a very excellent repertory of choice and chaste words and phrases; and especially and peculiarly valuable as comprising a very large collection of tropical significations, distinguished as such, which has greatly contributed, by indirectly illustrating proper significations as well as otherwise, to the value of my own lexicon, as my numerous citations of it will show, although I have generally been obliged to draw from it through the medium of the Táj el-'Aroos, which often does not name it in quoting it. Its order is the same as that of the Muḡmal, apparently in most copies: but some, which are said to be abridged, follow the order of the Ṣiḥāḥ.]

[The "Mughrib" of El-Muṭarrizee, who was born in Khuwárezm, in the year of the Flight 536, and died in 610. This is a lexicon of select words and phrases, and particularly of such as occur in books of Traditions, and other works relating to the law. It forms a very valuable companion and supplement to the other lexicons; and I have constantly consulted it and drawn from it in composing the present work. Its arrangement of the roots is that of the usual order of the alphabet, with respect to the first, second, and third letters of each. I possess a very excellent copy of it, written in the year of the Flight 977, presented to me by the Rev. J. R. T. Lidder, late of the English Church-Mission in Cairo.]

The "'Obáb" of Eṣ-Ṣaghánee, or Eṣ-Ṣághánee, [who was born in the year of the Flight 577, and died in 660, according to the Muzhir (48th Section), or, as is said in the Táj el-'Aroos (art. صغن), in 655, on the authority of one who attended his funeral.] This, after the Mohkam, is the greatest of the lexicological works composed since the age of the Ṣiḥāḥ [to the time of the author of the Muzhir, of those known to him. It was left unfinished. If, as I believe is the case, it follow the order of the Ṣiḥāḥ, the portion completed was somewhat more than three fourths; for] the author reached, in it, to the section of بمر: which occasioned the saying,

• إِنَّ الصَّغَانِيَّ الَّذِي • حَازَ الْعُلُومَ وَالْحِكْمَ • كَانَ قُضِيَ أَمْرُهُ • أَنْ آتَى إِلَى بَمَرٍ •

[“Verily Es-Şaghánee, who mastered the sciences and the doctrines of philosophy, the utmost of his case was that he reached to بكم,” which signifies “dumbness,” &c.—Though a man of extensive learning, he was opiniative, and addicted to unjust criticism of his superiors. A copy of the ‘Obáb, and a copy of the same author’s Supplement to the Şiháh, before mentioned, used by the author of the Táj el-’Aroos, belonged to the library of the mosque of the Emeer Şarghatmish, in Cairo; but on my causing an inquiry to be made for them, the librarian declared that they were no longer found there. They have probably been stolen; or had not been returned by the author of the Táj el-’Aroos when he died; on which occasion, it is said, his house was plundered of the books &c. that he left.]

[The “Lisán el-’Arab” of Ibn-Mukarram, who was born in the year of the Flight 630, and died in 711. In the copy of his lexicon in the library of the collegiate mosque called the “Ashrafeyeh,” in Cairo, consisting of twenty-eight quarto-volumes, he is styled “Jemál-ed-Deen Moḥammad Ibn-esh-sheykh-el-imám-el-marḥoom-Jelál-ed-Deen-Abi-l-’Izz-Mukarram Ibn-esh-sheykh-Nejeeb-ed-Deen-Abi-l-Ḥasan-El-Anşáree:” but in the Táj el-’Aroos, he is almost always called Ibn-Mandḥoor (ابن منظور). I shall give an account of this great work in describing the Táj el-’Aroos.]

[The “Tahdheeb et-Tahdheeb” of Mahmood Et-Tanookhee, who died in the year of the Flight 723. It is a combination of the contents of the Moḥkam and Tahdheeb (the former occupying the first place in each article) with a few additions from other sources. Thus it forms one of the best and most comprehensive of the Arabic lexicons, without any exceptions known to me but the Lisán el-’Arab and the Táj el-’Aroos. Of the original autograph copy of this work, in five full-paged, large quarto-volumes, I possess the last volume, consisting of 501 pages. I made a diligent search for the other volumes, but without success.]

[The “Mişbáh” of El-Feiyoomee (Aḥmad Ibn-Moḥammad Ibn-’Alee El-Muḥri). Its full title is “El-Miṣbáh el-Munee fee Ghareeb esh-Sharḥ el-Kebeer.” This is a lexicon similar to the Mughrib, above mentioned; but much more comprehensive; forming a most valuable companion and supplement to the larger lexicons. Notwithstanding its title, it comprises a very large collection of classical words and phrases and significations of frequent occurrence; in many instances with more clear and full explanations than I have found elsewhere. I have therefore constantly drawn from it in composing my own lexicon; possessing a very accurate copy of it, a full-paged quarto-volume of 742 pages. Its author states in it that he finished its composition in the year of the Flight 734.]

[The “Mughnee,” as it is commonly called, or “Mughni-l-Lebbeb,” of the celebrated grammarian Ibn-Hishám, who was born in the year of the Flight 708, and died in 761 or the following year. A large work, whereof a little more than one half consists of an elaborate lexicon of the particles and similar words, for which it is my chief authority, as it was, also, that of the author of the Kámoos, whose explanations of the particles are, however, very meagre and unsatisfactory. I am fortunate in possessing a most excellent copy of it, a quarto-volume of 609 pages.]

The “Kámoos” of El-Feyroozábádee, [or, as some pronounce it, El-Feeroozábádee, (from the city of Férózábád, or Feerózábád, pronounced by the Arabs Feyroozábád, or Feeroozábád,) who was born in the year of the Flight 729, and died in 816.*] This, after the Moḥkam and the ‘Obáb, is the greatest of the lexicological works composed since the age of the Şiháh [to the time of the author of the Muzhir, of those known to him]: but none of these three [he adds] has attained to be as much used as the Şiháh; nor has the rank of the Şiháh, nor its celebrity, been diminished by the existence of these; because it is restricted to what is genuine, so that it is, among the books of lexicology, like the Şaḥeeḥ of El-Bukháree among the books

* It is stated at the end of article وجد in the Táj el-’Aroos that the author of the Kámoos wrote at the end of the first volume of the second copy of that work made by his own hand, which volume ended with the article above mentioned, that he finished the transcription of that volume in Dhu-l-Hijjah 768.

of traditions; for the point upon which turns the title to reliance is not the copiousness of the collection, but the condition of genuineness, or correctness. [The judgment thus expressed, as to the rank and celebrity of the *Şihāh*, in comparison with the *Kāmoos*, I have found to agree with the opinion of the most learned men among the Arabs with whom I have been acquainted. But to insinuate that the words and significations added in the latter of these lexicons to those of the former are generally less genuine, or less correct, is not just: they may be truly said to be generally less chaste, inasmuch as they are less usual: but their collector has undoubtedly rendered a great service to the students of Arabic by these additions, which have of late years caused the copies of his lexicon to become much more numerous than those of the *Şihāh*. The value of the *Şihāh* consists in its presenting a very judicious collection of the most chaste words, with critical illustrations from the best of the lexicologists, and examples from the best of the classical poets. The *Kāmoos* is little more than what may be termed an enormous vocabulary; a collection of words and significations from preceding lexicons and similar works, (for otherwise, according to the principles of Arabic lexicology as universally taught, they would be of no authority,) mainly from the *Mohkam* and the *'Obāb*; with very few critical observations, many of which are false,* and scarcely any examples from the poets. Thus it resembles the *Moheet* of Ibn-'Abbād, before mentioned. In order to make room for his numerous additions, desiring that the bulk of his book should be nearly the same as that of the *Şihāh*, the author has often abridged his explanations in such a manner as to render them unintelligible to the most learned of the Arabs, and has omitted much of what is most valuable of the contents of the latter work. But he has frequently deviated from this his usual practice for the purpose of inserting criticisms of others, without acknowledgment, and apparently some few of his own, upon points in the *Şihāh* in which its author is asserted to have erred; and this he has often done so as to lead to the belief that the author of the *Şihāh* has affirmed what he has merely quoted from another. Many of these criticisms I have found to have been borrowed from the Annotations on the *Şihāh* by Ibn-Barree and El-Bustec, or from the Supplement to the *Şihāh* by Eş-Şaghānee: generally when they are false, (which is often the case,) though sometimes when they are correct, from the latter of these works. I have felt it to be my duty to make these remarks in defence of El-Jowharee, and for the sake of truth. Abundant proofs of their correctness will be found in my own lexicon. They may surprise many, who have not known the fact that the *Kāmoos* is very little more than an abridged compilation from other works: and another fact, to be mentioned in the next paragraph, which will be in a measure supplementary to this brief account of the *Kāmoos*, will probably surprise them more.—This is the latest of the lexicons noticed in the *Muzhir*: therefore I have no further occasion for the use of the square brackets to distinguish my own statements or opinions from those of the author of that work, which has thus far afforded me so much aid in my account of the principles of Arabic lexicology, and of the most celebrated Arabic lexicons, as well as in my remarks on the history of the language. My own, most valuable, manuscript-copy of the *Kāmoos*, which I have already described, has been of very great use to me, though its text is generally most correctly given in the *Tāj el-'Aroos*. I have also constantly had before me the edition printed at Calcutta. This is certainly more accurate than most of the manuscript-copies; but it contains countless false readings, which show that, in many instances, the editor, notwithstanding his unquestionable learning and his possession of eleven copies, did not understand what he edited. It seems that he must often have given the worst of the readings of his originals, from neglecting to study the passages in which they occur. I have not thought it necessary to mention *all* of the false readings in his edition; but I have mentioned *many* of them.]

The "Lāmi" of El-Feyroozābādee. Its full title is "El-Lāmi' el-Moqlam el-'Ojāb el-Jāmi' beyn el-Mohkam wa-l-'Obāb." From some words in the preface to the *Kāmoos*, it has been inferred that the author of that work had composed a lexicon in sixty volumes, bearing the foregoing title, from which, chiefly, he composed, or abridged, the *Kāmoos*, in two volumes. But in a very learned work, of Annotations on the *Kāmoos*, by Moḥammad Ibn-Eṭ-Ṭeiyib El-Fāsee, it is clearly

* The judgment and memory of its author are often in fault: for instance, in article *بيض* he disallows the expression *الأيام البيض*, and in art. *وضع* he uses it; and in article *ضح* he disallows *ضمح* as syn. with *ضح*, and in article *ضح* he authorizes it: and many similar instances might be mentioned.

shown that the words from which this inference has been drawn really signify that the author of the *Lámi'* commenced (not that he completed) this work, and made it, as far as it extended, to surpass every other work of a similar kind; but that he imagined it would be, in sixty volumes, too large for students to acquire or read; and, being requested to compose *before it* a concise lexicon, he applied himself to the composition of the *Ḳámoos*, and abridged the matter of which the *Lámi'* was to have consisted, so as to comprise the essence of each thirty of the intended volumes in one volume. Thus the words in question are so far from being a proof of the completion of the *Lámi'*, that their literal meaning indicates the very contrary of this. They are not, however, the only evidence that we have on this point: for the same eminent scholar to whose Annotations on the *Ḳámoos* I have referred above quotes, from the biographical memoir of the author of the *Lámi'* in the "*Ṭabaḳāt en-Noḥūh*" of Es-Suyootee, the direct assertion that this work was never completed. He also states, as does likewise the author of the *Tāj el-'Aroos*, that more than one writer has transmitted, on the authority of the handwriting of its author, a proof of its non-completion: for they relate the fact of his having written upon the back of the *Lámi'* that, if he had been able to complete it, it would have composed a hundred volumes, [of what size he does not give the least notion,] and that he completed five volumes of it. This, it should be observed, is not inconsistent with what has been said before: it appears that the work would have consisted of a hundred volumes, each of the size of one of the five volumes that were completed; or would have composed sixty *larger* volumes. But I rather incline to think that its author roughly calculated, at one time, that the whole would consist of a hundred volumes; and at another time, that it would consist of sixty; and that both estimates are greatly beyond the truth. The non-completion of the *Lámi'* is therefore certain; but this is not so much to be regretted as some persons might imagine from its author's statement respecting it in his preface to the *Ḳámoos*; for the work appears, from its title, to have been, as far as it extended, with respect to the words and significations, mainly a compilation uniting the contents of the *Molḵam* and the *'Obáb*, and neither of these lexicons has been lost to the world. From a reference to it in article ٤٥ of the *Ḳámoos*, (in which the author asserts his having disproved an opinion respecting the signification of أَفْعَلٌ without stating that El-Azheree had done so more than five centuries before,) it seems that the *Lámi'* (seeing how small a portion of it was completed) followed the order of the *'Eyn* and the *Molḵam*; for article ٤٥ is in the third of the main divisions of these two works, but in the last but two of those of the *Ḳámoos*. Considering this fact, and that the main divisions of the *'Eyn* and the *Molḵam* necessarily decrease in length from first to last, I suppose that the author of the five volumes of the *Lámi'* wrote them, agreeably with a common practice, with large margins for additions, and calculated that, with these additions, each of the five volumes would form at least three.

The "*Tāj el-'Aroos*," the enormous extent of which I have mentioned in the second paragraph of this preface, is said to have been commenced, in Cairo, soon after the middle of the last century of our era, by the seyyid Murtaḳā Ez-Zebcedec. At the end of a copy of it in his own handwriting, he states that it occupied him fourteen years and some days. According to the modern historian of Egypt, El-Jabartee, he was born A.D. 1732 or 1733: came to Cairo A.D. 1753: finished the *Tāj el-'Aroos* A.D. 1767 or 1768: and died A.D. 1791 (in the year of the Flight 1205). And the same historian says that Moḥammad Bey Abu-dh-Dhahab, for the copy of that work which is in the library of his mosque, gave him a hundred thousand dirhems (or drachms) of silver. It is a compilation from the best and most copious of the preceding Arabic lexicons and other lexicological works, in the form of an interwoven commentary on the *Ḳámoos*; exhibiting fully and clearly, from the original sources, innumerable explanations which are so abridged in the latter work as to be unintelligible to the most learned men of the East; with copious illustrations of the meanings &c., corrections of mistakes in the *Ḳámoos* and other lexicons, and examples in prose and verse; and a very large collection of additional words and significations, mentioned under the roots to which they belong. Of the works from which it is compiled, though I believe that it was mainly derived in the first instance from the *Lisán el-'Arab*, more than a hundred are enumerated by the seyyid Murtaḳā in his preface. Among these are—1. The "*Ṣiḥāḥ*," a copy in eight volumes, in the handwriting of Yáḳoot Er-Roomec, with useful marginal notes determining the correct readings &c. by Ibn-Barree [and El-Buṣṭec] and Aboo-Zekereeyà Et-Tebreezee; in the library [of the collegiate mosque] of the Emeer Ezbeck.—2. The "*Tahdheeb*" of El-Azheree, a copy in sixteen volumes.—3. The "*Molḵam*"

of Ibn-Scedeh, a copy in eight volumes.—4. The “Tahdheeb el-Abniyeh wa-l-Af’ál,” by Ibn-El-Kattāa, in two volumes.—5. The “Lisán el-’Arab,” by the Imám Jemál-ed-Deen Moḥammad Ibn-’Alee El-Ifreeḳee, [whose appellations I have more fully given before, commonly called (in the Táj el-’Aroos) “Ibn-Mandḥoor,”] in twenty-eight volumes, the copy transcribed from the original draught of the author, during his life-time: [of this copy I have often made use in composing my own lexicon; and I have found it very helpful, especially in enabling me to supply syllabical signs, which are too often omitted in the copies of the Táj el-’Aroos:] its author followed closely, in its composition, the Şihāḥ, the Tahdheeb, the Moḥkam, the Niháyeh, the Annotations of Ibn-Barree [and El-Buṣṭee on the Şihāḥ], and the Jemharah of Ibn-Dureyd: [he also drew from innumerable other sources, to which he refers in his work.]—6. The “Tahdheeb et-Tahdheeb” of Abu-th-Thenà Maḥmood Ibn-Abce-Bekr Ibn-Ḥámid Et-Tanookhee, a copy in five volumes, [of which, as I have already mentioned, I possess the last,] the original draught of the author, who closely followed, in its composition, the Şihāḥ, the Tahdheeb, and the Moḥkam, with the utmost accuracy: he died in the year of the Flight 723.—7. The “Kitáb el-Ghareebeyn” of Aboo-’Obeyd El-Harawee.—8. The “Niháyeh fee Ghareeb el-Ḥadeeth,” by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.—9. The “Kifáyet el-Mutahaffidh,” by Ibn-El-Ajdábee, with Expositions thereof.—10. The “Faṣeeḥ” of Thaḡalab, with three Expositions thereof.—11 and 12. The “Fikḥ el-Logḥal” and the work entitled “El-Mudáf wa-l-Mensoob,” each by Aboo-Manṣoor Eth-Tha’álibee.—13 and 14. The “’Obáb” and the “Tekmilch fi-ṣ-Şihāḥ,” each by Er-Rádee Eṣ-Şaghánec, in the library [of the mosque] of the Emceer Şarghatmish.—15. The “Mişbāḥ” [of El-Feiyoomce].—16. The “Takreeb” of Ibn-Khaṭeeb.—17. The “Mukhtár eṣ-Şihāḥ,” by Er-Rázee.—18, 19, and 20. The “Asás” and the “Fáik” and the “Mustakṣee fi-l-Amthál,” all three by Ez-Zamakhsheree.—21. The “Jemharah” of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mr-eyad.—22. The “Iṣlāḥ el-Mantik” of Ibn-Es-Sikkeet.—23 and 24. The “Khaṣāiṣ” of Ibn-Jinnce, and the “Sirr eṣ-Şiná’ah” of the same author.—25. The “Mujmal” of Ibn-Fáris.—Many other works of great value are included in the same list. And the Annotations on the Kámoos by his preceptor, Moḥammad Ibn-Eṭ-Ṭeiyib El-Fásee, (before mentioned, in my account of the Lámi’), must be especially noticed as a very comprehensive and most learned work, from which the seyyid Murtaḍà derived much valuable matter to incorporate in the Táj el-’Aroos. From these Annotations of Moḥammad El-Fásee, which have often served to explain to me obscure passages in the Táj el-’Aroos, and from several others of the most celebrated of the works used by the seyyid Murtaḍà, I have drawn much matter which he omitted as not necessary to Eastern scholars, but which will be found to be highly important to the Arabic students of Europe. He made very little use of a commentary on the Kámoos entitled the “Námoos,” by Mullà ’Alee el-Káiri, as it is not a work held in high estimation, and he was most careful to include among his authorities none but works of high repute. It must also be mentioned that he has bestowed great pains upon the important task of settling the true text of the Kámoos, according to the authorities of several celebrated copies; and that he has inserted the various readings that he regarded as being worthy of notice. And here I may state that most of the illustrations of the text of the Kámoos that are incorporated in the Turkish translation of that work, whenever I have examined them, which has often been the case, I have found to be taken from the Táj el-’Aroos, of which the Translator (’Áṣim Efendee) is said to have had a copy in the author’s handwriting: but generally speaking, what is most precious of the contents of the latter work has been omitted in that translation.

As the Táj el-’Aroos is the medium through which I have drawn most of the contents of my lexicon, I must more fully state the grounds upon which I determined to make so great a use of it. Not long after I had become acquainted with this enormous work, I found it to be asserted by some persons in Cairo that the seyyid Murtaḍà was not its author: that it was compiled by a certain learned man (whose name I could not ascertain) who, coming to Cairo with this work, on his way from Western Africa to Mekkeh as a pilgrim, and fearing to lose it in the desert-journey, committed it to the seyyid Murtaḍà to be safely kept until his return: that he died during his onward-journey, or during his return towards Cairo: and that the seyyid Murtaḍà published it as his own composition. This grave accusation brought against the reputed author of the Táj el-’Aroos, unsupported by the knowledge of the name of the person whom he is thus asserted to have wronged, I did not find to be credited by any of the learned, nor do I myself believe it: but it imposed upon me the necessity of proving or disproving,

not the *genuineness* of the book (a matter of no importance except as affecting the reputation of the seyyid Murtadà*), but, its *authenticity*. I was therefore obliged to make a most laborious collation of passages quoted in it with the same passages in the works quoted: and in every instance I found that they had been faithfully transcribed. Thus the authenticity of the *Táj el-'Aroos* was most satisfactorily established. But in comparing large portions of it with the corresponding portions of the *Lisán el-'Arab*, I made the unexpected discovery that, in most of the articles in the former, from three-fourths to about nine-tenths of the additions to the text of the *Kámoos*, and in many articles the whole of those additions, existed verbatim in the *Lisán el-'Arab*. I cannot, therefore, acquit the seyyid Murtadà of a want of candour, and of failing to render due honour to one of the most laborious of compilers, by not stating either that the *Táj el-'Aroos* was mainly derived in the first instance from the *Lisán el-'Arab* (which I believe to have been the case) or that the contents of the former are mainly found in the latter. This circumstance has induced me very often to compose articles of my lexicon principally from the *Lisán el-'Arab* in preference to the *Táj el-'Aroos*, comparing the contents afterwards with the latter; and when they agreed, giving the latter as my authority in most instances (though not always†) because I could only undertake to have the latter transcribed. The only copy of the *Lisán el-'Arab* known to me is that which I have already mentioned. It was lent to me, in successive portions, from the library of the collegiate mosque called "the Ashrafeeyeh," in Cairo. It is written in several different hands, nearly resembling one another, of a peculiar cursive kind, which none can correctly read without studying sufficiently to understand thoroughly; for which reason, if I had been able to obtain any copy made from it (for it bears statements of its having been several times partially or wholly transcribed some centuries ago) I could not have placed much reliance upon it. Since the time of the seyyid Murtadà, it has suffered much injury, chiefly from the rotting of the paper; in many places, the whole of the written portion of a page having fallen out, the margin only remaining.

Having fully satisfied myself of the authenticity of the *Táj el-'Aroos*, as well as of its intrinsic value, my next object was to cause a careful transcription of it to be commenced without delay, although, while I remained in Cairo, I made use of copies belonging to the libraries of mosques. The following are all the copies of that work, or of portions thereof, respecting which I have been able to procure any information.—1. The copy made use of by 'Ásim Efendee in writing his Turkish Translation of the *Kámoos*. This belonged, according to his own statement, made to me, to Yahyà Efendee the Hakeem, who for many years composed the annual Egyptian Almanac published by order of the Government. He said that it was in the handwriting of the author, in two very large volumes; which, though hardly credible, is not absolutely impossible; for the handwriting of the seyyid Murtadà was small and compact: that the Grand Vezeer who was in Egypt during the contest between our own forces in that country and the French borrowed it of him, and sent it to Constantinople without his permission: and that he had caused many inquiries to be made for it there, but never learned any tidings of it.—2. A copy believed to have been in fourteen folio-volumes, in the handwriting of the author. Of this, the last volume and the last but two are in the library of the Riwák of the Syrians in the great mosque El-Azhar. The rest of it seems to have been lost. It may be a portion of a copy which the author retained for himself. When he died, his family kept his death secret for two days; after which, the officers of the Government Treasury plundered his house of much property, among which, perhaps, was this copy; and if so, it may have fallen into different hands; one person taking a portion; and another person, another portion.—3. A copy sent by the author as a present to the King of Şan'â. So I was informed on the authority of a person living in Cairo, who asserted that he conveyed it for the author, and who must have attained to manhood some years before the author's death. He may perhaps be mistaken as to the work that he conveyed; but this is not probable.—4. The copy in the library of the mosque of Mohámmad Bey Abu-dh-Dhahab, before mentioned; said to be in eight thick, full-paged folio-volumes;‡ not in the author's handwriting,

* By various other works, he earned a high reputation for learning; and I believe that his ability to compose such a work as the *Táj el-'Aroos* was never called in question.

† In the articles of which the last radical letter is *ج*, and in those of which the last is *ي*, I have generally deviated from my usual plan by

indicating the authority of the *Lisán el-'Arab* rather than that of the *Táj el-'Aroos* in order to convey some notion of the value of the former work.

‡ I was informed that the number of its volumes is eight; but I was never allowed to see the whole copy, and, in the course of transcription, I neglected to note where each volume ended.

but transcribed under his superintendence, and in part, and perhaps entirely, revised by him. This copy wants a portion from the commencement of the first main division of the lexicon; i. e., of باب الهمزة: it also wants some other, smaller, portions. I shall have to say more respecting it in the next paragraph.—5. A portion in the handwriting of the author, in my possession; from the commencement of باب الهمزة to the words لغة فى رثى البيت, in article رثى: supplying more than the main portion that is wanting in the copy of Moḥammad Bey. It is of a small quarto-size, and ends in the middle of a page.—6. A copy in the library of the late Ibráheem Páshá, transcribed from that of Moḥammad Bey, and said to be incorrectly written.—7. A large folio-volume, in my possession, before mentioned, consisting of nearly the whole of the first tenth portion; evidently transcribed from the copy of Moḥammad Bey, for it wants what is deficient in باب الهمزة in the latter copy.

The copy transcribed for me, which is in twenty-four thick quarto-volumes, is partly from the portion, in the handwriting of the author, in the great mosque El-Azhar; but mainly from the copy of Moḥammad Bey; what is wanting in this last, in باب الهمزة, being copied from the MS. No. 5 in the foregoing list; and very nearly the whole of the other (smaller) portions that are wanting therein being supplied from the principal source, namely, the Lisán el-'Arab. It is therefore far superior to the other known copies, in respect of completeness, except the first and third of the copies mentioned in the next preceding paragraph if these exist and be still entire. But it will not always serve as a perfect test of the correctness of my own lexicon, although it has been carefully collated with its originals, as I made use of the copy of Moḥammad Bey as long as I remained in Egypt, and have used the Lisán el-'Arab and other lexicons for the supplying of syllabical signs &c. wanting in that copy and in my own. In my copy, diacritical points have often been omitted when not thought by the transcriber to be absolutely necessary; as is the case in almost all copies of lexicons: also syllabical signs that are in the originals are not unfrequently omitted: and my copy is more irregular than its originals in the manner of writing the letter hemzeli. The copy of Moḥammad Bey will probably, in a few years, be in many places illegible; for the ink with which it is written is of a corrosive nature, and has already, in those parts, eaten through the paper, though hitherto not to such an extent as to present any difficulty to the reader: or rather I should say that such was the case just before my own copy was made; for while I was translating from portions of it already transcribed for me, small pieces often dropped out from its leaves, in spite of my utmost care. I believe that if I had not undertaken the composition of the present work, the means of composing such a work would not much longer have existed. For not only was the sole copy of the Táǵ el-'Aroos that was nearly complete, and that was worthy of reliance, of those known to exist, rapidly decaying; but many of the most precious of the manuscripts from which it was compiled have been mutilated; many are scattered, no one knows whither; and several, of which no other copies are known to be in existence, and for which one would have to search from city to city, exploring the libraries of mosques, are said to have perished. The transcription of my own copy, and its collation, extended over a period of more than thirteen years. It might have been accomplished in much less time, had less care been bestowed upon it: but for several years I could find no competent and willing transcriber except the sheykh Ibráheem Ed-Dasookec, who was unable to devote the whole of his time to this object. Upon him the task of transcription mainly devolved; and the collation was performed wholly by him in conjunction with myself or with another sheykh.

As soon as a few pages of my copy of the Táǵ el-'Aroos had been transcribed, I commenced the work of translation and composition from its originals. I did not hesitate to write my lexicon in English rather than in Latin, because the latter language is not sufficiently perspicuous nor sufficiently copious. For several years I continued to collect all that I required for a lexicon as complete as it was possible for me to make it. But I then considered that about one third of what I had compiled consisted of the explanations of words rarely occurring; many of them, words that no one student was likely ever to meet with; and not a few, such as are termed أَفْرَاد or أَفْرَاد or مَفَارِيد (before explained, in page xi. of this preface); these last being words known only as having been *spoken*, each by a single Arab, or as only once occurring in any *writing*. I considered also that the undertaking which I had thus long been prosecuting was one which would require many more years for its completion; and that it was incumbent on me to take into account the uncertain duration of my appointed term

of life, and to occupy myself first with what was most important. I therefore finally determined to divide my lexicon into two Books: the first to contain all the classical words and significations commonly known to the learned among the Arabs: the other, those that are of rare occurrence and not commonly known. And I have made such subdivisions as will enable the purchaser of a copy to bind it in the manner that he may deem most convenient: in two volumes, or in four, or in eight; each to consist of a portion of Book I. with the corresponding portion of Book II.; or so that all the words in Book I. of which the roots commence with one letter may be immediately followed by the words in Book II. of which the roots commence with the same letter. The Second Book will be small in comparison with the First, of which the Part to be first published (ا to ث inclusive) will form about one eighth. In order that it may be possible to bind the whole work in two volumes, I have chosen for it a thin paper.

Nearly twenty years have now elapsed since I commenced this work. Had I foreseen that the whole labour of the composition must fall upon me or the project be abandoned, and had I also foreseen the length of time that it would require of me, unaided, I should certainly not have had the courage to undertake it. I had hoped that I should have at least one coadjutor: and I continued to hope for some years that such might be the case; but by no one have I been aided in the least degree, except, occasionally, in discussions of difficult points, by the sheykh Ibráheem Ed-Dasookée; who has written the results of some of these discussions on the margins of pages of my copy of the *Táj el-'Aroos*, generally in his own words, but often in words dictated by me. For seven years, in Cairo, I prosecuted my task on each of the work-days of the week, after an early breakfast, until within an hour of midnight, with few and short intervals of rest, (often with no interruption but that of a few minutes at a time for a meal, and half an hour for exercise,) except on rare occasions when I was stopped by illness, and once when I devoted three days to a last visit to the Pyramids: I seldom allowed myself to receive a visiter except on Friday, the Sabbath and leisure-day of the Muslims: and more than once I passed a quarter of a year without going out of my house. But I must not be supposed to claim much credit for the exercise of self-denial with respect to the pleasures of society; for during those seven years passed in Cairo, I had my wife and sister and the latter's two sons residing with me. Nor would I here make mention of the severe labour which this work has cost me but for the purpose of guarding against the imputation of my having been wanting in energy or industry. To convey a due idea of the difficulties of my task would be impossible. While mainly composing from the *Táj el-'Aroos*, I have often had before me, or by my side, eight or ten other lexicons, (presenting three different arrangements of the roots, and all of them differing in the order, or rather disorder, of the words explained,) requiring to be consulted at the same time. And frequently more than a day's study has been necessary to enable me thoroughly to understand a single passage: for the strict rules of Arabic lexicology demand that every explanation be given as nearly as possible in the words in which some person of authority has transmitted it; and many explanations perfectly intelligible when they were first given became less and less so in succeeding ages, and at length quite unintelligible to the most learned of living Arabs. Even Ibn-Seedeih often confesses, in the *Mohkam*, his inability to understand an explanation or some other statement that he has transmitted. Many explanations, moreover, present instances of what is termed تَسَامُح; and instances of a worse kind of license, termed تَسَاهُل, are not of unfrequent occurrence: by the former term is meant a deficiency in what an author writes relying upon the understanding of the reader; and by the latter term, a deficiency in what he writes *without* relying upon the reader's knowledge. Often, two synonymous words are used to explain each other. Numerous cases of this kind occur in the *Kámoos*: such, for instance, are حُجَّةٌ and بُرْهَانٌ, and وَائِبَةٌ and اِعْتَقَدَ, and تَلَجَّنَ and تَلَجَّجَ, and اِعْتَقَدَ and اِعْتَقَدَ, and in these cases I have not always found the information that I required by referring to other lexicons. More frequently, in lieu of an explanation, we find merely the word مَعْرُوفٌ, meaning "well known:" and in a very large proportion of such cases, what was once "well known" has long ceased to be so. Still more frequently, significations are only indicated by the context: in many instances, as clearly as they could be expressed by any words of explanation: but in many other instances, very obscurely. Many words are rendered by others which are not elsewhere explained in the same lexicon; many, by words meant to be understood in senses not elsewhere explained in that lexicon; many, by words meant to be understood in tropical senses; and many, by words meant to be understood in post-classical senses. In these last cases, I have often found in my knowledge of modern Arabic a solution of a difficulty: but without great caution, such knowledge would

frequently have misled me, in consequence of the changes which have taken place in the applications of many words since the classical age. Great caution is likewise requisite in the attempt to elicit the significations of words by means of analogy; as I could easily show by giving all the principal words of one article with their significations, and then requiring any student to divine the significations of the other words of the same article by such means, and comparing his explanations with those that have been authoritatively transmitted. Perfect reliance is not to be placed upon vowel-signs and the like when they are merely written, without their being either described in words or shown by the statement that the word of which the pronunciation is to be fixed is similar to some other word well known. Even when they are described, one has to consider what rule the author follows; and in some lexicons the rules followed by the authors are not explained. For instance, when a noun of three letters is said to be with fet-*h*, if in the *Kāmoos*, the meaning is that it is of the measure *فَعْلٌ*: but in some other lexicons it means that it is of the measure *فَعْلٌ*. If we find such a noun in the *Kāmoos* written as of the measure *فَعْلٌ* and said to be with fet-*h*, we must infer that *فَعْلٌ* (not *فَعْلٌ*) is the correct measure: and if in the same lexicon we find such a noun that is to be explained written otherwise than as of the measure *فَعْلٌ*, without its being followed by any indication of its measure, we must infer that *فَعْلٌ* is probably its true measure, unless it be a word commonly known. But these and other technical difficulties are comparatively small, or become so after a little time spent in the study of different lexicons with a previous knowledge of the principles of Arabic lexicology and lexicography. Among the graver difficulties are those which are often presented by verses cited as confirmatory examples, or as illustrations, without either context or explanation; many of which I have inserted in my lexicon as being either absolutely necessary or such as I could not omit with entire satisfaction. Various other obstacles that I have had to encounter I refrain from mentioning, hoping that I shall be deemed to have said enough to excuse myself for the length of time that has elapsed since the commencement of my work. I have, however, been unusually favoured by circumstances; and especially by my having acquired, in familiar intercourse with Arabs, an acquaintance with their manners and customs, and their mental idiosyncrasies, indispensably requisite to success in my undertaking. Encouraged by these circumstances, I applied myself to the working of the rich mine that I had discovered, with the resolution expressed in the saying of a poet,*

• لَا تُتَسَلِّقَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى • فَمَا أَنْقَادَتِ الْإِمَامُ إِلَّا بِصَابِرٍ •

When I had prosecuted my task in Cairo during a period of nearly six years, I understood it to be the desire of my Patron that the British Government might be induced to recognise the importance of my work by contributing to the expense of its composition. I therefore submitted to the Head of Her Majesty's Government a request that my undertaking might be thus honoured and promoted: and I did so in a time peculiarly auspicious; the Premier being Lord John Russell, now Earl Russell. His Lordship graciously and promptly replied to my appeal by granting me an annual allowance from the Fund for Special Service; and through his recommendation, this was continued to me by one of his successors in office, another Nobleman who added eminence in letters to elevation of birth and station, the late Earl of Aberdeen. And here I must especially and gratefully acknowledge my obligations to the learned Canon Cureton, for his friendly offices on these and other occasions. I must also add that Professor Lepsius and Dr. Abeken, and the late Baron Bunsen, kindly exerted themselves to obtain permission for my lexicon to be printed at Berlin, at the joint expense of the Prussian Government and the Academy of Sciences; and several of the learned Orientalists of Germany seconded their endeavours; but conditions were proposed to me to which I could not willingly accede.

After a stay of somewhat more than seven years in Cairo, a considerable portion of which period was spent by me in collecting and collating the principal materials from which my lexicon is composed, I returned to England; leaving to the sheykh Ibrāheem Ed-Dasookee the task of completing the transcription of those materials, a task for which he had become fully qualified.

* Cited in page 123 of this work.

I must now add some explanations necessary to facilitate the use of my lexicon.

The arrangement that I have adopted is, in its main features, the same as that of Golius: the words being placed according to their radical letters; and the roots being arranged according to the order of their letters (commencing with the first of those letters) in the usual alphabet.

Words of three different classes, in which the radical letters are the same, but different in number, I place in the same article. The first of these classes consists of words of two radical letters; as **بَلَّ**: the second class, of reduplicative trilateral-radical words, in which the first and second radical letters are the same as those of the first class, and the third the same as the second of that class; as **بَلَّلَ** and **بَلَّلْ** and **بَلَّلَ** &c.: and the third class, of reduplicative quadrilateral-radical words, in which the first and third radical letters are the same as the first of the first class, and the second and fourth the same as the second of that class; as **بَلَّلَلَّ** and **بَلَّلَلَّ** and **بَلَّلَلَّ** &c. These three classes are included in the same article in all the best Arabic lexicons; and two reasons may be given for my following the same plan. One reason is similarity of signification. Words of the first and second corresponding classes very seldom exhibit an alliance in signification; but instances of such alliance in words of the first and third classes are less rare; and instances of alliance in signification in words of the second and third classes are very numerous. The other reason is, that such words are generally held to be derived from the same root. Some of the Arabian lexicologists hold that a word of the class of **بَلَّ** is a biliteral-radical word; so that the letters of its root are represented by **فَع**: but most of them regard it as, absolutely, a trilateral-radical word; so that the letters of its root are represented by **فَعَل**. With respect to a word such as **بَلَّلَ**, the opinion held by El-Farrà and others, and ascribed to El-Khaleel, is, that it is to be represented by **فَعَّعَ**; so that the letters of its root are represented by **فَع**: another opinion, ascribed to El-Khaleel and his followers among the Basrees and Koofees, is, that it is to be represented by **فَعَّلَ**; so that the letters of its root are represented by **فَعَل**: another, ascribed to Seebaweyh and his companions, is, that it is originally a word to be represented by **فَعَّلَ**, and that the third radical letter is changed, and made the same as the first; so that the letters of its root are represented by the same letters as if the word itself were to be represented by **فَعَّلَ**: the opinion commonly obtaining among the Basrees is, that it is to be represented by **فَعَّلَلَّ**; so that the letters of its root are represented, in this case also, by **فَعَل**; and as the last of these modes of representing the word is the one most usual, I generally adopt this mode in my lexicon, except in quoting from an author who uses another mode. The trilateral root, in both of these classes of words, is that which is preferred in the Muzhir, where, in the 40th Section, not far from the commencement, these different opinions are stated.

Agreeably with the same principle, quasi-quadrilateral-radical words (the conjugations and varieties of which will be found in a table inserted in this preface) I class with the trilateral-radical words from which they are derived by the Arabian lexicologists and grammarians.

What is commonly called "the Verb of Wonder" I mention among the verbs. The Koofees say that it is a noun, meaning an epithet. (See **مَا أَمْلَحَ زَيْدًا**, in article **ملح**.)

Dialectic variants, synonyms, and words nearly synonymous, from the same root, are mentioned and explained in one paragraph: but every word thus explained in a paragraph headed by another word is also mentioned by itself, or accompanied by a word or words nearly resembling it in form, with a reference to that paragraph. (In order to facilitate the reference, an arrow-head (†) is inserted to render conspicuous a word explained in a paragraph headed by another word.) Several obvious advantages result from this arrangement; not the least of which is a considerable saving of room. In these cases, when I have found it possible to do so, I have placed the most common word first, or otherwise distinguished it from the rest: sometimes I have shown which words are more or less common by the authorities that I have indicated for them.

When a noun is not found at the head of a paragraph, or by itself, or with another nearly resembling it in form, it is to be looked for among the infinitive nouns, which are mentioned with their respective verbs. And plurals are to be found under their singulars.

Words that are regularly formed, *ad libitum*, (such as active and passive participial nouns, and nouns denoting the comparative and superlative degrees, &c.,) are not mentioned, unless for special reasons.

In respect of the places which I have assigned to arabicized words, I have generally followed the usual practice of the Arabian lexicographers; that is, I have generally placed them as though they were derived from Arabic roots; because most students look for them under the headings beneath which I have mentioned them, and because many of them have derivatives formed from them in the regular Arabic manner. But, properly speaking, every letter in an arabicized word is regarded by most of the Arabian lexicologists as radical.

When several significations are assigned to one word &c., connected by "or," it is often the case that one is right in one instance, and another in another; and not unfrequently, that all are correct in different instances.

Whenever I have found it possible to do so, I have distinguished (by the mark †) what is affirmed to be tropical from what is proper; generally on the authority of the *Asás*. I have also generally distinguished (by the mark ‡) what I regard as evidently, or probably, tropical, when I have found no express authority for asserting such to be the case. Thus I have often been enabled to draw clearly what may be termed the "genealogies" of significations. Always, in the arrangement of significations, I have, to the utmost of my ability, paid attention to their relations, one to another. The mark — is used to denote a break in the relations of significations &c.; and = denotes an extraordinary, or a complete, dissociation.

Numerous words in the *Şihâh* and *Kámoos* and most other Arabic lexicons are merely said to be the names of certain plants or animals. Of these I have generally found and given explanations which have either enabled me to determine the particular species to which they apply or may enable others to do so, and which will show that the applications of many of these words have been changed in post-classical times. For the names and descriptions of plants, my chief authority is *Aboo-Hanecfeh Ed-Deenawarce*, who is generally held to have adhered to the original nomenclature more accurately than any other writer on the Arabian flora, enabled to do so in many cases by his own careful investigations, and by consulting Arabs of the desert, at a sufficiently early period, in the third century of the Flight. I have been induced to mention the properties commonly attributed by the Arabs to plants and drugs &c., though they are generally fanciful, because they sometimes help to point out what is meant by an explanation otherwise vague, and sometimes elucidate far-fetched comparisons or allusions.

The explanations of the particles are extremely defective in almost all the Arabic lexicons; but of this very important class of words, generally more difficult to explain than any other class, I have found, in the *Mughnee*, illustrations even more ample than I required. Though I have generally omitted the statement of opinions evidently erroneous, and refuted in the *Mughnee*, I have in some degree imitated the author of that work by endeavouring to treat such words rather too largely than too scantily.

Of the learning of *Golius*, and the industry of *Freytag*, I wish to speak with sincere respect, and with gratitude for much benefit derived by me from their works before circumstances gave me advantages which they did not enjoy. But lest I should be charged with omitting important matters in some of the originals from which my work is composed, it is necessary for me to state that, in countless instances, both of those lexicographers have given explanations, more or less full, as from

the *Şihâh* or *Kâmoos* or both, when not one word thereof, nor even an indication, is found in either of those originals:* and that much of what Freytag has given as from the *Kâmoos* is from the Turkish Translation of that lexicon, of which I have before spoken, a work of considerable learning, but of no authority when no voucher is mentioned in it.† I have myself occasionally cited the Turkish Translation of the *Kâmoos*, but only when I have not found what I wanted in any other work, and, in a case of this kind, only when I have felt confidence in its correctness, or when I have desired a confirmation of my own opinion. In very few instances have I adopted its explanations; having often found them to be glaringly incorrect; in some cases, from its author's having partially misunderstood what he had to translate; but in more cases, from his having altogether failed to understand, and therefore having given literal renderings which are far from conveying the meanings intended.

Proper names of persons and of places, and post-classical words and significations, I have, with very few exceptions, excluded from my lexicon. A dictionary of words of the former class, such as would satisfy the wants of students, would of itself alone form a large volume; for the sources from which it might be drawn are abundant, and not difficult of access. A dictionary of post-classical Arabic, worthy of being so called, could not be composed otherwise than by a considerable number of students in different cities of Europe where good libraries of Arabic manuscripts are found, and by as many students in different countries of Asia and Africa; partly from books, and partly from information to be acquired only by intercourse with Arabs; and several of those who should contribute to its composition would require to be well versed in the sciences of the Muslims. In excluding almost all post-classical words and significations, I have followed the example of every one of the most esteemed Arabian lexicographers; and the limits that I have assigned to my labours have certainly been rather too wide than too narrow, as will be sufficiently shown by the fact that the quantity of the matter comprised in the first eighth part of my First Book (1 to ٨ inclusive) is treble the quantity of the corresponding portion of Freytag's Lexicon, although I leave rare words &c. for my Second Book.

I have inserted nothing in my lexicon without indicating at least one authority for it, except interwoven additions of my own which I have invariably distinguished by enclosing them between square brackets. Throughout Part I of the First Book, I have generally made the indications of the authorities as numerous as I conveniently could; but I have not thought it desirable to do so throughout, as these indications occupy much space, and what is most important is to note the oldest authority mentioned in any of my originals, with one or more of good repute to confirm it. A table of the authorities inserted in this preface will show which of them I have cited through the medium of the *Tāj el-'Aroos* or the *Lisān el-'Arab*. Such authorities I have often indicated without any addition.‡ When two or more indications of authorities are given, it is to be understood that they agree essentially, or mainly; but not always that they agree in words. When any authority is, in an important degree, less full, or less clear, than another or others by which it is accompanied, I distinguish it by an asterisk placed after the initial

* By this remark, I may perhaps provoke the retort that, in composing an Arabic-English lexicon wholly from Arabic sources, I am myself doing what may be resolved into something like reasoning in a circle. But such is not the case; for the words employed in explanations in the Arabic lexicons are generally still used in the senses in which they are there employed; and the intended meanings of words that are not still used in such senses are, with few exceptions, easily determined by examples in which they occur, or by the general consent of the learned among the Arabs in the present day. Of the exceptional difficulties of interpretation, I have already said enough; and for my own sake, as well as for the sake of truth, I by no means wish to underrate them.

† In Freytag's first volume, the authorities are seldom indicated.—

Sometimes explanations given by Golius as from the *Şihâh* or *Kâmoos* or both, and not found in either of those works, are copied by Freytag without his stating such to be the case, and without his indicating the authorities or authority assigned by Golius: for example, three such instances occur in the short article *دج*.

‡ In a few instances, in the *Tāj el-'Aroos*, where its author has drawn from the *Tahdheeb* or the *Mohkam* through the medium of the *Lisān el-'Arab*, I have found the *Tahdheeb* erroneously named as his authority instead of the *Mohkam*, or the *Mohkam* instead of the *Tahdheeb*.— Sometimes an authority is mentioned by a surname borne by two or more, so that the person meant is doubtful.

or initials &c. by which it is indicated. Frequently it happens that an explanation is essentially the same in the *Lisán el-'Arab* and the *Táj el-'Aroos*, but more full, or more clear, in the former: in cases of this kind I have generally indicated only the latter as my authority.

Sometimes I have been obliged to employ English terms which have not, to my knowledge, been used by any other writer; but I have been careful to invent only such as will, I believe, be easily understood. For example, I have applied the epithet "auroral" to certain risings and settings of stars or asterisms, to denote the restriction of those risings and settings to the whole period of the morning-twilight: the epithet "heliacal," applied to such risings, would restrict them overmuch. Lexicological and grammatical terms employed in my lexicon will be found in one of the tables inserted in this preface.

I have supposed the student who will make use of this work to be acquainted with the *general* rules of grammar. These he must bear in mind when he meets with *particular* rules mentioned by me. For instance, from his finding it stated, in page 77 of this lexicon, that, when *إِلَّا* is used in the sense of *غَيْرُ*, the noun which follows it is put in the same case as that which precedes it, he must not imagine that exceptions to this rule are presented by such phrases as *لَا إِلَهَ إِلَّا اللَّهُ* (*There is no deity other than, i. e. but, God*) and *مَا هَذَا شَيْءٌ إِلَّا كِتَابٌ* (*This is not anything but a writing*) and *مَا جَاءَ مِنْ أَحَدٍ إِلَّا زَيْدٌ* (*No one came but Zeyd*) and *لَيْسَ هَذَا بِشَيْءٍ إِلَّا كِتَابًا* (which means the same as the second of these phrases): for in each of these examples the noun preceding *إِلَّا* is regarded as being virtually in the same case as the noun following it. (See a note in Do Sacy's *Arabic Grammar*, 2nd ed., vol. ii. p. 404.)

Considering the size of this work, the quantity of Arabic type that it comprises, the minuteness of many of the characters employed in it, and the excessive care required in the placing of those small characters, no student can reasonably hope to find it entirely free from typographical faults, whether they be such as have originated from the compositors and have escaped the scrutiny of the author, or such as are almost inevitable in the process of printing. I shall use my utmost endeavours to detect such faults, and to note them for correction.

The following tables will, I believe, supply all further explanations that will be needed.

I.—Table of the Conjugations of Arabic Verbs.

- [illegible]

Q. 1. فَعَلَّلَ.

Q. 2. تَفَعَّلَ.

Q. 3. اُفَعَنْلَر

Q. 4. اُفْعَلَّ.

- R. Q. 1. Verbs of the classes of **تَبَلَّلَ** (in which the first and third radical letters are the same, and the second and fourth,) and **جَلَبَبَ** (in which the third and fourth radical letters are the same).
- R. Q. 2. Verbs of the classes of **تَبَلَّلَ** and **تَجَلَّبَبَ**.
- R. Q. 3. Verbs of the class of **اَفْعَنْسَسَ**.
- R. Q. 4. Verbs of the class of **اَبْيَضَّضَ**, mentioned above, (see 9,) as variations of **اَفْعَلَّ**, may be classed under this head.

- Q. Q. 1. فَعَلَّ، فَتَعَلَّ، فَأَعَلَ : فَعِيلٌ، فَعُولٌ، فَعُهْلٌ، فَعَمِلَ، فَعَالَ : فَعُلَى ; (عَشْرَنَ according to some, and عَلَوْنَ as) فَعَلَنْ، فَعَلِمَ، فَعَلَسَ .
يَفْعَلُ، هَفْعَلُ، تَفْعَلُ، مَفْعَلٌ، سَفْعَلُ، تَفْعَلُ : فَبْعَلُ، فَوْعَلُ
- Q. Q. 2. تَمَفْعَلُ : تَفْوَعَلُ : تَفْعِيْلُ : تَفْعُوْلُ : تَفْعُنْ : تَفْعُلَى : تَفْعَلَتْ .
- Q. Q. 3. اِفْوَتَعَلُ : اِفْتَعَالَ : اِفْعِيْلُ : اِفْعُوْلُ : اِفْعَلَّلُ : اِفْعَالُّ : اِفْعِنَلَى : اِفْعَنَلَأُ .
- Q. Q. 4. اِنْفَعَلُ : اِفْوَعَلُ : اِفْمِعَلُ : اِنْلَعَلُ : اِنْعَهَلُ : اِنْعَالُ .

Beside these, there are some other forms of Q. Q. verbs, not to be classed with any of the foregoing. And probably there are some other varieties of Q. Q. 2; each quasi-passive of Q. Q. 1.

II.—Table of Lexicological and Grammatical Terms &c. used in the following work.

Accord., for according.	Fem., for feminine, مُؤَنَّثٌ .	Prep., for preposition, حَرْفٌ جَرٌّ , and sometimes صِفَةٌ .
Accus. case, for accusative case, نَصْبٌ .	Fut., for future, مُسْتَقْبَلٌ .	Pret., for preterite, مَاضٍ .
Act., for active, لِلْمَعْلُومِ or مَبْنِيٌّ لِلْفَاعِلِ .	Gen. case, for genitive case, جَرٌّ and خَفْضٌ .	Prov., for proverb, مَثَلٌ .
Act. part. n., for active participial noun, اسْمُ فَاعِلٍ .	Gen. n., for generic noun, اسْمٌ جَنَسِيٌّ .	Q., for quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ .
Adv. n., for adverbial noun, ظَرْفٌ , and sometimes صِفَةٌ ; of place, ظَرْفٌ مَكَانٍ ; and of time, ظَرْفٌ زَمَانٍ .	Hollow verb, فِعْلٌ أَجْوَفٌ .	Q. Q., for quasi-quadriliteral-radical verb, فِعْلٌ مُلْحَقٌ بِالرُّبَاعِيِّ .
Agent, فَاعِلٌ .	Homonym, مُسْتَرَكٌ فِيهِ , for مُسْتَرَكٌ .	Q. v., for quod vide.
Analogous, or regular, مَقْبَسٌ and قِيَاسِيٌّ .	I. q., for idem quod.	Quasi-coordinate, مُلْحَقٌ : see art. لِحَقِّ .
Analogy, قِيَاسٌ .	Ideal (as opposed to real) subst., اسْمٌ مَعْنَى , or simply مَعْنَى .	Quasi-inf. n., for quasi-infinitive noun, اسْمٌ مَصْدَرٌ and اسْمٌ لِلْمَصْدَرِ .
Anomalous, or irregular, غَيْرُ مَقْبَسٍ and غَيْرُ قِيَاسِيٍّ or شَاذٌ (see "Dev.") or نَادِرٌ (see "Extr.>").	Imitative sequent, إِتْبَاعٌ .	Quasi-pass., for quasi-passive, مُطَاوِعٌ .
Aor., for aorist, مَضَارِعٌ .	Imperative, أَمْرٌ .	Quasi-pl. n., for quasi-plural noun, اسْمٌ جَمْعٌ .
Aplastic, applied to a noun and to a verb, جَامِدٌ .	Inchoative, مُبْتَدَأٌ .	Quasi-sound verb, i. e. one having و or ي for its first radical letter, فِعْلٌ مِثَالٌ .
App., for apparently.	Incomplete, i. e. non-attributive, verb, فِعْلٌ نَاقِصٌ , or فِعْلٌ غَيْرُ تَامٍ .	R. Q., for reduplicative quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ مُضَاعَفٌ .
Appositive, تَابِعٌ .	Indecl., for indeclinable, مَبْنِيٌّ .	Real (as opposed to ideal) subst., اسْمٌ عَيْنٍ or simply عَيْنٌ , and اسْمٌ ذَاتٍ or simply ذَاتٌ .
Attribute, or predicate, مُسْنَدٌ and خَبَرٌ .	Inf. n., for infinitive noun, مَصْدَرٌ . Inf. n. of unity, مَصْدَرٌ لِلْمَوَاحِدَةِ . Inf. n. of modality, مَصْدَرٌ لِلتَّوَعُّلِ .	Receptacular noun, اسْمٌ رَوَاعِيٌّ .
Broken pl., for broken plural, جَمْعٌ مُكْتَسَرٌ .	Instrumental noun, اسْمٌ آلَةٍ .	Reg., for regular: see "Analogous."
Coll. gen. n., for collective generic noun, اسْمٌ جَمْعِيٌّ ; also called a lexicological plural, جَمْعٌ لُغَوِيٌّ .	Intrans., for intransitive, لَا زِمْرٌ and غَيْرُ مُتَعَدٍّ .	Rel. n., for relative noun, اسْمٌ مُنْسَوِّبٌ , or نِسْبَةٌ .
Complement of a prefixed noun, مُضَافٌ إِلَيْهِ .	Irreg., for irregular: see "Anomalous."	Simple subst. (as opposed to inf. n.), اسْمٌ .
Complete, i. e. attributive, verb, فِعْلٌ تَامٌ .	Lit., for literally.	Sing., for singular, وَاحِدٌ and مُفْرَدٌ .
Conj., for conjugation, بَابٌ .	Mahmooz verb, فِعْلٌ مَهْمُوزٌ .	Sound pl., for sound plural: see "Perfect pl."
Conjunct, مَوْصُولٌ : conjunct noun, مَوْصُولٌ آتِيٌّ ; conjunct particle, مَوْصُولٌ حَرْفِيٌّ .	Mansoob aor., for mansoob aorist, مَضَارِعٌ مَنْصُوبَةٌ .	Sound verb, i. e. one which is not of the class termed "perfect," but which has not و nor ي for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one that has not و nor ي nor ع for one of its radical letters: فِعْلٌ صَحِيحٌ . (See "Perfect verb.")
Conjunction, حَرْفٌ عَاطِفٌ and حَرْفٌ عَاطِفٌ .	Masc., for masculine, مَذَكَّرٌ .	Specificative, or discriminative, تَمْيِيزٌ .
Contr., for contrary.	Mcasure, وَزْنٌ .	State, denotative of, حَالٌ .
Conventional term, اصْطِلَاحٌ — Conventional language, عَرَفٌ .	Mejzoom aor., for mejzoom aorist, مَضَارِعٌ مَجْزُومَةٌ .	Subject (as correlative of attribute or predicate), مُسْنَدٌ إِلَيْهِ .
Corroborative, تَوْكِيدٌ and تَأْكِيدٌ .	Metaphor, اِسْتِعَارَةٌ .	Subst., for substantive, اسْمٌ .
Decl., for declinable, مُعَرَّبٌ : perfectly decl., غَيْرٌ ; imperfectly decl., غَيْرٌ مُنْصَرَفٌ and مُضَرَّفٌ .	Metaphorical, اِسْتِعَارِيٌّ .	Substitute, بَدَلٌ .
Defective verb, i. e. having و or ي for the last radical letter, فِعْلٌ نَاقِصٌ .	Metonymy, كِنَايَةٌ .	Syll. signs, for syllabical signs, شُكْلٌ .
Dev., for deviating; as in the phrase, Deviating from the constant course of speech (with respect to analogy, or rule, or with respect to usage); شَاذٌ . This term and نَادِرٌ (see "Extr.") are often used in the lexicons indiscriminately.	N., for noun, اسْمٌ .	Syn., for synonym and synonymous, مُرَادِفٌ and مُتَرَادِفٌ . Syn. with, for synonymous with, لُغَةً فِي .
Dial., for dialect, لُغَةٌ .	N. un., for noun of unity, وَاحِدَةٌ and وَاحِدٌ .	Trad., for tradition, خَبَرٌ .
Dial. var. of, for dialectic variant of, لُغَةٌ فِي .	Nom. case, for nominative case, رَفْعٌ .	Trans., for transitive, وَاتِعٌ and مُتَعَدٍّ .
Dim., for diminutive, مُصَغَّرٌ .	Objective complement of a verb, مَفْعُولٌ or مَفْعُولٌ بِهِ .	Transposition, قَلْبٌ . Formed by transposition, مَقْلُوبٌ .
Enunciative, خَبَرٌ .	Part. n.: see "act. part. n." and "pass. part. n."	Tropical, مَجَازِيٌّ and مَجَازٌ .
Epithet, and epithetic phrase, وَصْفٌ and نَعْتٌ and صِفَةٌ .	Particle, حَرْفٌ .	Unsound verb, i. e. one having و or ي for one of its radical letters: or, as used in the 'Eyn and several other lexicons, one having و or ي or ع for one of its radical letters: فِعْلٌ مُعْتَلٌّ .
Ex., for example.	Pass., for passive, لِلْمَجْهُولِ or مَبْنِيٌّ لِلْمَفْعُولِ .	V., for verb, فِعْلٌ .
Expl., for explained.	Pass. part. n., for passive participial noun, اسْمٌ مَفْعُولٌ .	Verbal noun, اسْمٌ فِعْلِيٌّ .
Expos., for exposition, شَرْحٌ and تَفْسِيرٌ : the latter particularly applied to an exposition of the Kur-án.	Perfect pl., for perfect plural, جَمْعٌ سَائِرٌ ; also called a sound pl., جَمْعٌ صَحِيحٌ .	
Extr., for extraordinary (with respect to analogy, or rule, or with respect to usage), نَادِرٌ . (See "Dev.")	Perfect verb, i. e. one which has not two radical letters alike, nor has و nor ي for one of its radical letters, فِعْلٌ سَائِرٌ . (See also "Sound verb.")	
Bk. I.	Pers., for person (of a verb).	
	Pl., for plural, جَمْعٌ . Pl. of pauc., for plural of paucity, جَمْعٌ قَلْبَةٌ . Pl. of mult., for plural of multitude, جَمْعٌ كَثْرَةٌ . Pl. pl., for plural of a plural, جَمْعٌ جَمْعٍ .	
	Possessive noun or epithet (such as لِابْنٍ and تَامِرٍ &c.), اسْمٌ عَلَى النَّسَبِ (a kind of relative noun).	
	Post-classical, مُحَدَّثٌ and مُؤَدَّبٌ .	
	Predicate: see "Attribute."	
	Prefixed noun, مُضَافٌ .	

‡ means asserted to be tropical.

‡‡ „ asserted to be doubly tropical.

† „ supposed by me to be tropical.

III.—*Chronological list of the more celebrated of the Lexicologists and Grammarians cited in the following work, extracted from the 48th Section of the Muzhir: with some additions, which are marked with an asterisk.*

*Ibn-'Abbás: died in the year of the Flight 68	Aboo-Bekr Ibn-El-Ambáree: born in 271: died in (*327 or) 328
*Mujáhid: said to have lived 83 years; and to have died in 100 or 101 or 102 or 103	Ez-Zejjájee (*337 or) 339 or 340
*Katádeh: born in 60: died in 117 or 118	*El-Fárábee 343
Aboo-'Amr Ibn-El-'Alá: (*born at Mekkeh, in the year of the Flight 70 or 68 or 65:) died in 151 (*or 154) or 159	Ibn-Durustaweyh: born in 258: died in 347
El-Khaleel: lived to the age of 74 160 or 170 or 175	Ibn-El-Kooteych 367
*El-Leyth Ibn-Naṣr Ibn-Seiyár El-Khurá- sánee: contemporary with, and com- panion of, El-Khaleel.	Es-Seeráfee: born before the year 270: died in 368
Yoonus: born in the year 90 182 *or 183	Ibn-Khálaweyh 370
*Abu-d-Duḡeysh: contemporary with Yoonus.	El-Azherce (author of the "Tahdheeb"): *born in 282: died in *370 or 371
El-Kisá-ee 182 or 183 or 189 or 192	Aboo-'Alee El-Fárisee: (*lived more than 90 years:) died in (*376 or) 377
Seebaweyh: lived 32 years, or 40 and odd years: died in 161 (*or 177) or 180 or 188 or 194	Aboo-Bekr Ez-Zubeydee (author of an abridg- ment of the "'Eyn" 379
Aboo-Moḡammad El-Yezeedee: lived 74 years: died in 202	*Ibn-'Abbád (the Ṣāḡīb, author of the "Mo- ḡeet"): born in 326: died in 385
En-Naḡr Ibn-Shumeyl: died in 203 or 204	*El-Khaṭṭábee 388
Ḳuṭrub 206	Ibn-Jinne (*Abu-l-Fet-ḡ 'Othmán): born before the year 330: died in 392
El-Farrá: lived 67 years 207	Ibn-Fáris (*390 or) 395
Aboo-'Obeydeh (*Maḡmar Ibn-El-Muthenná Et-Teymee): born in 112: died in 208 or 209 or 210 or 211	El-Jowharce (author of the "Ṣiḡāḡ") *393 or 397 or 398
Aboo-'Amr Esh-Sheybánee: lived 110 (*or 111) or 118 years: died in 205 or 206 or 213	El-Harawee (author of the "Gharcebeyn") 401
Aboo-Zeyd (*El-Anṣáree:) lived 93 years: died in 214 or 215 or 216	*Moḡammad Ibn-Jaḡfar El-Ḳazzáz 412
El-Aṣma'ee: born in 123 (*or 122): died in (*214 or) 215 or 216 *or 217	El-Jawáleeḡee 425
*El-Liḡyánee: contemporary with El-Kisá-ee and Aboo-'Obeydeh and Aboo-Zeyd and El-Aṣma'ee.	*Ibn-El-Teyyánee (author of the "Moo'ab") 436
Abu-l-Ḥasan El-Akhfash 210 or 215 or 221	Ibn-Seede (*author of the "Moḡkam"): lived about 60 years: died in 458
*Abu-l-Ḥeythem: a preceptor of Aboo-'Obeyd.	El-Khaṭṭeeb Et-Tehrceee: born in 421: died in 502
*Ibn-Buzurj: contemporary with Abu-l-Ḥeythem.	*Er-Ráḡhib El-Iṣfahánee: died in the early part of century five.
Aboo-'Obeyd: lived 67 years: died in 223 or 224 or 230	Ibn-El-Ḳaṭṭáḡ: born in 433: died in 515
Ibn-El-Aḡrábee: born in 150: died in 231 or 233	*El-Meydánee: died in 518
*Shemir: contemporary with Ibn-El-Aḡrábee.	Ibn-Es-Seed El-Baṭalyowsee: born in 444: died in 521
Ibn-Es-Sikkeet (*Yaḡkoob) 244	Ez-Zamakhsheree (*author of the "'Asás" and "Keshsháf," &c.): born in 467: died in 538
Aboo-Ḥátim Es-Sijistánee: lived nearly 90 years: died in 248 or 250 or 254 or 255	*Es-Suḡeylee (author of the "Rowḡ") 581
*Es-Sukkaree (author of an "Exposition of the Deewán El-Hudhaleeyeen"): born in 212: died in 270 or 275	Ibn-Barree (*author of "Annotations on the Ṣiḡāḡ") 582
Ibn-Ḳuteybch: [also called El-Ḳutabee, and by some, (among whom is the author of the Táj-el-'Aroos,) less properly, El- Ḳuteybee: (see the Biogr. Dictionary of En- Nawawee, p. 771:)] born in 213: died in 267 *or 270 or 271 or 276	*Ibn-El-Atheer El-Jezeree, (Mejd-ed-Decn, author of the "Niháyeḡ") 606
*Aboo-Ḥaneeḡ Ed-Deenawaree (author of the "Book of Plants") 282	*El-Fakhr Er-Rázee 606
El-Mubarrad: born in 210: died in 282 or 285 *or 286	*El-Muṭarrizee (author of the "Mughrib"): born in 536: died in 610
Ṭaḡlab (*Abu-l-'Abbás Aḡmad Ibn-Yaḡyá, author of the "Fageeh"): born in 200: died in 291	Eḡ-Ṣaḡhánee (*or Eḡ-Ṣáḡhánee, author of the "'Obáb" and of the "Tekmileh fi-ḡ- Ṣiḡāḡ"): born in 577: died in 660
Kuráḡ cir. 310	Er-Ráḡee Esh-Shátibee: born in 601: died in 684
Ez-Zejjáj (*Aboo-Is-ḡáḡ) 311	*El-Beyḡáwee 685 or 690 or 691
*Ibn-Dureyd (author of the "Jemharah"): born in 223, or [about five years later, for] it is said that he lived 93 years, not more, and died in 321	El-Jemál Ibn-Málik: born in 600: died in 692
*Ibraheem Ibn-Moḡammad Ibn-'Arafah (Niḡ- ṭaweyh): born in 244 or 250: died in 323	*Ibn-Mukarram (author of the "Lisán el-'Arab"): born in 630: died in 711
	*El-Feiyomee (author of the "Miṣbáḡ," which he finished in 734).
	Aboo-Ḥeyyán: born in 654: died in 745
	*Ibn-Hishám (author of the "Mughnee"): born in 708: died in 761 or 762
	El-Feyroozábádee (author of the "Ḳámoos" *and the "Baṣáir"): born in 729: died in 816
	*The sayyid Murtaḡá Ez-Zebeedee (author of the "Táj el-Aroos"): died in 1205

IV.—*Indications of Authorities.*

From all these authorities I have drawn through the medium of the *Táj el-'Aroos* or the *Lisán el-'Arab*, except those distinguished by the mark ‡, which denotes those whence I have always drawn immediately: from many of them I have also drawn through the medium of some other lexicon than the two above named: and from those distinguished by the mark † I have often, or generally, drawn immediately. What is meant by an asterisk placed after any indication of an authority in my lexicon has been explained in page xxvi.

†A,	The "Asás" of Ez-Zamakhsheree.	Jm,	The "Jemharah" of Ibn-Dureyd.
AA,	Aboo-'Amr Ibn-El-'Alá, and Aboo-'Amr Esh-Sheybáneec: each being cited simply by the name of "Aboo-'Amr."	†K,	The "Kámoos."
AAF,	Aboo-'Alee El-Fárisce.	KI,	The <i>Kádee 'Iyáq</i> .
ADk,	Abu-d-Dukeysh.	†KL,	The "Kenz el-Loghah," of Ibn-Maaroof; an Arabic-Persian Dictionary.
AHút,	Aboo-Hátim Es-Sijistáneec.	†KT,	The "Kitáb et-Tnareefút."
AHei,	Aboo-Heiyán.	Kf,	The "Kifáyet el-Mutahaffidh."
AHeyth,	Abu-l-Heythem.	Kh,	El-Khalcel, commonly supposed to be the author of the "Eyn."
AHn,	Aboo-Haneefeh Ed-Deenawarce, author of the "Book of Plauta."	†Kr,	Kuráq, author of the "Munjid."
†AM,	Aboo-Munoor (same as Az).	Ks,	El-Kisá-ec.
AO,	Aboo-'Obeydeh.	†Ksh,	The "Keshsháf" of Ez-Zamakhsheree.
A'Obeyd,	Ahoo-'Obeyd.	Kt,	El-Kuteybee.
AZ,	Aboo-Zeyd.	Ktr,	Kutrub.
Aql,	El-Aqlam.	†Kull,	The "Kulleeyút" of Abu-l-Baqá.
Akh,	El-Akhfish.	†Kur,	The "Kur-án."
Ag,	El-Agma'ce.	Kz,	El-Kazzáz.
†Az,	El-Azherce (same as AM), author of the "Tahdheeb."	†Kzw,	El-Kazweec.
B,	The "Bašár," by the author of the "Kámoos."	†L,	The "Lisán el-'Arab."
†Bd,	El-Beydáwee's "Exposition of the Qur-án."	Lb,	El-Leblee.
Bkh,	El-Bukháree.	Lh,	El-Lihyánee.
Btl,	El-Batályowsee.	Lth,	El-Leyth Ibn-Naqr Ibn-Seiyár, held by El-Azherce to be the author of the "Eyn," which he calls "Kitáb Leyth."
†CK,	The Calcutta edition of the "Kámoos."	†M,	The "Mohkam."
Dmr,	Ed-Demeerec.	†MA,	The "Muqaddamet el-Adab" of Ez-Zamakhsheree.
†EM,	The "Exposition of the Mo'allakát," printed at Calcutta.	†MP,	Mohammad Ibn-Et-Teiyib El-Fásee, author of "Annotations on the Kámoos."
†F,	El-Feyroozábádec, author of the "Kámoos."	†MS,	The "Mukhtár es-Šiháh."
†Fei,	El-Feyoomec, author of the "Misbáh."	Mbr,	El-Mubarrad.
Fr,	El-Furri.	†Meyd,	El-Meydánee's "Proverbs."
Fg,	The "Faṣeḥ" of Thaqlab.	†Mgh,	The "Mughrib" of El-Mutarrizec.
†Ham,	The "Exposition of the Hamásch," ("Hamass: Carmina,") by Et-Tebreezee.	Ml,	The "Mujmal" of Ibn-Fáris.
†Har,	El-Harerec's "Muḳámát," the Commentary on; 2nd edit. of Paris.	†Msh,	The "Misbáh" of El-Feyoomec.
Hr,	El-Harawee.	†Mtr,	El-Mutarrizec, author of the "Mughrib."
IAar,	Ibn-El-Agrábee.	†Mughnee,	The "Mughni-l-Leblee" of Ibn-Hishám.
I'Ab,	Ibn-'Abbás.	†Mz,	The "Muzhir" of Es-Suyootec.
†I'Ak,	Ibn-'Akeel's "Exposition of the Alfeyeh of Ibn-Málik," edited by Dr. Dieterici.	Nh,	The "Niháyeḥ" of Ibn-El-Atheer El-Jezerec (Mejd ed-Deen).
Iamb,	Ibn-El-Ambáree.	Ns,	En-Nesa-ec.
IAth,	Ibn-El-Atheer El-Jezerec, (Mejd-ed-Deen,) author of the "Niháyeḥ."	O,	The "'Obáb" of Es-Saghánee.
IB,	Ibn-Barree, author of the "Annotations on the Šiháh," with El-Bustec.	†PŠ,	The "Persian Translation of the Šiháh."
†IDrd,	Ibn-Dureyd, author of the "Jemharah" &c.	R,	The "Rowd" ("Er-Rowd el-Unuf") of Es-Suheylee.
IDrst,	Ibn-Durustaweyh.	†S,	The "Šiháh."
IF,	Ibn-Fáris, author of the "Mujmal."	†SM,	The seyvid Murtaḍá, author of the "Táj el-'Aroos."
†IISH,	Ibn-Hishám, author of the "Mughnee."	Sb,	Sehaweyh.
IJ,	Ibn-Jimce.	Scer,	Es-Sceeráfee.
IKh,	Ibn-Khálaweyh.	Sgh,	Es-Saghánee, author of the "'Obáb" and of the "Tekmileḥ fi-Šiháh."
IKoot,	Ibn-El-Kootceyeh.	Sh,	Shemir.
IKt,	Ibn-Kuteybeh.	†Skr,	Es-Sukkarce, author of an "Exposition of the Deewán El-Hudhalecyen."
IKtt,	Ibn-El-Kuttán.	Suh,	Es-Suheylee, author of the "Rowd."
†IM,	Ibn-Mukarram, (commonly called in the <i>Táj el-'Aroos</i> "Ibn-Mundhoor,") author of the " <i>Lisán el-'Arab</i> ."	†T,	The "Tahdheeb" of El-Azherce.
IO,	Ibn-'Odeys.	†TA,	The "Táj el-'Aroos."
†Isd,	Ibn-Seedeḥ, author of the "Mohkam."	†TK,	The "Turkish Translation of the Kámoos."
ISH,	Ibn-Shuneyl (En-Nadr).	TŠ,	The "Tekmileḥ fi-Šiháh" of Es-Saghánee.
ISK,	Ibn-Es-Sikkeet (Yaḳkoob).	†TT,	The "Tahdheeb et-Tahdheeb."
†IbrD,	Ibráheem Ed-Deesookce.	Th,	Thaqlab, author of the "Faṣeḥ."
†J,	El-Jowharce, author of the "Šiháh."	†W,	El-Wáhidec's "Exposition of the Deewán of El-Mutanebbec," edited by Dr. Dieterici.
†JK,	A MS. supposed to be the "Jámi" of El-Karmánee: a lexicon founded upon the "Eyn," with additions from the "Tekmileḥ el-'Eyn" of El-Khárzenjee.	Yoo,	Yoonus.
†JM,	The "Jámi" of the seyvid Mohammad.	Yz,	El-Yezeece.
†Jcl,	The "Exposition of the Qur-án" by the Jeláleyen.	†Z,	Ez-Zamakhsherec.
		Zhd,	Ez-Zubeydec, author of an "Abridgment of the 'Eyn."
		†Zj,	Ez-Zejjáj.

I have now, to the best of my ability, supplied all the necessary apparatus for the use of my lexicon, except, only, such information as I suppose the student to have acquired from other sources.

The Arabic title *مَدُّ الْقَامُوسِ* (which the Arabs in general, in the present day, the learned as well as the unlearned, would pronounce "Medd el-Ḳámoos," as they deem it pedantic to pronounce the titles of books in the classical manner,) I have adopted in imitation of that given to his lexicon by El-Feyroozábádee. It has two meanings: "The Flow of the Sea" and "The Extension of the Ḳámoos."

Not only the main expenses incurred in the composition of this work, but also the cost of the printing, and that of the Arabic type, have been defrayed by the munificence of His Grace the Duke of Northumberland. The Arabic characters have often been considerably altered by the Arabs themselves and by other Easterns; and still more by Europeans, to adapt them to the purpose of printing. For this purpose, I have myself innovated a modification of one medial form and one final form, and ح. My Nephew, Mr. Edward Stanley Poole, who possesses unusual skill in Arabic caligraphy, designed, under my superintendence, the whole of the Arabic type employed for this work; and has also assisted me occasionally in the collation of the proofs, previously to my own examination and correction of them; and often in other affairs connected with the printing of my lexicon.

E. W. L.

December, 1862.

A CALAMITY that has recently befallen me, in common with multitudes of other persons,—the decease of the ILLUSTRIOUS DUKE by whom this work was originated, and whose munificence has constantly supplied the chief means of its support,—requires me to announce that the event so widely and deeply deplored will not cause any interruption of the publication.

His princely patronage, granted spontaneously, and with a kindness and delicacy not to be surpassed, has been continued during nearly a quarter of a century. The carrying-out of his intentions, with respect to my Lexicon, now devolves upon HIS WIDOW, HER GRACE THE DUCHESS OF NORTHUMBERLAND, by her own particular desire.

The intense interest that has ever been felt by HER GRACE in all the great deeds whereby the departed DUKE has established countless claims upon the gratitude of his country is well known; and it is, to me, a source of the utmost thankfulness and pride that my own undertaking is included among the objects that have been honoured by the patronage, and stamped with the approval, of them both.

E. W. L.

March, 1865.

POSTSCRIPT TO THE PREFACE.

SINCE the publication of the foregoing Preface, two occurrences have induced me to append to it this Postscript, without waiting for the completion of my work.

The first of these occurrences was my receiving the unexpected information that the copy of the 'Obáb which I had sought, without success, to discover in Cairo had been found and purchased, had been brought to London, and was offered to me for sale. A most exorbitant price was demanded of me for it, and refused by me: but my late lamented Patron, by means of a person employed to treat for it by my Nephew Mr. Reginald Stuart Poole, bought it, for a sum which, though large, was not greater than that which I would myself willingly have paid for it if I had been a man of wealth; and most kindly entrusted it to me, for my use during the progress of the printing of my Lexicon.

The 'Obáb is, as I supposed it to be, and as I have since found to be stated by Hájjee Khaleefeh, composed in the order of the Şiháh, ending in article *بى*; so that its author completed a little more than three fourths of his intended work. To what he has borrowed from the Şiháh, which he has freely and literally copied throughout the 'Obáb, but usually without acknowledgment, he has made large additions, with due acknowledgments, chiefly from the Jemharah of Ibn-Dureyd and the Moheç of Ibn-'Abbád. Whether his less numerous additions be from the original sources or from citations in other lexicons, I have not been able to determine. Of all the lexicons of earlier authors, his work most resembles the Mohkam; which, though it is in my opinion decidedly superior to the 'Obáb in critical accuracy and in other respects, he seems to have strangely neglected; thereby suggesting to the author of the Kámoos the project of composing the Lámi', and subsequently the composition of the Kámoos itself.* In a notice of its author and of his other works, in article *مغن* in the Táj el-'Aroos, the 'Obáb is said to be "in twenty volumes;" and the same is said by Hájjee Khaleefeh: but the copy of it mentioned above is in ten large quarto volumes, written in a very large hand, and generally with all the vowel-signs and the like that are absolutely requisite. Several portions of it, not, however, amounting to much in proportion to the rest, had been lost when it was brought to England: but as the work was never completed, this is less to be regretted than it would be otherwise. In many parts it has been injured by worms; and in some parts, by larger vermin. In other respects, it is in good preservation. I have often found it very useful in the cases of doubtful passages in the Táj el-'Aroos; and not unfrequently in its affording me valuable additions to the contents of the latter work, though notes in its margins in the handwriting of the Seyyid Murtaða show that he consulted it with much careful and critical consideration.

The second reason for my appending here this Postscript to my Preface is to correct the dates of the birth and death of El-Azhreee. The paragraph relating to his Lexicon, the "Tahdheeb," I had inserted in its right relative place; but I was afterwards led to transpose it, while the Preface was in type, by observing that the place was inconsistent with the dates of his birth and death which I had there given on the authority of two most excellent copies of the Muzhir and had repeated in another page; and I did not discover that these dates were incorrect until it was too late to rectify the mistakes otherwise than by reprinting two leaves, after the Preface had been published. El-Azhreee, as is stated by Ibn-Khillikán, was born in the year of the Flight 282; and died in the latter part of 370,

* Throughout PART V. of my Lexicon, I have generally endeavoured to show (by the indications of my authorities) the degrees in which the 'Obáb has borrowed from the contents of the Şiháh and contributed to the contents of the Kámoos.

or, as some say, 371; so that he lived 88 or 89 years (lunar reckoning). In the year 311, being then about 29 years old, he became a prisoner among the Ḳarmātecs, falling to the lot of a party of Arabs of the Desert. Among these people he appears to have remained several years; for he is related to have mentioned his having passed two winters with them in Eṣ-Ṣammān, but usually to have wintered with them in the Dahnā. And while wandering and sojourning with them in these and other parts of Central and Northern Arabia, he collected many words and phrases, which he has mentioned in his Lexicon; but expressly distinguishing them as having been heard by him from the Arabs or from Arabs of the Desert (in both cases meaning the same) or as having been heard by him in the Desert, lest he should be supposed to claim for them less questionable authority. His opinion of these additions to the "Tahdheeb" is shown by his insertion of them, and also by a citation from a statement in his own handwriting, that in the speech of the people among whom he was in captivity, themselves Arabs of the Desert, a gross inaccuracy or mistake was seldom or never found. Thus we learn a very important fact respecting the gradual corruption of the dialects of Arabic: the utmost that can be said of the dialect spoken by the wandering tribes more than nine centuries ago in the North-Central region, where the vernacular language has continued to the present day to be least exposed to foreign influences and therefore least affected thereby, is, that it was free from gross inaccuracies. That the language of the settled inhabitants throughout Arabia had long before become too much corrupted for their words or phrases to be cited in lexicons, unless for the purpose of discriminating them as post-classical, is admitted and affirmed by all the lexicologists who have had occasion to mention the subject: but the language now spoken in the towns of the North-Central region (which language is well known by reason of that region's being still traversed by one of the great pilgrim-routes and often visited by learned men from Egypt and from Syria) is said to be less corrupt than are the dialects of the Bedawees of the same and of other parts.

More than seventeen hundred printed pages of my Lexicon are now before me; and when it is considered that this portion comprises about thrice as much matter as the corresponding portion (one half) of Freytag's unabridged Lexicon, I hope that the time which the printing has occupied will not be thought unreasonably long. Notwithstanding the time and pains that I have devoted to the scrutiny necessary for the detection and correction of typographical and other errors, the errata that I have since casually observed and noted down are not so few as I hoped and expected them to be: but I have generally found them to be such as any one qualified to make a profitable use of my work may easily discover and rectify without my aid.

E. W. L.

December, 1869.



The first letter of the alphabet [according to the order in which the letters are now commonly disposed; and also according to the original order, which see in art. **أبجد**]: called **ألف**. [This name, like most of the other names of Arabic letters, is traceable to the Phœnician language, in which it signifies "an ox;" the ancient Phœnician form of the letter thus called being a rude representation of an ox's head.] It is, of all the letters, that which is most frequent in speech: and some say that, in **آل**, in the **Kur** [eh. ii. &c.], it is a name of God. (TA.) Its name is properly fem., as is also that of every other letter; [and hence its pl. is **ألفات**]; but it may be made masc.: so says Ks: Sb says that all the letters of the alphabet are masc. and fem., like as **البسان** is masc. and fem. (M.) As a letter of the alphabet, it is abbreviated, [or short, and is written **ا**, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written **ى**], and is pronounced with a pause after it: and it is also prolonged: (S, K, TA.) [in the latter case, it is written **آ**; and] this is the case when it is made a subst.: and when it is not called a letter, [i.e. when one does not prefix to it the word **حرف**], it is [properly] fem. (S.) Its dim. is **ألفية**, meaning *an ا written small, or obscure*, (S, IB,) according to those who make it fem. and who say, **زَيْبَتٌ زَايَا** and **ذَيْبَتٌ ذَايَا**; but **زَوْبَتٌ زَايَا** according to those who say, **أَوْبَةٌ**. (IB.)—**ألف** [properly so called] is one of the letters of prolongation and of softness and of augmentation; the letters of augmentation being ten, which are comprised in the saying, **أَلْيَوْمَ تَنْسَاهُ** ["to-day thou wilt forget it"]. (S.) There are two species of **الف**; namely, **لَيِّنَةٌ** [or *soft*], and **مُتَحَرِّكَةٌ** [or *movent*]; the former of which is [properly] called **ألف**; and the latter, **هَمْزَةٌ**; (S, TA;) which is a faucial letter, pronounced in the furthest part of the fauces [by a sudden emission of the voice after a total suppression, so that it resembles in sound a feebly-uttered **ع**, whence the form of the character (•) whereby it is represented]: but this latter is sometimes tropically called **الف**; and both [as shown above] are of the letters of augmentation. (S in art. **او**, and TA.) There are also two other species of **الف**; namely, **ألف وصل** [the *alif of conjunction or connexion, or the conjunctive or connexive alif*]; and **ألف قطع** [the *alif of disjunction, or the disjunctive alif*]; every one that is permanent in the connexion of words being of the latter species; and that which is not permanent, [i. e. which is not pronounced, unless it is an **الف** of prolongation,] of the former species; and this is without exception augmentative; [but it is sometimes a substitute for a suppressed radical letter, as in **أَبْنٌ**, originally **بَنَى** or **بَنُو**]; whereas the **الف** of

disjunction is sometimes augmentative, as in the case of the interrogative **الف** [to be mentioned below, and in other cases]; and sometimes radical, as in **أَخَذَ** and **أَمَرَ**: (S, TA:) or, according to Ahmad Ibn-Yahya and Mohammad Ibn-Yezced, (T, TA,) the primary **ألفات** are three; the rest being subordinate to these: namely, **ألف أصلية** [radical *alif*], (T, K, TA,) as in **أَكَلَ** and **أَلْفٌ** (T) and **أَخَذَ**; (K;) and **ألف قطعية** [disjunctive *alif*], as in **أُخِذَ** (T, K) and **أُحْمِرُ** (T) and **أُحْسِنَ**; (T, K;) and **ألف وصلية** [conjunctive or connexive *alif*], (T, K,) as in **أَسْتَخْرَجَ** (T) and **أَسْتَخْرَجَ**. (T, K.)—The **ألف** which is one of the letters of prolongation and of softness is called **الألف الساكنة** [the *quiescent alif*, and **الألف الهادئة**, which signifies the same]: (MF, TA:) it is an aerial letter, (Mughnee, MF, TA,) merely a sound of prolongation after a fet-hah; (T, TA;) and cannot have a vowel, (IB, Mughnee, MF,) wherefore it cannot commence a word: (Mughnee:) when they desire to make it movent, if it is converted from **و** or **ى**, they restore it to its original, as in **عَصَوَانٍ** and **رَحِيَانٍ**; and if it is not converted from **و** or **ى**, they substitute for it hemzeli, as in **رَسَائِلٍ**, in which the hemzeli is a substitute for the **ا** in [the sing.] **رِسَالَةٌ**. (IB.) IB holds that the name of this letter is **لَا**, [pronounced *lá* or *lé*, without, or with, imáleh, like the similar names of other letters, as **بَا** and **تَا** and **ثَا** &c.] and that it is the letter which is mentioned [next] before **ى** in reckoning the letters; the **ا** being prefixed to it because it cannot be pronounced at the beginning of its name, as other letters can, as, for instance, **ص** and **ج**; and he adds that the teachers [in schools] err in pronouncing its name **ألف**. (Mughnee.)—The grammarians have other particular appellations for **اليف**, which will be here mentioned. (T, TA.)—**ألف مجهولة** [The *unknown alif*] is such as that in **فَاعِلٌ** [or **فَاعِلٌ**] and **فَاعُولٌ**; i. e., every **ا**, (T, K,) of those having no original [from which they are converted, not being originally **ا** nor **و** nor **ى**, but being merely a formative letter, and hence, app., termed "unknown"], (T,) inserted for the purpose of giving fulness of sound to the fet-hah in a verb and in a noun; (T, K;) and this, when it becomes movent, becomes **و**, as in the case of **خَاتَمٌ** and **خَوَاتِمٌ**, becoming **و** in this case because it is movent, and followed by a quiescent **ا**, which **ا** is the **ا** of the pl., and is also **مجهولة**. (T.)—**ألفات المدات** [The *alifs of prolongations*] are such as those [which are inserted for the same purpose of giving fulness of sound to the fet-hah] in **دَانِقٌ**, for **كُنْكَالٌ**, and **خَاتَمٌ**, for **دَانِقٌ**. (T, K.) In like manner, **و** is inserted after a dammeh, as in **أَنْظُرُ**; and **ى** after a kasech,

as in **شِمَالٌ**. (TA.) An **الف** of this species is also called **ألف الإثباع** [The *alif added to give fulness of sound to a fet-hah preceding it*]: and so is the **الف** in **مَنَا** used in imitation [of a noun in the accus. case; as when one says, **رَأَيْتُ رَجُلًا** (pronounced **رَجُلًا**) "I saw a man," and the person to whom these words are addressed says, **مَنَا** *Whom?*]. (Mughnee.)—**ألف الصلة** [The *alif of annexation, or the annexed alif*], is that which is an annex to the fet-hah of a rhyme, (T, K,) and to that of the fem. pronoun **ها**: in the former case as in **بَانَتْ سَعَادٌ وَأَمْسَى حَبْلًا أَنْقَطَا** in which **ا** is made an annex to the fet-hah of the **ع** [of the rhyme]; and in the saying in the **Kur** [xxxiii. 10], **وَتُظُنُّونَ بِاللَّهِ الظُّنُونَا**, in which the **ا** after the last **ن** is an annex to the fet-hah of that **ن**; and in other instances in the final words of verses of the **Kur-án**, as **قَوَارِيرَا** and **سَلْسَبِيلَا** [in lxxvi. 15 and 18]: in the other case as in **ضَرَبَتْهَا** and **مَرَرَتْ بِهَا**. (T.) The difference between it and **ألف الوصل** is, that the latter is in the beginnings of nouns and verbs, and the former is in the endings of nouns [and verbs]. (T, K.) It is also called **ألف الإطلاق** [The *alif of unbinding*, because the vowel ending a rhyme prevents its being مُقَيَّدٌ, i. e. "bound" by the preceding consonant]: (Mughnee;) and **ألف الفاصلة** [the *alif of the final word of a verse of poetry or of a verse of the Kur-án or of a clause of rhyming prose*]. (TA.) [This last appellation must not be confounded with that which here next follows.]—**ألف الفاصلة** [The *separating alif*] is the **ا** which is written after the **و** of the pl. to make a separation between that **و** and what follows it, as in **شَكُرُوا** (T, K) and **كَفَرُوا**, and in the like of **يَغْزُوا** and **يَدْعُوا** [und **يَرْضُوا**]; but when a pronoun is affixed to the verb, this **ا**, being needless, does not remain: (T:) also the **ا** which makes a separation between the **ن** which is a sign of the fem. gender and the heavy [or doubled] **ن** [in the corroborated form of the aor. and imperative], (T, K,) because a triple combination of **ن** is disliked, (T,) as in **يَفْعَلْنَ** and **لَا تَفْعَلْنَ** (T, K) and **لَا تَفْعَلْنَ**. (T.)—**ألف التنون الخفيفة** [The *alif of the light, or single, noon in the contracted corroborated form of the aor. and imperative*], as in the phrase in the **Kur** [xcvi. 15], **تَنْسَعًا بِالنَّاصِيَةِ** [explained in art. **سِنَع**], (T, K,) and the phrase [in xii. 32], **وَلَيَكُونَا مِنَ الصَّاعِرِينَ** [And he shall assuredly be of those in a state of vileness, or ignominy], in both of which instances the pause is made with **ا** [only, without **تنween**, so that one says **تَنْسَعًا** and **لَيَكُونَا**, and this seems to be indicated in Expositions of the **Kur-án** as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter,

When this is followed by another hemzch, an *l* is interposed between the two hemzchs, [so that you say *أَأَنْتَ*, also written *أَأَنْتَ*,] as in the saying of Dhu-r-Rummeh,

- أَيْ طَبِيبَةُ الْوَعَسَاءِ بَيْنَ جَلَاذِلِ
- وَيَنْتَ أَتَقَا أَأَنْتَ أُمُّ أُمِّ سَالِمِ

[*O thou doe-gazelle of El-Waasà between Jelàzil and the oblong gibbous hill of saul, is it thou, or Umm-Sàlim?*]; (T, S;) but some do not this. (T.) [It is often conjoined with *إِنْ*, as in the *Kur* xii. 90, *أَأَنْتَ أَتُكِّ لَأَنْتَ يُوسُفُ* *Art thou indeed Joseph?*] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Msh in art. *همز*, Mughnee,) and to establish it, (Msh,) as in the phrase in the *Kur* [v. 116], *أَأَنْتَ قُلْتَ لِلنَّاسِ* [*Didst thou say to men?*], (T,) and *أَأَنْتَ تَنْشُرُ* [explained above], (Msh in art. *همز*,) and in *أَأَنْتَ ضَرَبْتَ* or *أَأَنْتَ ضَرَبْتَ* [*Didst thou beat Zeyd?*], and *أَأَنْتَ ضَرَبْتَ* [*Zeyd didst thou beat?*]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the *Kur* [xxxvii. 153], *أَصْطَفَى* [*Hath He chosen daughters in preference to sons?*], (T,) [but see the next sentence,] and [in the same ch., verse 93,] *أَتَعْبُدُونَ مَا* [*Do ye worship what ye hew out?*]. (Mughnee.) And to express a nullifying denial, as in [the words of the *Kur* xvii. 42,] *أَفَأَصْفَاكُمْ* [*Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters?*]. (Mughnee.) And to denote irony, as in [the *Kur* xi. 89,] *أَصَلُّوا تَكُ تَأْمُرُ أَنْ تَتْرَكَ مَا يَعْبُدُ آبَاؤُنَا* [*Do thy prayers enjoin thee that we should leave what our fathers worshipped?*]. (Mughnee.) And to denote wonder, as in [the *Kur* xxv. 47,] *أَلَمْ تَرَ* [*Hast thou not considered the work of thy Lord, how He hath extended the shade?*]. (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the *Kur* lvii. 15,] *أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا* [*Hath not the time yet come for those who have believed?*]. (Mughnee.) And to denote a command, as in [the *Kur* iii. 19,] *أَسْلِمُوا*, meaning *أَسْلِمُوا* [*Enter ye into the religion of El-Islâm*]. (Mughnee, and so Jel.) And to denote equality, occurring after *سَوَاءٌ* and *مَا أَهْلِي* and *مَا أُدْرِي* and *لَيْتَ شِعْرِي*, and the like, as in [the *Kur* lxiii. 6,] *سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ* [It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them], and in *أَقِمْتُ أَمْ قَعَدْتُ* [I care not whether thou stand or sit]: and the general rule is this, that it is the hemzch advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, *سَوَاءٌ عَلَيْهِمْ أَلَا تَسْتَغْفَرُ وَعَدَمُهُ* [Equal to them will be the begging for forgiveness and the not doing so], and *مَا أَهْلِي بِقِيَامِكَ وَعَدَمِهِ* [I care not for thy standing and thy not doing so]. (Mughnee.) — *أَلِفُ النِّدَاءِ* [The alif of calling, or vocative alif],

(T, S, * Mughnee, * K,) as in *أَزِيدُ*, meaning *يَا زَيْدُ* [O Zeyd], (T, K,) and in *أَزِيدُ أَقْبِلُ* [O Zeyd, advance], (S,) used in calling him who is near, (S, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (S.) *آ*, with medd, is a particle used in calling to him who is distant, (Mughnee, K,) as in *آزِيدُ أَقْبِلُ* [Ho there, or soho, or holla, Zeyd, advance]. (TA.) Az says, You say to a man, in calling him, *أَقْلَانُ* and *أَقْلَانُ* and *أَيَا فَلَانُ* (TA) or *آيَا*. (S and K in art. *آيا*.) — *إِي*, for *إِي وَآلِهِ*, see *إِي*. — In a dial. of some of the Arabs, hemzch is used in a case of pausing at the end of a verb, as in their saying to a woman, *قُولِي* [Say thou], and to two men, *قُولُوا* [Say ye two], and to a pl. number, *قُولُوا* [Say ye]; but not when the verb is connected with a word following it: and they say also *لَا*, with a hemzch, [for *لَا*,] in a case of pausing. (T.) But Ahmad Ibn-Yahyà says, All men say that when a hemzch occurs at the end of a word, [i. e. in a case of pausing,] and has a quiescent letter before it, it is elided in the nom. and gen. cases, though retained in the accus. case [because followed by a quiescent l], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Hijáz, and Hudheyl, and the people of Mekkeh and El-Medeneh, do not pronounce hemzch [at all]: and 'Eesà Ibn-'Omar says, Temecim pronounce hemzch, and the people of El-Hijáz, in cases of necessity, [in poetry,] do so. (T.) — Ks cites, [as exhibiting two instances of a rare usage of *لَا*, or *آ*, in a case of pausing, in the place of a suppressed word,]

- دَعَا فَلَانٌ رَبَّهُ فَأَسْعَا • الْخَيْرَ خَيْرَانِ وَإِنْ شَرًّا
- وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَأْ

[written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning, *Such a one supplicated his Lord, and made his words to be heard, saying, Good is double good; and if evil be my lot, then evil; but I desire not evil unless Thou wilt that it should befall me*]: and he says, he means, *إِلَّا أَنْ تَشَأْ*; this being of the dial. of Benoo-Suad, except that it is [with them] *عَ*, with a soft *l* [only]: also, in replying to a person who says, "Wilt thou not come?" one says, *فَآ*, meaning *فَآذْهَبْ بِنَا* [Then go thou with us]: and in like manner, by *فَآ*, in the saying above, is meant *فَشَرُّ*. (TA.) — Hemzch also sometimes occurs as a verb; *إِهْ*, i. e. *إِ* with the *ه* of pausing added, being the imperative of *وَأَى* as syn. with *وَعَدَ*. (Mughnee.) — [As a numeral, *l* denotes One.]

اب

1. *أَب*, (T, S, M, &c.) aor. *أَبَّ*, (M, K,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and *أَبَّ*, (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. *أَبٌّ* (T, S, M, K) and *أَبَّيْتُ* (M, K) and *أَبَابَ* and *أَبَابَ* (S, M, K)

and *أَبَابَ*; (M;) and *أَتَّبَبْتُ* [written with the disjunctive alif *أَتَّبَبْتُ*]; (T, K;) *He prepared himself*, (AZ, S, M, A, K,) and *equipped himself*, (AZ, S, A,) for (J) departing, or going away, (AZ, S,) or for journeying: (M, A, K:) or *he determined upon journeying, and prepared himself*. (T.) El-Aqshà says,

- صَرَمْتُ وَلَمْ أَصْرِمْكُمْ وَكَصَارِمِ
- أُنْغُ قَدْ طَوَى كُشًّا وَأَبَّ يَذْهَبَا

(T, S, M, TA,) i. e. *I cut [in effect, while I did not really cut] you: for like one who cuts is a brother who has determined and prepared to go away*. (TA.) [Hence,] *لَا عَبَابَ وَلَا أَبَابَ*, [or *لَا عَبَابَ وَلَا أَبَابَ*,] a prov. [which see explained in art. *عَب*]. (TA.) [And hence the saying,] *هُوَ فِي* (S, M, K,) and *أَبَابَتِهِ*, and *أَبَابَتِهِ* (M,) *He is in his [state of, or he is engaged in his,] preparation or equipment [for departing or journeying]*. (S, M, K.) The hemzch in *أَب* is sometimes changed into *و*; and thus *وَبَّ*, inf. n. *وَبٌّ*, signifies *He prepared himself to assault, or charge, in battle*. (T, TA.) — *أَبَّتْ أَبَابَتُهُ*, and *أَبَابَتُهُ*, *His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered*. (M, K.) — *قَصَدَ قَصْدَهُ*, (K,) which signifies *He tended, repaired, betook himself, or directed his course, towards him, or it*: (S and Msh in art. *قصد*;) and also, *he pursued his [another's] course, doing as he [the latter] did*. (L in art. *وكد*.) — *أَبَّ إِلَى وَطَنِهِ*, (M, K,) nor. *أَبَّ* (IDrd, M, K) and *أَبَّ*, (K,) inf. n. *أَبٌّ* (AA, S, M, K) and *أَبَابَ* and *أَبَابَ* (M, K) and *أَبَابَ*, (TA,) *He yearned for, longed for, or longed to see, his home*. (AA, S, M, K.)

8: see 1, first signification.

10. *أَبَّ* *He adopted him as a father*; unextr. form; (IAar, M;) from *أَبَّ*, a dial. var. of *أَبَّ*: (TA:) regularly, *أَبَّ*. (M.) And *أَبَّ* *He adopted a father*. (TA in art. *أبو*.)

أَبَّ: see art. *أبو*.

أَبَّ *Herbage*, (M, K,) whether fresh or dry: (M, * K, * TA:) or *pasture, or herbage which beasts feed upon*, (Fr, AHn, Zj, T, S, M, A, Msh, K,) of whatever kind, (AHn, Zj,) [or] not sown by men: (Msh:) it is, to cattle and other beasts, what fruit is to men: (Mujàhid, T, Msh:) or *whatever grows upon the face of the earth*; (Aqà, Th, T, M;) *whatever vegetable the earth produces*: (K, * TA:) and also, *green herbage, or plants*: (K, * TA:) and, as some say, *straw*, (Jel in lxxx. 31, and TA,) because cattle eat it: (TA:) or *herbage prepared for pasture and for cutting*: (TA:) accord. to IF, (Msh,) *dried fruits*; because prepared for winter (Bul in lxxx. 31, and Msh) and for journeying: (Msh:) pl. [of pauc.] *أَبُوبُ*, originally *فَلَانٌ رَاعَ لَهُ الْحَبَّ*, (I' Ak p. 367.) You say, *أَبُوبُ*, meaning *Such a one's seed-produce*

[illegible]

الدَّهْرِ (M, K; [in the T *الدَّهْرِ*]) all of which phrases are the same in meaning; (K;) [i. e. *I will not do it, and I will not come to him*, (or *لا افعله*) may here mean the same as *آتيه*], during the endless space of all future times, or time; or the like; or for ever and ever; *eis aionia rōn aionon*; in *seculum seculorum*; in *omne ævum*;] the last word in every case being a corroborative. (MF.)—Also, [for *أَبَد*, and (applied to a fem. n.) *ذَاتُ أَبَد*], *Lasting: or everlasting*. (S, A, K.) So in the saying, *الدُّنْيَا أَمَدٌ وَالْآخِرَةُ أَبَدٌ*, [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr and L.) And *الْأَبَدُ* signifies [The Everlasting; i. e. God; because He alone is *الْباقى الأبدى* The Enduring without end or cessation; for the Muslims hold that all living creatures (even the angels) must die, and be raised again to life: or] *The Ancient without beginning*. (K.)—Also *Offspring that is a year old*. (K.)

أَبَدٌ Unsocial, unsociable, unfamiliar, or shy; like a wild animal; applied to a man, and to a young camel: (S, L:) and *أَبْدٌ*, applied to a female slave, and to a she-ass, signifies *shunning mankind, shy, or wild*. (K.) [See also *أَبَدٌ*.]—See also *أَبَدٌ*, in four places.

أَبَدٌ: see *أَبَدٌ*.—This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except *أَبِلٌ* and *أَبْنَعٌ* and *أَبْنَعٌ*, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced *أَبْنَعٌ* and *أَبْنَعٌ*, (L,) [see *أَبِلٌ*] and *أَبْدٌ* and *أَبْدٌ*, (K,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify *Prolific; that breeds, or brings forth, plentifully*; (S, K;) and *أَبْدٌ* and *أَبْدَةٌ* (Aboo-Múlik, TA) and *أَبْدَةٌ*, (Aboo-Múlik, K,) applied to a she-camel, signify the same: (Aboo-Múlik, K, TA:) and *أَبْدٌ* (Lth, ISh, L) and *أَبْدٌ*, (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, ISh, M, L,) and to a mare, (M, L,) that brings forth every year; (Lth, ISh, L;) or applied as a pl. to the female slave and the mare and the she-ass, that breed, or bring forth: (M, L:) and *الإبدان* the female slave and the mare. (K, TA.) In the following saying,

• نَنْ يَنْقَلِعَ الْجَدُّ النَّكْدُ • إِلَّا بِجَدِّ ذِي الْإِبْدِ •
• فِي كُلِّ مَا عَامِرٌ تَنْدُ •

[Hard fortune will not depart save with the fortune which is the necessary attendant of the possessor of the female slave, as long as he possesses her, (or, if we take *ذِي* in the sense of *هَذِهِ*, save with the fortune of this female slave,) who every year (ما being redundant) brings forth,] *الإبد* means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children;

for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, *لَنْ يَنْقَلِعَ الْجَدُّ النَّكْدُ إِلَّا بِالْإِبْدِ*, meaning *Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed, or bring forth*. (M, L: [in the latter of which is added, *فِي كُلِّ عَامٍ تَنْدُ* in every year bringing forth.])

أَبْدَةٌ: }
أَبْدَةٌ: } see *أَبْدٌ*.

أَبْدِي: see *أَبْدٌ*, last sentence but one.

أَبْدِيَّةٌ [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See *أَبْدِيَّاتٌ* a term applied to *Sayings of which the following is an ex.: لَا آتِيكَ مَا بَلَّ بَحْرٌ صَوْفَةً*. (M in art. صوف [q. v.]; &c.)

أَبْدٌ: see *أَبْدٌ*.

أَبْدٌ: see *أَبْدٌ*, in three places.

أَبْدٌ Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And *أَوَابِدٌ* [pl. of *أَبْدَةٌ*] Birds that remain in a country constantly, winter and summer; (T, L;) contr. of *قَوَاطِيعٌ*. (A, L.)—For the phrases *أَبْدٌ* and *أَبْدٌ*, see *أَبْدٌ*.—A wild animal; (M, L, Msh;) that shuns, and takes fright at, mankind, *ق. c.*: (L, Msh;) fem. with *ة*: pl. [properly fem.] *أَبْدٌ*, (M, Mgh, L,) and [masc. and fem.] *أَبْدٌ*, (M, L:) and *أَبْدٌ* is syn. with *أَبْدٌ*; (M;) as also *أَبْدٌ*. (A.) Wild animals are called *أَوَابِدٌ* (S, M, L, K) and *أَبْدٌ* (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (As, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (As, M, L.) [See also *أَبْدٌ*.] [Hence,] *قَيْدُ الْأَوَابِدِ* † The light, or active, horse, which overtakes the wild animals, and which they can hardly, or never, escape: so called because he prevents their escaping the pursuer like a shackle. (Msh.) [See also art. قَيْد.] [Hence also the saying,] *التَّعَمُّرُ أَوَابِدٌ فَقَيْدُهَا بِالشُّكْرِ* † [Benefits are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.)

أَبْدَةٌ fem. of *أَبْدٌ*, q. v.—Also, [as a subst.,] † A deed, (Har p. 364,) or a calamity, (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Har,) by reason of its extraordinary nature, and its grievousness: (Har:) or a great, or formidable, event, at which people take fright, or are alarmed: (TA:) or a strange, abominable, or evil, thing: (Ham p. 627:) pl. *أَوَابِدٌ*. (K.) You say, *جَاءَ فُلَانٌ بِأَبْدَةٍ* Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned. (S.) See also 2. — A strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;) pl. *أَوَابِدٌ*, signifying expressions of subtle meanings; so called because remote from perspicuity. (Msh.)—The pl. also signifies; Strange, unusual, unfamiliar, or extraordinary, rhymes, or

verses, or poems; syn. *شَوَارِدُ مِنَ الْقَوَائِي*. (S,) or *قَوَائِدُ شُرْدٌ*. (K.) El-Farezdaq says,

• لَنْ تَذَرِكُوا كَرَمِي بِلُؤْمِ أَبِيكُمْ •
• وَأَوَابِدِي بِتَنْحِيلِ الْأَشْعَارِ •

[Ye will not attain to my nobility with the ignominy of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men]. (S.) [See *أَبْدٌ*.]

مُؤَبَّدٌ [Made, or rendered, perpetual]. You say, *وَقَفَ أَرْضَهُ وَقَفًا مُؤَبَّدًا* He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited. (T.)—Also, with *ة*, A she-camel that is wild, and intractable, or unmanageable; syn. *وَحْشِيَّةٌ مُعْتَصَاةٌ*. (K.)

أَبْدٌ: see *أَبْدٌ*.

ابر

1. *أَبَرُ الْكَلْبِ*, (S, K,) aor. *أَبَرَّ* and *أَبَرَّ*, (K,) inf. n. *أَبَرَّ*, (TA,) He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, *أَبَرَّ الشَّاةِ* he gave the sheep, or goat, to eat, a needle in its fodder: for you say,] *أَبَرَّتْ الشَّاةُ* the sheep, or goat, ate a needle in the fodder. (A.)—*أَبَرَّتْهُ الْعَقْرَبُ* The scorpion stung him with the extremity of its tail. (S, M, A, K.)—*أَبَرَّتْهُ* He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; or defamed him; (IAqr, T, A, K;) and annoyed him, or hurt him. (IAqr, T, A.)—*أَبَرَّ*, (T, S, A, Msh, K,) aor. *أَبَرَّ* and *أَبَرَّ*, inf. n. *أَبَرَّ*, (M, Msh, K) and *أَبَارَ* and *أَبَارَةً*, (M, K,) He fecundated a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see *الْأَقْحُ*); (T, S, A, Msh;) as also *أَبَرَّ*, (S, A,) inf. n. *أَبَرَّ*: (S:) or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palm-trees]: (Msh:) and the former (S, M, A, K) and *أَبَرَّ*, (M, A, K,) he dressed, or put into a good or right or proper state, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game. (A Hn, M.) You say also, *أَبَرَّتِ النَّخْلَةُ*, and *أَبَرَّتْ*, and *أَبَرَّتْ*, The palm-tree was fecundated. (Aboo-'Amr Ibn-'El-'Alà, L.)—*أَبَرَّ*, aor. *أَبَرَّ*, He, (a man, TA,) or it, was, or became, in a good or right or proper state. (T, K.)

2: see 1, in three places.

5. *أَبَرَّ* It (a palm-tree, A and Msh, or a young palm-tree, S) admitted, or received, fecundation: (S, A, Msh:) it became fecundated of itself. (S.)

8. *أَبَرَّ* [written with the disjunctive alif *أَبَرَّ*] He asked him to fecundate, or to dress, or put into a good or right or proper state, his palm-trees, or his seed-produce. (T, S, M, K.)—See also *أَبَرَّ*.

أَبْرَةٌ A needle; (T, Msh;) an iron *مِسْلَةٌ* (M,

ك: pl. **إِبْر** (T, S, M, Mgb, K) and **إِبَار**. (M, K.) — The *sting*, or *extremity of the tail*, of a scorpion; (S, *M, A, K;) as also **مُتَبِّر**; of which latter the pl. is **مَاتِر**: (A:) and of a bee. (A.) — The *extremity of a horn*. (A.) — The [privy] *member of a man*. (TA.) — **إِبْرَةُ الذَّرَاع**: The *extremity of the elbow*; (Zj in his *Khalk el-Insán*; and A;) the *extremity of the ذَّرَاع* [here meaning the *ulna* of the arm, (K;) from which the measurer by the cubit measures; (TA;) [this being always done from the extremity of the elbow;] the *extremity of the bone from which the measurer by the cubit measures*: the extremity of the os humeri which is next to the elbow is called the **قَبِيح**; and the **زَج** of the elbow is between the **قَبِيح** and the **ذَّرَاع**: (T:) or a *small bone, the head of which is large, and the rest slender, compactly joined to the قَبِيح: (TA voce **قَبِيح**: or the slender part of the ذَّرَاع: (S, M: or a bone, (as in some copies of the K,) or *small bone*, (as in other copies of the K and in the M,) which latter is the right reading, (TA,) even with the *extremity of the وَد* [which is applied to the *ulna* and to the *radius*] of, or from, (من,) the ذَّرَاع [or fore arm] to the extremity of the finger. (M, K.) — **الْإِبْرَةُ** also signifies: The bone of what is termed **وَتَرَةُ الْعَرْقُوبِ** [i. e. of the *heel-tendon* of a man, or of the *hock* of a beast], (M, K,) which is a *small bone adhering to the كَعْب [i. e. to the *ankle* or to the *hock*]: (M, TA:) and [app. more correctly "or"] the slender part of the **عَرْقُوب** [or *hock*] of the horse: (M, *K, TA:) in the **عَرْقُوبَان** [or two *hocks*] are [what are termed] **إِبْرَتَان**, which are the *external extremity of each hock*. (S.) — See also **مُتَبِّرَة**.**

إِبْرِي: see **إِبْرِي**.

إِبَار a subst. [signifying The *fecundation* of a palm-tree]: (S:) or it is an inf. n.: [see 1:] or it signifies a *palm-tree whereof the spadix is used for the purpose of fecundation*. (Mgb.)

أَبُور: see **مُتَبِّر**.

أَبَار A *maker of needles*: (T, M, K:) and a *seller thereof*: or the latter is called **إِبْرِي**, of which **إِبْرِي** is a corruption. (K.) — †The *flea*. (K.) — See also **بَار**, in art. **بَار**.

أَبَر One who *fecundates* a palm-tree, or palm-trees: who *dresses*, or *puts into a good or right or proper state*, a palm-tree, or palm-trees, or seed-produce; (T, TA:) or any work of art; and hence applied to the fecundator of the palm-tree. (Abou-Abd-El-Ruhmán, TA.) — †There is not in it [namely the house (الدار)] any one. (TA from the Expositions of the Fg.)

مَاتِر: see **مُتَبِّر**.

مُتَبِّر The *place* [or *case*] of the needle. (K.) — †The *tongue*. (L.) — See also **إِبْرَة**: — and **مُتَبِّرَة**. — Also, (T, L, K,) and **مَاتِر**, (T, L,) and **أَبُور**, (Mgb,) That, (Mgb, K,) [namely] what is called **جُشَر**, (T, TT,) or **جُش**, (so in a copy of the T,) [in the L and TA it is said to be "like (what is

termed) **الحش**," thus written with the unpointed ح, and without any syll. signs, perhaps a mis-transcription for **حُشَر**, and doubtless meaning the *anthers*, or the *pollen*,] with which palm-trees are *fecundated*. (T, L, Mgb, K.)

إِبْرَة (Lh, S, M, K) and **مُتَبِّر** and **إِبْرَة** (M, K) Malicious and mischievous misrepresentation; calumny; or skander; (Lh, S, M, K;) and the †narring, or disturbance, of the state of union or concord or friendship or love between a people or between two parties: (Lh, S, K, TA:) pl. **مَاتِر**. (S, M.) You say, **خَبِثَتْ مِنْهُمْ الْمَخَابِرُ**: [Their internal states, or qualities, became bad, or evil, or corrupt, and in consequence calumnies became current among them]. (A.)

مُتَبِّر: see what follows.

مَاتِر A dog that has had a needle given him, to eat, in bread: (S:) and, with ة, applied to a sheep or goat (شاة) that has eaten a needle in its fodder, and in whose inside it has stuck fast; in consequence of which the animal eats nothing, or, if it eat, the eating does it no good. (TA.) It is said in a trad., **الْمُؤْمِنُ كَالْكَلْبِ الْمَاتِرِ** The believer is like the dog that has had a needle given to him, to eat, in bread. (S.) [accord. to Ibr D, the meaning is, that he is generous and incautious, so that he is easily deceived.] — Also, (T, S, A,) and **مُتَبِّر**, (S,) A palm-tree fecundated: (T, S, A:) and the same, und seed-produce, dressed, or put into a good or right or proper state. (T, TA.) The former is the meaning in the phrase **سَكَّةَ مَاتِرَة**, (T, S,) occurring in a trad., [q. v. voce **مَامُور**] i. e. A row of palm-trees [or perhaps a tall palm-tree] fecundated: or, as some say, this phrase means a *ploughshare properly prepared for ploughing*. (TA.)

ابض

1. **أَبَضَهُ**, aor. : (S, A, K) and **أَبَضَ**, (L,) inf. n. **أَبَضَ** (S) and **أَبُوضَ**, (L,) He tied, or bound, the pastern of his (a camel's) fore leg to his (the camel's) **عَضِد** [or arm], so that his fore leg became raised from the ground; (S, A, K;) as also **تَابَضَهُ**: (S, K:) and accord. to IAg, **أَبَضَ** signifies [simply] the act of tying, or binding. (TA.) — [Also, inf. n. **أَبَضَ**, He loosed him, or it: for] **أَبَضَ** also signifies the act of loosing; syn. **تَخَلَّيَ**; i. e. contr. of **شَدَّ**: (IAg, K:) thus bearing two contr. significations. (TA.) — Also, (K,) inf. n. **أَبَضَ**, (TA,) He hit, or hurt, his vein called the **إِبَاض**. (K, TA.) — **أَبَضَ**, (S, L, K,) inf. n. **أَبَضَ**; (TA;) and **أَبَضَ**; (S, L, K;) It (the vein called **النَّسَا**) became contracted, (S, L, K,) and strengthened the hind legs; (L;) as also **تَابَضَ**: (S, L:) and **تَابَضَ** in the hind legs signifies their being contracted (A, TA) and tense: (TA:) **تَابَضَ** of the hind legs of a horse, and **تَشَنَجَ** [or contraction] of the vein above mentioned, are qualities approved; and the latter is known by means of the former. (AO, TA.) — **أَبَضَ** also signifies The being in a state of rest, or motionless. (IAg, K.) — And The being in a state of motion: (I

Ag, K:) thus, again, having two contr. significations. (TA.)

5. **تَابَضَ** He (a camel) had his pastern of his fore leg tied, or bound, to his arm, so that his fore leg became raised from the ground. (S, K.) You say, **تَقَبَّضَ كَأَنَّهُ تَابَضَ** [He contracted himself as though he had his leg thus bound]. (A, TA.) — **تَابَضَتْ** She (a woman) sat in the posture of the **مُتَابِضُ** [app. meaning having her shanks pressed back against her thighs]. (TA.) — See also **أَبَضَ**, in two places. — **تَابَضَهُ**: see **أَبَضَهُ**.

مَاتِر: see **أَبَضَ**, or **أَبَضَ**, or **أَبَضَ**, or **أَبَضَ**: see **مَاتِر**.

Also, the first, i. q. **ذَهَر** [Time; or a long period of time; or a period of time whether long or short; &c.]: pl. **أَبَاض**. (S, K.)

إِبَاض The cord, or rope, with which the pastern of a camel's fore leg is tied, or bound, to his arm, so that his fore leg is raised from the ground: (Ag, S, A, K:) pl. **أَبَاض**. (K.) The dim. is **أَبِضٌ**. (S.) — A certain vein (**عَرْق**) in the hind leg (AO, K) of a horse. (AO.)

أَبُوضَ, (K,) or **أَبُوضَ النَّسَا**, (ISH,) A very swift horse: (ISH, K:) as though he bound up his hind legs by the quickness with which he raised them when he put them down. (ISH.)

أَبِضٌ: see **إِبَاض**.

مَاتِر The inner side of the knee (S, A, K) of any thing: (S:) or the inner sides of the two knees are called **مَاتِرَا السَّاقَيْنِ**: (T, TA:) or any part upon which a man bends, or folds, his thigh: or what is beneath each thigh, in the prominent places of the lower parts thereof: or the inner side of each thigh, as far as the belly: and also the wrist; the joint of the hand in the fore arm: (TA:) and in the camel, (K,) [i. e.] in each of the fore legs of the camel, (T, TA,) the inner side of the elbow: (T, K, TA:) as also **أَبِضٌ**; (IDrd, K;) or, as in [some of] the copies of the S in art. **أَبِضٌ**; [in one copy of the S **أَبِضٌ**; and in another, imperfectly written;] but some write it **إِبِضٌ**: and one says, **أَخَذَ يَابِضَهُ**, meaning He put his hands, or arms, beneath his knees, from behind, and then carried him. (TA.) The pl. of **مَاتِر** is **مَاتِر**. (S.)

مَاتِر A camel having the pastern of his fore leg tied, or bound, to his arm, so that his fore leg is raised from the ground; (A, *TA;) as also **مَاتِر**: (S:) or the latter, having his fore shank bound to his arm with the **إِبَاض**. (K.) — **إِبِط**, or hurt, in the vein called the **إِبَاض**. (TA.)

مُتَابِضُ النَّسَا The crow: because it hops as though it were **مَاتِر**. (K.)

مَاتِر: see **مَاتِر**: and see 5. — Also Having the vein called **إِبَاض** in a tense state. (TA.)

ابط

1. **أَبَطَهُ** i. q. **هَبَطَهُ**, q. v.: (IAg, Az, Sgh, K:) said of God. (K.)

5. **تَابَطَهُ** He put it (a thing, S, Mgh, Mgb) beneath his **إِبِط** [or arm-pit]; (S, Mgb, K;) or in

his إبط. (Mgh.) — Hence, (K,) تَابَطَ شَرًّا, the surname of Thábit the son of Jábir (S, K) El-Fahmee: (S:) because they assert that the sword never quitted him: (S:) or because he put beneath his arm-pit a quiver of arrows, and took a bow, or put beneath his arm-pit a knife, and came to an assembly of Arabs, and smote some of them. (K.) It is invariable: but if you desire to express the dual or pl., you say, ذَوَا تَابَطَ شَرًّا and ذَوُو تَابَطَ شَرًّا, or you say كَلَاهُمَا and كَلَاهُم. (S.) It does not admit of the formation of a dim., nor is it abridged: (S, K:) but some of the Arabs used to say تَابَطَ [so written with refa], using a single word, accord. to Sh, as is said in the L. (TA.) Its rel. n. is تَابِطِي. (S, K.) — [Hence also] تَابَطَ فَلَانٌ فَلَانًا + Such a one placed such a one under his protection. (TA.) — تَابَطَ also signifies He put his رِدَاءَ, (S,) or garment, (Mgh, K,) under his right arm, and then threw [a portion of] it over his left shoulder, (S, Mgh, K,) in prayer, or in إِحْرَامَ; (Mgh;) as also اضْطَبَعَ. (S.) [See also تَوَشَّحَ.]

إِبط [The armpit;] the inner side of the shoulder-joint: (ISd, K:) or the part beneath the جَنَاح [which signifies the arm, upper arm, armpit, and wing, &c.]: (S, Mgh, K:) also written إِبْطَ; (Mgh, K;) which is said to be a dial. var. by some of the moderns; but this is strange, on account of what is said respecting إِبِلَ; (Mgh;) for Sb says that there are only two subst. of the measure فِعْلٌ, which are إِبِلٌ and جِبِرَ; and one epithet, namely بِلَرٌ: other instances have been mentioned, but their transmission from Sb is not established: (Mgh. in art. اهل:) it is also said that there is no other word like إِبِلَ; but this means, in its original form, and does not deny that there are words like it by the insertion of a second vowel like the first, such as this and many other words: (TA:) [see also إِبْدَ:] it is fem.; (Mgh;) or masc. and fem.; (S, Mgh;) sometimes the latter; (Lh, K;) but the making it masc. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, (S,) فَرَّقَ الشَّوْطَ حَتَّى بَرَقَتْ إِبْطُهُ [And he raised the whip so that his armpit shone]: (S, Mgh;) the pl. is أَبَاطُ. (S, Mgh, K.) — [Hence,] ضَرَبَ إِبْطَ جَبَلٍ † [He hit the secret and occult particulars of the affairs]. (A, TA [followed by the words وَبَوَاطِنَهَا وَبَوَاطِنَهَا, a pleonastic addition, merely explaining what goes before.]) — And ضَرَبَ أَبَاطَ الْبَقَاةِ † [He traversed the recesses of the desert]. (TA.) — And إِبْطَ جَبَلٍ † The foot, or bottom, or lowest part, (سَفْعُ) of a mountain. (TA.) — And إِبْطَ رَمْلٍ † The place where the main body of sand ends: (S:) or what is thin, of sand: (K:) or the lowest part of an oblong tract of sand collected together and elevated, where the main body thereof ends, and it becomes thin. (TA.) — And إِبْطُ السَّيَالِ † Evil fortune; ill luck. (TA.)

إِبط: see إِبْطَ.

إِبْطِي [Of, or relating to, the armpit]. —

الإبطي The axillary vein. (Golius, on the authority of Meyd.)

إِبطُ السَّيْفِ عِطَافِي وَإِبطِي The sword is beneath my armpit: and السَّيْفِ عِطَافِي وَإِبطِي I put, or place, the sword upon my side, and beneath my armpit. (TA.) And جَعَلْتُهُ إِبطِي I put it (namely the sword, TA) next my armpit. (K, TA.) The Hudhalee, (S, TA,) El-Mutanakhhil, describing water to which he came to drink, (TA,) says, (S, TA,) accord. to the Deewán, but some ascribe the words to Taabbata-Sharrá, (TA,)

• شَرِبْتُ بِجَمِيهِ وَصَدَرْتُ عَنْهُ
• وَأَبْيَضَ صَارِمٌ ذَكَرَ إِبطِي
meaning [I drank of the main body thereof, and returned from it, and a sharp steel-edged sword was] beneath my armpit: (S, TA:) or, accord. to one relation, the poet said, وَأَبْيَضَ صَارِمٌ ذَكَرَ إِبطِي; and accord.

to another, وَغَضِبَ صَارِمٌ: Skr says that the last word of the verse is a contraction of أَبَاطِي: and Ibn-Es-Seeráfec, that it is originally إِبْطِي; and if so, it is an epithet. (TA.)

إِبطِي: see what next precedes.

تَابِطِي: see 5.

أَبَى

1. أَبَى, aor. - , (S, Mgh, Mgh, K, &c.) which is the most common form, (Mgh,) and - , (S, TS, Mgh, Mgh,) and - , (K,) so in the copies of the K in the place of - ; (TA;) and أَبَى, aor. - ; (IDrd, Mgh, K;) inf. n. أَبَا (S, Mgh, Mgh) and أَبَى and أَبَى, (K,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Mgh;) He (a slave) ran away, or fled, (T, S, Mgh, Mgh,) or went away, (K,) from his master, (T, Mgh,) without [being induced to do so by] fear, or severity of work: (Mgh, K:) thus the signification is restricted in the 'Eyn: (Mgh;) and in this case, the law ordains that the slave shall be restored; but if the act arise from severity of work or from fear, he is not to be restored: (Lth, TA:) in the Kur xxxvii. 140, it is said of Jonas, (T, Bd,) because he fled from his people without the permission of his Lord: (Bd:) and it is also, tropically, said of a fish: (Mgh;) or he (a slave) hid himself, and then went away: (M, K:) as also تَابَى: (M:) or this signifies, simply, he hid, or concealed, himself: or he confined, restricted, limited, restrained, or withheld, himself: (S, K:) or it has both of the last two significations: (Sgh:) and he abstained from a thing, as from a sin, or crime. (IAar, K*) A poet says, (S,) namely, 'Amir Ibn-Ka'ab, (AZ,) or 'Amán Ibn-Ka'ab, or, as some say, Ghámán, (AA,)

• أَلَا قَاتَ بِهِانٍ وَتَمَّ تَابَى
• كَبُرَتْ وَلَا يَلِيكَ بِكَ التَّعِيمُ
[Now surely Baháni said, and she did not hide herself, or did not restrain herself, Thou hast grown old, and enjoyment doth not befit thee]: (S:) or she did not hide herself [or her mind], but said openly: (TA:) or she did not go far

[from the person whom she addressed, or from the truth]; so says AZ, taking it from أَبَى as relating to a slave: (TA:) or she did not abstain from her speech, as from a sin, or crime: (IAar:) or she did not disdain, or scorn. (TA.) AHát says that he asked As respecting تَابَى, and he answered that he knew it not. (TA.)

5: see 1, in three places. — تَابَتْ She (a camel) withheld her milk. (TA.) — تَابَى الشَّىءُ [or مِنَ الشَّىءِ] He denied, or disacknowledged, the thing. (K.) One says to a man, “Verily in thee is such a quality;” and he replies, مَا أَتَابَى I do not deny, or disacknowledge: and one says, “O son of such a woman;” and the man replies, مَا أَتَابَى I do not deny, or disacknowledge, her. (IF.)

أَبَى: see أَبَى.

أَبَى A slave running away, or fleeing, &c.; a runaway, or fugitive, slave; part. n. of أَبَى; (Mgh, Mgh, K;) as also أَبَى [but in an intensive, or frequentative, sense, i. e. who runs away, or flees, &c., much, or often; and so أَبَى, occurring in the K, in art. مَلَحَ]: (IF, K:) pl. أَبَا (Mgh, Mgh, K) and أَبَى. (K.)

أَبَل

1. أَبَل, aor. - ; (S, M, K;) and أَبَلَ, aor. - ; (K;) inf. n. أَبَالَةً, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, أَبَالَةً, because it denotes an office, and, if so, of the latter verb, (TA,) and أَبَلَ, (M, K,) which is of the former verb, (M, TA,) and أَبَلَةً [like غَلَبَةً]; (T;) He (a man, S) was, or became, skilled in the good management of camels (S, M, K) and of sheep or goats. (M, K.) أَبَالَةً, like كِتَابَةً [in measure], signifies The management, or tending, (A, K, TA,) of مَال [meaning camels or other beasts]. (A, TA.) You say, هُوَ حَسَنُ الْإِبَالَةِ He is good in the management, or tending, of his مَال [or camels, &c.]. (A, TA.) — أَبَلَ, aor. - : see 2, second signification. — أَبَلَتِ الْإِبِلَ The camels were gotten, or acquired, as permanent property. (S, TA.) — أَبَلَتِ الْإِبِلَ, aor. - ; and أَبَلَتِ, aor. - ; (K;) inf. n. [of the former] أَبَل and [of the latter] أَبُولَ; (TA;) The camels became many, or numerous. (K.) — Also أَبَلَتِ الْإِبِلَ, (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. - and - , inf. n. أَبُولَ (S, M, K) and أَبَلَ; (M, K;) and أَبَلَتِ; and تَابَلَتِ; (M, K;) The camels were content, or satisfied, with green pasture, so as to be in no need of water: (S, M, K:) the last verb is mentioned by Z, and he says that it is tropical, and hence أَبَلَ applied to “a monk.” (TA.) — [Hence,] أَبَلَ الرَّجُلُ عَنْ أَمْرَاتِهِ, and تَابَلَ, (S, M, K,) The man was content to abstain from conjugal intercourse with his wife; syn. اجْتَنَزَا عَنْهَا; (M;) the man abstained from conjugal, or carnal, intercourse with his wife. (S, K, TA.) — [Hence also] أَبَلَ, (K,)

inf. n. **أَبَل**, (TA,) † *He devoted himself to religious exercises; or became a devotee*; (K, TA;) as also **أَبَل**, like **فَقَّه**, inf. n. **أَبَاهَة**: or this signifies *he became a monk*. (TA.)—And **أَبَل**, aor. -, (Kr, M, K,) inf. n. **أَبَل**, (Kr, M,) † *He overcame, and resisted, or withstood*; (Kr, M, K;) as also **أَبَل**, (K,) inf. n. **تَأْبَل**; (TA;) but the word commonly known is **أَبَل**. (M, TA.)—Also (K, TA, but in the CK “or”) **أَبَلَتِ الإِبِلَ** signifies *The camels were left to pasture at liberty, and went away, having with them no pastor*: (K:) or *they became wild, or shy*. (K, TA.)—And *The camels sought by degrees, or step by step, or bit by bit, after the **أَبَل** [q. v.], i. e. the **خَلْفَة** of the herbage or pasture*. (TA.)—And, inf. n. **أَبُول**, *The camels remained, or abode, in the place*: (M, K:) or *remained, or abode, long in the pasturage, and in the place*. (El-Mohcet, TA.)—**أَبَلُ الْعُشْبِ**, inf. n. **أَبُول**, *The herbage became tall, so that the camels were able to feed upon it*. (K.)—**أَبَلُ الشَّجَرِ**, inf. n. **أَبُول**, *The trees had green [such, app., as is termed **أَبَل**] growing in its dried parts, mixing therewith, upon which camels, or the like, fatten*. (Ibn-'Abbād.)—**أَبَلَهُ**, inf. n. **أَبَل**, *He assigned to him, or gave him, (جَعَلَ لَهُ) pasturing camels, or camels pasturing by themselves*. (K.)

2. **أَبَل**, (S, K,) inf. n. **تَأْبَل**, (K,) *He took for himself, got, gained, or acquired camels; he acquired them as permanent property*. (S, K.) [See also 5.]—*He was one whose camels had become numerous*; (T, M, K;) as also **أَبَل**, (M, K,) inf. n. **أَبِيَال**; (TA;) and **أَبَل**, aor. -, (K,) inf. n. **أَبَل**. (TK.)—**تَأْبَلُ الإِبِلَ** *The managing, or taking good care, of camels*; (M;) and *the fattening of them*: (M, K:) mentioned by AĤn, on the authority of Abou-Ziyād El-Kilābi. (M.)—See also 1.

4: see 2.

5: see 1, in two places:—and see 8.

تَأْبَلُ إِبِلًا *He took for himself, got, gained, or acquired, camels*; (AZ, T, M, K;) like **غَنِمًا**. (AZ, T.) [See also 2.]

8. **لَا يَتَأَبَلُ**, (S, M, K,) in the O **يَتَأَبَلُ** (TA,) *He does not, or will not, keep firmly, or steadily, to the pasturing of camels, nor tend them well*; (M, K;) *he does not, or will not, manage them, or take care of them, in such manner as to put them in good condition*: (Ag, A'Obeid, T, S;) or it signifies, (M, K,) or signifies also, (S,) *he does not, or will not, keep firmly, or steadily, upon them when riding them*; (T, S, M, K, TA;) used in this sense by a man excusing himself for not putting on a camel his aged father who was walking. (T.)

إِبِل: see **إِبِل**:—and **إِبِل**.

أَبَلَة: see **أَبَلَة**.

أَبِل *Skilled in the good management of camels* (S, M, K) and *of sheep or goats*; (M, K;) as also **أَبِل**: (S, M, K;) and **أَبِل بِالْإِبِلِ**, and in poetry **أَبِل**, *skilled in the management, or care, of camels*. (T.)—A man possessing camels;

(Fr, M, K;) as also **أَبِل**, (M, K,) similar to **تَأْمَر** and **لَابِن**, (Ham p. 714,) but this is disproved by Fr; (TA;) and **أَبِلِي**, (S, M, O,) with fet-h to the ب, (S, O,) because several kesrehs together are deemed uncouth; (O;) in the K, erroneously, **أَبِلِي**, with two fet-hahs; (TA;) and **أَبِلِي** also, (M, K,) with two kesrehs. (K.)—**أَبِلٌ بَعِيرٌ** *A fleshy he-camel*. (Ibn-'Abbād, K.)—**نَاقَةٌ أَبِلَةٌ** *A she-camel blessed, prospered, or made to have increase, in respect of offspring*. (Ibn-'Abbād, K.) In one place in the K, **مِنَ الْوَلَدِ** is put for **غِي الْوَلَدِ**. (TA.)

أَبِل [mentioned in two places in the latter part of the first paragraph.] *The خَلْفَة of herbage, (K,) i. e., of dry herbage; [app. meaning what grows in the season called الصَّيف, or summer, among herbage that has dried up;] growing after a year; upon which camels, or the like, fatten*. (TA.)

إِبِل, (T, S, M, Msh, K, &c.,) said by Sb to be the only subst. of this form except **جَبَر**, and to have none like it among epithets except **بَلَر**; for though other instances are mentioned, they are not of established authority; (Msh;) but IJ mentions, with these, **جَبَل** and **إِبِل** [which may be of established authority]; (TA;) [and to these may be added **إِبِل** and **إِبِل**, and perhaps **نَبَح** and **خَطَب**; respecting which see **إِبِل**;] and for **إِبِل** one says also **إِبِل**, (S, Msh, K, &c.,) sometimes, by way of contraction; (S, Msh;) or this may be a dial. var. of the former; (Kr, MF;) [Camels: and a herd of camels: or] at the least, applied to a صِرْمَة; i. e. a number [of camels] more than a دُود [which is at least nine,] up to thirty; after which is the هَجْمَة, i. e. forty and upwards; and then, هُنْدَة, which is a hundred of **إِبِل**: (T:) or, accord. to Ibn-'Abbād, a hundred of **إِبِل**: (TA:) it is a quasi-pl. n.; (Az, S, Isd, Z, O, Msh, &c.,) a word having no proper sing.; (S, M, O, Msh;) and is of the fem. gender, because the quasi-pl. n. that has no proper sing. is necessarily fem. (S, O, Msh) when not applied to human beings, (S, O,) or when applied to irrational beings, (Msh,) and has ة added in the dim.; (S, Msh;) the dim. of **إِبِل** being **أَبِلَة**: (S, Msh, K:) it is said in the K that it is a sing. applied to a pl. number, and is not a pl., nor a quasi-pl. n.; but in this assertion together with the saying that the dim. is as above is a kind of contradiction; for if it be a sing., and not a quasi-pl. n., what is the reason of its being fem.? (TA:) the pl. is **أَبَال** (S, M, Msh, K) and **أَبِل** [like **عَبِيد** pl. of **عَبْد**, q. v.]; (Msh, TA;) the pl. meaning *herds [of camels]*; and in like manner **أَغْنَام** and **أَبْقَار** mean *flocks of sheep or goats and herds of bulls or cows*: (Msh, TA;) and the dual, **إِبِلَان**, means *two herds [of camels]*, (Sb, T, S, M, Msh,) each with its pastor; (T;) like as **غَنَمَان** means *two flocks of sheep or goats*: (S;) or, accord. to Ibn-'Abbād, the dual means *two hundreds of **إِبِل***. (TA.)—**الإِبِلُ الصَّغُرَى** [The smaller camels] is an appella-

tion applied to *sheep*; because they eat more than goats. (IAqr in TA art. ضبط.)—It is said in the Kur [lxxxviii. 17], **أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ**, meaning, accord. to 'Abou-Amr Ibn-El-'Alà, (T, TA,) † [Will they not then consider] the clouds that bear the water for rain, [how they are created?] (T, K, TA:) but accord. to him who reads **الإِبِلِ**, the meaning is, *the camels*. (T, TA.)

أَبَلَة *A blight, blast, taint, or the like*: (T, K:) thus written by IĤh, agreeably with the authority of Abou-Moosà; (TA;) occurring in a trad., in which it is said that one should not sell dates until he is secure from **الأَبَلَة**; (T, TA;) but accord. to a commentary on the Nh, it is correctly written **أَبَلَة** [q. v.] (TA.)

إِبِلَة *Enmity; hostility*. (Kr, M, K.)

أَبَلَة *Unwholesomeness and heaviness of food*; (S, M, K;) originally **وَبَلَة**, like as **أَحَد** is originally **وَحَد**; (S;) as also **أَبِل**. (K.) It is said in a trad. that this departs from every property for which the poor-rate has been paid. (S, M.)—See also **أَبَلَة**.—*An evil quality of herbage or pasture*. (AĤn, TA in art. نشر.)—*A cause of harm or injury; evil; mischief*. (TA.)—*A consequence of an action, or a claim which one seeks to obtain for an injury; and a cause of blame or dispraise: having these meanings in the saying, **إِنْ فَعَلْتَ ذَلِكَ فَقَدْ خَرَجْتَ مِنْ أَبَلَتِهِ** [If thou do that, thou wilt escape from its consequence, &c.]. (T.)—*A fault, vice, or the like*. (Abou-Malik, T.) So in the saying, **مَاعَلَيْكَ فِي هَذَا الْأَمْرِ أَبَلَةٌ** [There is not to be charged against thee, in this affair, any fault, &c.]. (T.)—*A crime; a sin; an unlawful action*. (K.)—*Rancour, malice, malice, or spite*. (IB.)*

أَبِلِي: see **أَبِل**.

أَبِلِي: see **أَبِل**.

أَبِلِي, with fet-h to the ب, because several kesrehs together are deemed uncouth, *Of, or relating to, camels*. (S.)—See also **أَبِل**.

أَبِلِي: see **أَبِل**.

أَبِلٌ † *A Christian monk*; (S, M, Msh, K;) so called because of his abstaining (تَأْبَلُ) from women: (TA:) or the *chief monk*: (T:) or a *derottee*: (TA:) or an *old man, or elder*: (M:) or the *chief, or head-man, of the Christians*: (M, K:) or the *man who calls them to prayer by means of the ناقوس*; (A Heyth, M, K;) the

beater of the ناقوس: (IDrd:) as also **أَبِلِي**, (M and K, but according to the M as meaning “a monk,”) which is either a foreign word, or changed by the relative ي, or of the same class as **إِنْفَحَل** [in which the first letter as well as the second is augmentative], for Sb says that there is not in the language an instance of the measure **أَبِلِي**; (M;) and **أَبِلِي**, and **أَبِلِي**, and **أَبِلِي**, and **أَبِلِي**, (K,) which last is disallowed by Sb for the reason stated above; (TA;) and **أَبِلِي**, like **أَبِلِي**; and **أَبِلِي**; (K;) the last with fet-h to the hemzeh, and kesr to the ب, and with the

[first] quiescent; or **أَبِيلِي** [app. a mistranscription for **أَبِيلِي**] is used by poetic licence for **أَبِيلِي**, like **أَبِيلِي** for **أَبِيلِي**: (TA:) pl. **أَبَال** (M, K) and **أَبِل**, or **أَبِل**, [accord. to different copies of the K.] with damm [which indicates that the former is meant, though it is irregular]. (K.) By **أَبِيل** is meant 'Esa [or Jesus], (S, K,) the Messiah. (S.)—In the Syriac language it signifies Mourning, or sorrowing. (K.)—Also A staff, or stick. (M, K.)—See also **أَبَالَة**.

أَبَالَة: see the next paragraph.

أَبَالَة: see **أَبُول**.—Also A bundle of firewood; (T, S, M, K;) and so **أَبَالَة**: (T, S;) or a great bundle of firewood; and so **أَبَالَة** and **أَبَالَة** (K) and **أَبَالَة**: (Bd in ev. 3; but there explained only as signifying a great bundle:) or a bundle of dry herbage; (M, TA;) and so **أَبَالَة** (K) and **أَبَالَة** and **أَبَالَة** (M, K) and **أَبَالَة** (K, [in the CK **أَبَالَة**]) with one of the two **ب** changed into **ي**, and mentioned by Az, but it is said in the S and O that this is not allowable, because this change may not be made in a word of the measure **فَعَالَة**, with **ة**, but only in one without **ة**, as in the cases of **دِينَار** and **قَبْرَاط**; (TA;) and **أَبَالَة** signifies the same, (K,) belonging to art. **وَبَل**. (TA.) Hence the prov., (S, TA,) **ضَغْتُ عَلَى أَبَالَة** and **أَبَالَة**, (S, K, &c.) but the former is the more common, and **أَبَالَة**, which is allowed by Az but disallowed by J; (TA;) [lit. A handful of herbage, or the like, upon a bundle, or great hundle, of firewood, or a bundle of dry herbage;] meaning † a trial, or trying event, upon another (S, O, K) that had happened before: (S, O;) or plenty (**خَصْب**) upon plenty; as though bearing two contr. significations. (K.)

أَبَالَة: see **أَبَالَة**.

أَبَالَة dim of **أَبِل**, q. v. (S, M, K.)

أَبِيلِي: see **أَبِيل**.

أَبَالِيل: see **أَبُول**.

أَبَال A pastor of camels, (M, K, TA,) who manages them, or takes care of them, well. (TA.)

أَبَال: see the next paragraph.

أَبُول (T, S, M, M, K,) like **عَجُول** (S, M, K, [in the CK, erroneously, **عَجُول**]) A separate, or distinct, portion of a number of birds, and of horses, and of camels, (M, K,) and of such following one another; (K;) as also **أَبِيل**, and **أَبَالَة** (M, K,) and **أَبَالَة**, and **أَبَالَة**: (K;) or it signifies a bird separating itself from the row of other birds; (T, TA;) accord. to IAg. (TA.) It is said to be the sing. of **أَبَالِيل**: (T, S, M, and Jel in ev. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. **أَبُول**, like **عَجُول**, of which the pl. is **عَجَاجِيل**: (M, K;) or its sing. is **أَبِيل**: (S, M, K;) but he who says this adds, I have not found the Arabs to know a sing. to it: (S;) or each of these is its sing.; (M, Jel;) and so is

Bk. I.

أَبَال: (Jel:) or its sing. is **أَبَالَة**, (Bd in ev. 3, and M, K,) originally signifying "a great bundle:" (Bd:) it is said that this seems to be its sing.; and so **أَبَالَة**: or the sing. may be **أَبَالَة**, like as **دِينَار** is sing. of **دِينَارِي**: (T:) or it has no sing., (T, S, M, Bd, M, K,) accord. to Fr (T, M, S) and Akh (S) and AO, (T, M,) like **سَاطِيط** (Fr, T, Bd) and **عَبَادِيد**. (AO, M, Bd.) **أَبَالِيل** signifies, accord. to some, A company in a state of dispersion: (M:) or dispersed companies, one following another: (M, S;) or distinct, or separate, companies, (Akh, S, M, K,) like leaning camels: (M, S;) or companies in a state of dispersion. (AO, M, S.) One says, **جَاءَتْ إِيْلَكَ أَبَالِيل** Thy camels came in distinct, or separate, companies. (Akh, S.) And **طَبَرِ أَبَالِيل** [in the Kur ev. 3 means Birds in distinct, or separate, flocks or bevs]: (Akh, S:) [or] birds in companies from this and that quarter: or following one another, flock after flock: (Zj, T:) or † birds in companies; (Bd, Jel;) likened to great bundles, in respect of their compactness. (Bd.) [Respecting these birds, Fei, in the M, quotes many fanciful descriptions, which I omit, as absurd.]

أَبِيل: see **أَبُول**, in two places.

أَبَالَة: see **أَبُول**.

أَبَالَة: see **أَبَالَة**, in three places:—and **أَبُول**, in two places.

أَبَل More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., **أَبَلٌ مِنْ حَنَافِيفِ الْحَنَاتِيرِ** [More skilled &c. than Honeyf-el-Hanátim]. (TA.) And the phrase, **هُوَ مِنْ أَهْلِ النَّاسِ** [He is of the most skilled &c. of men]. (S, M, K.) Mentioned by Sb, who says that there is no verb corresponding to it. (M.) [But see 1, first signification.]

أَبِل: see **أَبَل**, in two places.—**أَبِل** (S, M, K,) and **أَبَل**, and **أَبَل**, (M,) [all pls. of **أَبَل** or **أَبَالَة**,] and **أَبَالَة**, (M,) Many, or numerous, camels: (S, M, K:) or this, [app. meaning the last,] as some say, put in distinct herds; (M;) and so **أَبَال**: (TA:) or gotten, gained, or acquired, for permanent possession: (M:) this last is the meaning of the last of the epithets above. (S, K.)—**أَبِل**, applied to a camel, also signifies Content, or satisfied, with green pasture, so as to be in no need of water: pl. **أَبَال**: (S, K:) and so **أَبَال**, applied to she-camels, (T, TA,) and to wild animals. (S in art. **بَل**.)—And **أَبَالَة** Camels seeking by degrees, or step by step, or bit by bit, after the **أَبَل** [q. v.], i. e. the **خَلْفَة** of the herbage or pasture. (TA.)—And **أَبِل** Camels left to themselves, (S, M, K, TA,) without a pastor. (TA.)

أَبِيل and **أَبِيل**: see **أَبِيل**.

أَبِيلِي and **أَبِيلِي** and **أَبِيلِي**: see **أَبِيل**.

أَبَالِيل: see **أَبُول**.

أَبَالَة: see **أَبَالَة**, in two places:—and see **أَبُول**.

أَرْضُ مَابِلَة A land having camels. (S, K.) **أَبِل**: see **أَبِل**.

ابن

1. **أَبْنَة**, aor. **أَبَنَ** and **أَبَنَ**, inf. n. **أَبْنُ**, He made him an object of imputation, or suspected him: and he found fault with him, or blamed him: (M:) or he cast a foul, or an evil, imputation upon him. (IAg, T.) You say, **أَبْنَهُ بَشْرٌ**, (S, K,) or **بَشْرٌ**, (as in one copy of the S,) or **بَشْرٌ وَبَشْرٌ**, (Lh, M,) aor. as above, (Lh, S, M, K,) and so the inf. n., (Lh, M,) He made him an object of imputation, or suspected him, (Lh, S, M, K,) of a thing, (S, K,) or of evil, (S, accord. to one copy,) or of good, and evil: (Lh, M:) and **أَبْنَهُ** signifies the same. (M.) And **أَبْنَهُ بَشْرٌ**, or **أَبْنَهُ بَشْرٌ**, Such a one is made an object of imputation, or suspected, of good, or of evil: (AA, * Lh, T [as in the TT; but perhaps **أَبْنَهُ** is a mistranscription for **أَبْنَهُ**; for it is immediately added, **فَلَانٌ مَابُونٌ**]) when, however, you say **أَبْنَهُ** [i. e. **أَبْنَهُ** or **أَبْنَهُ**] alone, it relates to evil only. (AA, T. [But see 2.]) And **أَبْنَهُ بَشْرٌ**, or **أَبْنَهُ بَشْرٌ**, Such a one is evil spoken of by the imputation of such a thing. (S, accord. to different copies.) And it is said respecting the assembly of the Prophet, **لَا تُؤْبَنُ فِيهِ الْحَرَمُ**, (T, and so in a copy of the S,) or **لَا تُؤْبَنُ**, (so in some copies of the S,) i. e. Women (T) shall not be mentioned in an evil manner therein: (T, S:) or shall not have evil imputations cast upon them, nor be found fault with, nor shall that which is foul be said of them, nor that which ought not, of things whereof one should be ashamed. (IAg, T.)—Also, and **أَبْنَهُ**, (M, K,) inf. n. **أَبْنُ**, (K,) He found fault with him, or blamed him, to his face; (M, K;) and he upbraided him, or reproached him. (M.)

2. **أَبْنُ الشَّيْءِ**, (AZ, S,) inf. n. **أَبْنُ**, (K,) He watched, or observed, the thing; or he expected it, or waited for it. (AZ, S, K.)—**أَبْنُ الْأَثَرِ**, (M,) inf. n. as above, (As, T, S, K,) He followed the traces, or footprints, or footsteps, (As, T, S, M, K,) of a thing; (As, S, K;) as also **أَبْنُ**. (K.) And hence the next signification. (As, T.)—**أَبْنُ الرَّجُلِ**, (S, M,) inf. n. as above, (Sh, T, S, K,) He praised the man, or spoke well of him, (Sh, Th, T, S, M, K,) after his death, (Th, S, M, K,) or in death and in life, (Sh, T,) used in poetry to signify praise of the living; (M;) and wept for him: (S;) he praised him; and enumerated, or recounted, his good qualities or actions: you say, **لَمْ يَزَلْ يَقْرَأُ أَحْيَاكُمْ وَيُؤْبِنُ** [He ceased not to eulogize your living and to praise your dead]: (Z, TA:) for he who praises the dead traces his [good] deeds. (As, T.)—See also 1, in six places.

5: see 2.

أَبْنُ: see art. **بَنَى**.

أَبْنَة A knot in wood, or in a branch; (S, M, K;) or in a staff, or stick; (T;) and in a bow, (TA,) [i. e.] the place of the shooting forth of a branch in a bow, (M,) which is a fault therein; (TA;) and in a rope, or cord: (M in art. **أَبْنُ**)

pl. **أَبْنٌ**. (T, S.)—Hence, (M,) † *A fault, defect, or blemish*, (T, M, K, TA,) in one's grounds of pretension to respect, (T, TA,) and in speech, or language. (M, TA.)—† *Particularly The enormity that is committed with one who is termed مَائُون*. (TA.)—And † *Rancour, malevolence, malice, or spite*: (K, TA:) and *enmity*: pl. as above. (TA.) You say, **بَيْنَهُمُ أَبْنٌ** (S, TA) *Between them are enmities*. (S.)—Also The [part called] **غَلَصَمَة** [meaning the *epiglottis*] of a camel. (M, K.)

أَبْنَة: see art. **أَبْنَى**.

أَبَانٌ The time of a thing; (T, S, M, K, and Mṣb in art. **أَب**;) the season of a thing; (Mṣb in that art.;) the time of the preparing, or making ready, of a thing; (Mgh in that art.;) as, for instance, of fruit, (S, Mgh, Mṣb,) of the fresh ripe dates, and of the gathering of fruits, and of heat or cold: (T:) or the first of a thing. (M, K.) You say, **أَخَذَ الشَّيْءُ بِأَبَانِهِ** *He took the thing in its time: or in, or with, the first thereof*. (M.) The **ن** is radical, so that it is of the measure **فَعْلَانٌ**; or, as some say, augmentative, so that it is of the measure **فَعْلَانٌ**. (TA.) [See art. **أَب**.]

أَبُونٌ occurs as meaning *Dead, or dying*; i. e., [properly,] *wept for*. (S.) [See 2.]

أَبُونٌ *A praiser of the dead*; because he traces his [good] deeds. (Aṣ, T.)

أَبُونٌ *Made an object of imputation, or suspected, of evil*: thus when used alone: otherwise you add **بَشِيرٌ** [of good], and **بَشِيرٌ** [of evil]. (M, K.)—Hence, [*A catamite*]; *one with whom enormous wickedness is committed*; (TA;) i. q. **مُخْتَبِتٌ**. (Idem, voce **دَعْبُونٌ**.)—Also *One who is imprisoned*; because suspected of a foul fault, or crime. (T.)

أَبْنَس, accord. to the Mṣb; or **أَبْنَس**, accord. to the TA.

أَبْنُونٌ, with madd to the **ا** and kesr to the **ب**, (TA,) or with damm to the **ب**, [i. e. **أَبْنُونٌ**, and by some written **أَبْنُونٌ**,] or with the **ب** quiescent, [i. e. **أَبْنُونٌ**,] and without **و**, [app. **أَبْنَس**,] (Mṣb,) [*Ebony*]; *a thing well known, which is brought from India*: an arabicized word: (Mṣb [in which is added the proper Arabic appellation; but the word in my copy of that work is imperfectly written; app. **جَعْفَر**; which, however, does not seem to be the word intended:]) some say that it is the same as **نَاسِرٌ**: others, that it is different therefrom: and respecting the measure of the word, authors differ. (TA.)

أَبِه

1. **أَبِهَ** (JK, K,) and **أَبِهَ**; aor. [of both] **يَأْبِهَ**; inf. n. **أَبِهَ** (JK, K,) of the former, (TA,) and **أَبُوهُ**, [also of the former,] (JK,) and **أَبِهَ** (JK, K,) which is of the latter; (TA;) *He knew it; or understood it; or knew it, or understood it, instinctively: or he recognised it readily; knew it, or understood it, readily, after he had forgotten it*. (K.) You say, **مَا أَبِهْتُ لَهُ** (AZ, JK, S, Mgh,) aor. **أَبِهَ**, inf. n. **أَبِهَ**; (AZ, S;) and

أَبِهَ (JK, S,) aor. as above, inf. n. **أَبِهَ**; (S;) *I did not know it, or understand it; or did not know of it; was not cognizant of it*: (JK, Mgh;) or *I did not have my attention roused to it after I had forgotten it*: (AZ, S;) the former is like **وَبِهْتُ**; (Mgh;) and the latter, like **وَبِهْتُ** and **نَبِهْتُ**. (S.)—**لَا يُوْبُهُ لَهُ** (Mgh, K, TA) *He will not be cared for, minded, or regarded, because of his lowness of condition, or abjectness*. (Mgh, TA.)—**أَبِهْتُ بِكَذَا** *I imputed to him, or suspected him of, such a thing*. (JK, K, TA.)

2. **أَبِهْتُ**, inf. n. **تَأْبِيَهُ**, *I roused his attention: and I made him to know, or understand*. (K, K.) The two meanings are nearly alike. (TA.) And **أَبِهْتُ** *I made him to know; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice*. (IB.) 4: see 2.

3. **تَأْبَاهُ** *He magnified himself; behaved proudly, or haughtily*. (JK, S, K.) You say, **تَأْبَاهُ الرَّجُلُ عَلَى فُلَانٍ** *The man magnified himself against such a one, and held himself above him*. (JK, TA.) And **تَأْبَاهُ عَنْ كَذَا** *He shunned, avoided, or kept himself far from, such a thing*; (JK, Z, K;) *he was disdainful of it, he disdained it, or held himself above it*. (Z, K.)

أَبِيَّةٌ Greatness, or majesty; (JK, S, K;) a quality inspiring reverence or veneration; (TA;) goodness and splendour; (K;) and goodness of aspect: (TA;) and pride, self-magnification, or haughtiness. (JK, S, K.)

أَبُو

1. **أَبُوْتُ**, [third pers. **أَبَا**,] (T, S, M, K,) and **أَبِيْتُ**, [third pers. **أَبَى**,] (T, M, K,) the latter accord. to Yz, (T,) aor. **أَبُو**, (TK,) inf. n. **أَبُوَّةٌ**, (Yz, T, S, Mṣb,) or this is a simple subst., (M,) *I became a father*. (T, S, M, K.)—**أَبُوْتُهُ**, (ISK, T, M, K,) aor. **أَبُوهُ**, (IAṣr, ISK, T,) inf. n. **أَبَاوَةٌ**, (M, K,) *I was, (IAṣr, ISK, T,) or became, (M, K,) a father to him*. (IAṣr, ISK, T, M, K.)—[Hence, *I fed him, or nourished him; and reared him, or brought him up*.] You say, **فُلَانٌ يَأْبُوهُ هَذَا**, **أَبَاوَةٌ**, inf. n. **أَبَاوَةٌ**, *Such a one feeds, or nourishes, this orphan, like as the father does his children*. (Lth, T.) And **مَا لَهُ أَبٌ يَأْبُوهُ** (ISK, T, S) *He has not a father to feed him, or nourish him, and to rear him, or bring him up*. (S.)

2. **أَبِيْتُهُ**, inf. n. **تَأْبِيَهُ**, *I said to him أَبَى* [meaning *Mayest thou be ransomed with my father! or the like*: see **أَبٌ**, below]. (K, TA.) [In the CK, erroneously, **أَبَى**.]

3. **تَأْبَاهُ** *He adopted him as a father*; (M, K, TA;) as also **أَسْتَأْبَاهُ**; (M in art. **أَب**;) and so **أَبَاهُ**, accord. to A'Obeid: (TA:) [or,] accord. to A'Obeid, you say, **تَأْبَيْتُ أَبَا** *I adopted a father*: (T:) and you say also, **أَسْتَأْبَيْتُ أَبَا** and **أَسْتَأْبَيْتُ أَبَا** *he adopted a father*. (TA.)

10: see 5.

أَبٌ is originally **أَبُو**, (S, Mṣb, K,) as is shown by the first of its dual forms and of its pl. forms mentioned below; (S, Mṣb;) and signifies *A father* [in the ordinary sense: and also as mean-

ing † *an ancestor*]: (M:) as also **أَبَا**, a dial. var., (M, K,) the same in the nom. and accus. and gen. cases, like **قَفَا**: (M:) and **أَبٌ** is a dial. var. of the same, [the second letter being doubled to compensate for the **و** suppressed, as is the case in **أَخٌ**, (TA voce **أَخٌ**,)] but is rare. (Mṣb.) Accord. to the dial. commonly obtaining, when you use it as a prefixed noun, you decline it with the letters **و** and **ا** and **ي**, saying, **هَذَا أَبُوهُ** [This is his father], (Mṣb,) and **أَبُوكَ** [thy father]; (M;) and **رَأَيْتُ أَبَاهُ** [I saw his father]; and **مَرَرْتُ بِأَبِيهِ** [I passed by his father]: (Mṣb:) but accord. to one dial., you say, **هَذَا أَبَاهُ**, (Mṣb,) and **أَبَاكَ**; (M;) and **رَأَيْتُ أَبَاهُ**; and **مَرَرْتُ بِأَبَاهُ**: (Mṣb:) and accord. to one dial., which is the rarest of all, it is defective in every case, like **يَدٌ** and **دَمٌ**; (Mṣb;) and [thus] you say, **هَذَا أَبُكَ** [&c.]. (M.) The dual is **أَبَوَانِ**, (S, M, Mṣb,) meaning [two fathers, and] *father and mother*; and some say **أَبَانِ**: (S, M:) you say, **هُمَا أَبَوَاهُ**, meaning *They two are his father and mother*; and in poetry you may say, **رَأَيْتُ أَبَاهُ**; and in like manner, **رَأَيْتُ أَبِيهِ** [I saw his father and mother], (T,) and **أَبِيكَ** [thy father and mother]; (S;) but the usual, or chaste, form is **رَأَيْتُ أَبَوَيْهِ**. (T.) The pl. is **أَبَاءٌ**, (T, S, M, Mṣb, K,) the best form, (T,) and **أَبُونٌ**, (T, S, M, K,) and **أَبُو**, (M, K,) [in the CK **أَبُو** is erroneously put for **أَبَوَةٌ**,] and **أَبَوَةٌ**, (Lh, T, S, M, K,) like **هُؤُلَاءِ أَبَوُكُمْ**: (T, S:) you say, **هَؤُلَاءِ أَبَوُكُمْ** [These are your fathers]; (T;) and hence, in the Kur [ii. 127], accord. to one reading, **وَاللَّهُ أَيْبُكُمْ أَبْرَهْمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ** [And the God of thy fathers, Abraham and Ishmael and Isaac], meaning the pl. of **أَبٌ**, i. e. **أَبِيْنُكَ**, of which the **ن** is suppressed because the noun is prefixed [to the pronoun]; (S;) and some of the Arabs say, **أَبُونَا أَكْرَمُ الْأَبَاءِ** [Our fathers are the most generous of fathers]. (T.) The dim. is **أَبِيٌّ**; originally **أَبِيُو**, with the final radical letter restored. (Mṣb.)—**مَا أَبٌ مَآ يَدْرِي لَهُ مِنْ أَبٍ**, and **مَا أَبٌ مَآ يَدْرِي لَهُ مِنْ أَبٍ**, meaning *He knows not who is his father, and what is his father*, are sayings mentioned by Lh on the authority of Ks. (M.)—**لَا أَبَا لَكَ**, (T, S, M, K, &c.,) [accord. to the dial. of him who says **أَبَا** instead of **أَبٌ**,] as also **لَا أَبَ لَكَ**, and **لَا أَبَاكَ**, (S, K,) [the last, accord. to J, because the **ل** (meaning the **ل** in **لَكَ** in the preceding phrases) is as though it were redundant, but he seems not to have known the dial. var. **أَبَا**, and I rather think that **لَا أَبَاكَ** is for **لَا أَبَاكَ**, or the like,] and **لَا أَبَاكَ**, (Mbr, Sgh, K,) and **لَا أَبَاكَ**, (K,) which is for **لَا أَبَ لَكَ**, (M,) means *Thou art, in my estimation, one deserving of its being said to him, Mayest thou have no father! it is used in the manner of a proverb, is of frequent occurrence in poetry, (M,) is said to him who has a father and to him who has not a father, and is an imprecation as to the meaning, of necessity, though enun- ciative as to the letter*; (M, K;) and hence the saying of Jereer,

• يَا تَيْمَ تَيْمَ عَدِيَّ لَا أَبَا لَكُمْ •
[O Teym, Teym of 'Adee, may ye have no

father!]; which is the strongest evidence of its being a proverb, and not having a literal meaning; for all of [the tribe of] Teym could not have one father, but all of them were fit objects of imprecation and rough speech: (M:) it is an expression of praise: (S:) [i. e.] it is an imprecation against him to whom it is addressed, not, however, said with the desire of its having effect, but on an occasion of intense love, like *لَا أُمُّكَ*, &c.: (Har p. 165:) and sometimes in dispraise, like *لَا أُمُّكَ*: and in wonder, like *بَلِّغْ دُرُكْ*: (TA:) or, as A Heyth says, on the authority of Abou-Sa'eed Ed-Dareer, it expresses the utmost degree of reviling; [meaning *Thou hast no known father*;] and *لَا أُمُّكَ* expresses reviling also, but means *Thou hast no free, or ingenuous, mother*: (Meyd in Har p. 165: [see *أُمُّ* :]) sometimes it means *Strive, or exert thyself, in thine affair*; for he who has a father relies upon him in some circumstances of his case: (TA:) accord. to Kh, it means *Thou hast none to stand thee in stead of thyself*: (ISH, TA:) Fr says that it is a phrase used by the Arabs [parenthetically, i. e.,] to divide their speech: (TA:) [thus, for instance,] Zufar Ibn-El-Háarith says,

• أَرِينِي سِلَاحِي لَا أُمُّ لَكَ إِنِّي •
• أَرَى الْحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيَا •

[*Show thou me my weapons: (mayest thou have no father! or thou hast no father: &c.): verily I see the war, or battle, increases not sure in perseverance*]. (TA.) [Abou-Alee, as cited in the M, observes that the *ل* (meaning the final *ل*) in *أُمُّ*, in the phrase *لَا أُمُّ لَكَ*, indicates that it is a prefixed noun, and determinate; whereas the *ل* in *لَكَ* together with the government exercised upon the noun by *لَا* indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it seems that he was unacquainted with the dial. var. *أُمُّ*; for *لَا أُمُّ لَكَ* in the dial. of him who uses the form *أُمُّ* instead of *أَب* is the same grammatically as *لَا أَب لَكَ* in the dial. of him who uses the form *أَب*.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, *أَنْزِلْ عَلَيْنَا الْغَيْثَ لَا أُمُّ لَكَ*, and Suleymán put the best construction upon it, [us though it meant, *Send down upon us rain: Thou hast no father*], and said, I testify that He hath no father nor female companion nor offspring. (TA.) They say also, in plying honour [to a person], *لَا أُمُّ لَشَانِكَ*, and *لَا أُمُّ لَشَانِكَ*, (TA,) i. e. *May thy hater have no father!* or, accord. to ISk, each is a metonymical expression for *لَا أُمُّ لَكَ*. (S in art. *شَأْنُ*, q. v.)—One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, *بَلِّغْ أَبُوكَ*, meaning *To God, purely, is attributable [the excellence of] thy father, seeing that he begat thee a generous son, and produced the like of thee!* (TA;) [or *to God be attributed (the excellence of) thy father!*] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Har p. 44.)—And *هِيَ بَنَتْ أَبِيهَا*, meaning *She resembles her father*:

in strength of mind, or spirit, and sharpness of disposition, and in hastening, or striving to be first, to do things: said of Hafsa, by 'Aisheh. (TA.) — *بَابِي أَنْتَ*, (TA,) or *بَابِي أَنْتَ*, (T in art. *بَابِي*), [said to a person,] means [*فَدَيْتُ بَابِي Mayest thou be ransomed with my father!* (see the next sentence but one;) or] *أَفْدِيكَ بَابِي* [*I will ransom thee with my father*]; (T ubi supra;) or *بَابِي أَنْتَ مَقْدِي بَابِي* *Thou art, or shalt be, ransomed with my father*; or *فَدَيْتُكَ بَابِي* [*I have in my heart ransomed thee, or I would ransom thee, with my father*]; the *ب* being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, *بَابِي أَنْتَ وَأُمِّي* [*With my father mayest thou be ransomed, and with my mother!*]. (TA.) And *فَدَى بَابِي مَنْ وَدَدْتُهُ*, i. e. *May he whom I love be ransomed with my father!*, meaning *may he [my father] be made a ransom for him [whom I love]!* (El-Wáhidiee on the Deewán of El-Mutanebbe, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the *ي* into *ل*: a poet says,

• وَقَدْ زَعَمُوا أَنِّي جَزَعْتُ عَلَيْهَا •
• وَهَلْ جَزَعُ أَنْ قُلْتُ وَأَبَاهَا هُمَا •

[*And they have asserted that I have become impatient on account of them two: but is it an evidence of impatience that I said, Alas, with my father may they two be ransomed?*]; meaning *وَأَبَاهُمَا*. (S.) And some of the Arabs used to say, *وَأَبَاهَا أَنْتَ* [*Alas, with my father mayest thou be ransomed!*]: this, says AM, being like *وَيْلَتَا* for *يَا وَيْلَتِي*; as also *بَيْبَا*, with the hemzch changed into *ي*, originally *بَابَا*, meaning *بَابِي*: and hence what is related, in a trad., of Umm-'Atceyeh; that she used not to mention the Prophet without saying, *بَيْبَا* [for *بَابِي هُوَ*]. (TA in art. *بَابَا*.) A woman said,

• يَا بَابِي أَنْتَ وَيَا قَوْقُ الْبَيْبِ •
[*O thou to whom I would say, With my father mayest thou be ransomed! and O thou who art above him to whom I would address the saying, With my father mayest thou be ransomed!*]; respecting which Fr observes that the two words [*أَب* and *بَاب*] are made as one [by prefixing the article] because of their frequent occurrence; (S;) and Abou-Alee says that the *ي* in *بَيْب* is substituted for *ا*, not necessarily; but ISk quotes the words as commencing with *بَيْبَا*, which is the right reading, in order that this expression may agree with *الْبَيْبِ*, which is derived from it: Et-Tebreezee, however, relates Abu-l-'Alá's reciting the words as ending with *الْبَيْبِ*; saying that this is compounded from the phrase *بَابِي*, and that therefore the *ا* is preserved. (TA.) [See also the first paragraph in art. *بَابَا*.] — You say also, *يَا أَبَتَ* [meaning *O my father*], (S, M, K,) as in *يَا أَبَتَ* [O my father, do thou such a thing]; (S;)

and *يَا أَبَتَ*; (S, M, K;) and *يَا أَبَتَ*; (Z in the Ksh xii. 4;) and *يَا أَبَتَ*; (S, M, K;) when you pause after it. (S, M.) The *ة*, [here written *ت*,] (Kh, M,) the sign of the fem. gender, (S, Z,) is substituted for the [pronominal] affix *ي*, (Kh, S, M, Z,) as in *يَا أُمَّتَ*; (S;) and is like the *ة* in *عَمَّة* and *خَالَّة*, as is shown by your saying, in pausing, *يَا خَالَةَ*, like as you say, *يَا خَالَهُ*; (Kh, M:) the annexing of the fem. *ت* to a masc. noun in this case is allowable, like as it is in *حَمَامَةُ ذَكَرٍ* and *غَلَامٌ يَفْعَةٌ* and *رَجُلٌ رَفْعَةٌ* and *شَاةٌ ذَكَرٌ*: its being made a substitute for the affix *ي* is allowable because each of these is an augmentative added at the end of a noun: and the *كسرة* is the same that is in the phrase *يَا أَبِي*; (Z ubi supra:) the *ت* does not fall from *أَب* in the phrase *يَا أَبَتَ* when there is no pause after it, though it [sometimes] does from *أُم* in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (S.) *يَا أَبَتَ* is for *يَا أَبَتَاهُ*, (Abou-'Othmán El-Mázine, S, M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the *ا* [and *ه*] being suppressed; (the same Abou-'Othmán and M;) or for *يَا أَبَتَا*, the *ا* being suppressed, like as the *ي* is in *يَا غَلَامَ*; or it may be after the manner of *يَا أَبِي*. (Z ubi supra.) *يَا أَبَتَ* is thus pronounced after the usual manner of a noun ending with the fem. *ة*, without regard to the fact that the *ت* is in the former a substitute for the suffix *ي*. (Z ubi supra.) *يَا أَبَتَ* is said in a case of pause, except in the Kur-án, in which, in this case, you say, *يَا أَبَتَ*, following the written text; and some of the Arabs pronounce the fem. *ة*, in a case of pause, *ت* [in other instances], thus saying, *يَا ظَلَحْتُ*. (S.) *يَا أَبَتَ* is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression *يَا أَبَتَ*, for *يَا أَبَتَاهُ*; (S, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.)—*أَب* is tropically applied to signify *A grandfather, or any ancestor*. (Msb.)—It is also applied to signify *A paternal uncle*; as in the Kur ii. 127, quoted before. (M.)—[It is also (like *أُم* and *إِبْن* and *بَنَتْ*) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.]—*أَبُو الْمَرْأَةِ* + *The woman's husband*: (Ibn-Hubeib, M:) it is said in the TS that *الْأَبُ*, in certain of the dialects, signifies *the husband*: MF deems this meaning strange. (TA.)—*أَبُو الْمَوْتَى* + *The master of the dwelling, or of the place of abode*: (TA:) and + *the guest*. (K in art. *مَوْتَى*.)—*أَبُو الْأَصْفِيَاءِ* (ثَوِي) + *The very hospitable man*. (TA.)—*أَبُو الْحَارِثِ* + *The lion*. (TA.)—*أَبُو جَعْدَةَ* + *The wolf*. (TA.)—*أَبُو الْحَصِينِ* + *The fox*. (TA.)—*أَبُو جَابِرٍ* + *Bread*. (S and K in art. *جَبَر*.)—*أَبُو مَالِكٍ* + *Extreme old age*: (TA:) and + *hunger*. (MF in art. *جَبَر*.)

أَب: see أَب.

أَبُوَّة: see أَبَوَاءَ or أَبَوَاءَ.

أَبُو ^أ *Of, or relating or belonging to, a father; paternal.* (S, TA.)

أَبِي dim. of أَب, q. v. (Mṣb.)

أَبُو [in copies of the K ^أ أَبُو, and in the CK ^أ أَبُو, both app. mistranscriptions for أَبُو, which is well known.] *Fathership; paternity; the relation of a father.* (S, M.) You say, بَيْنِي وَبَيْنَ أَبُو [Between me and such a one is a tie of fathership]. (S.)

أبى

1. أَبَى, aor. يَأْبَى, (S, M, Mṣb, K,) which is anomalous, (S, M, Mṣb,) because it has no faucial letter (S, Mṣb) for its second or third radical, (Mṣb,) and يَأْبَى, (M, Mṣb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and يَنْبَى, which is doubly anomalous, first because the pret. is of the measure فَعَلَ, and this pronunciation of the ي of the aor. is [regularly allowable only] in the case of a verb of the measure فَعَلَ, aor. يَفْعُل, and secondly because it is only in an aor. like يَنْجَل, (Sb, M,) i. e., of a verb of which the first radical letter is و or ي, (TA in art. وِجَل,) and يَنْبَى, (IB, [who cites as an ex. a verse ending with the phrase حَتَّى تَنْبَى]) inf. n. إِبَاءٌ (S, M, Mgh, Mṣb, K) and إِبَاءَةٌ, (K,) or إِبَاءَةٌ, (so in a copy of the M,) or إِبَاءَةٌ, (so in the Mṣb,) *He refused; or refrained, forbore, abstained, or held back; syn. اِمْتَنَعَ* (S, Mṣb, MF, Bḍ in ii. 32, Kull p. 8,) *voluntarily, or of his own free will or choice:* (Bḍ ubi suprā, Kull:) [thus when used intransitively: and it is also used transitively:] you say, أَبَى الْأَمْرَ *he refused assent, or consent, to the thing, or affair; disagreed to it; and did not desire [to do] it:* (Mṣr in Ḥar p. 483:) *he did not assent to, consent to, approve, or choose, it; he disallowed it; rejected it:* (Mgh:) and أَبَى الشَّيْءَ *he disliked, was displeased with, disapproved of, or hated, the thing.* (M, K.) Fr says that there is no verb with fet-ḥ to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except أَبَى: that AA adds رَكَنَ: but that one says رَكَنَ with يَرْكُنُ for its fut., and رَكَنَ with يَرْكُنُ for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds قَلَى and غَا and شَجَا; and Mbr adds جَبَا: but most of the Arabs say يَقْلَى and يَجْبَى and يَشْجُو and يَغْشُو. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-ḥ, or are instances of the intermixture of two dial. vars.] أَبَيْتُ اللَّعْنَ is a greeting which was addressed to kings in the time of ignorance; meaning *Majest thou refuse, or dislike,* (ISK, S, M, Ḥar p. 491,) to do a thing that would occasion thy being cursed! (ISK, S, M;) or, to do that for which thou wouldst deserve the being cursed! for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Ḥar ubi suprā.) You say also, أَبَى أَنْ يُضَامَ [He refused, or did not submit, to

be harmed, or injured]. (T.) [And sometimes لَا is inserted after أَنْ, and is either redundant, or corroborative of the meaning of the verb, as in the case of لَا أَنْ or لَا after مَنَعَ.] It is said in the Kuri. 32, وَيَأْبَى اللَّهُ إِلَّا أَنْ يَتِمَّ نُورُهُ, meaning *But God will not consent or choose [save to complete, or perfect, his light].* (Bḍ.) And in the same xvii. 91, فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا, i. e. [But the greater number of men have not consented to, or chosen, aught] *save denying [its truth, or disbelieving it];* this phrase with إِلَّا being allowable because it is rendered by means of a negative. (Bḍ.) You also say, كَانَ يَأْبَى اللَّحْمَ [He used to refuse, or dislike, flesh-meat], (K,) or أَكَلَ اللَّحْمَ [the eating of flesh-meat]. (Mgh.) And أَبَى فَلَانُ الْمَاءَ [Such a one refused, or disliked, water, or the water]: (S:) or أَبَى مِنْ شُرْبِ الْمَاءِ [he refused, or voluntarily refrained from, the drinking of water, or the water]. (AAF, M.) And أَبَى عَلَيْهِ الْأَمْرَ, (Mgh, and Mṣr. [author of the Mgh] in Ḥar p. 483,) and تَأَبَاهُ عَلَيْهِ, both signify *He refused him his assent, or consent, to the thing, or affair.* (Mṣr ubi suprā, in Ḥar.) Hence, (Mṣr ubi suprā,) أَبَى عَلَيْهِ, (Mgh, and Mṣr ubi suprā,) and تَأَبَاهُ عَلَيْهِ, (T, S, and Mṣr ubi suprā,) *He was incomppliant, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. اِمْتَنَعَ* (T, S, Mgh, and Mṣr ubi suprā) عَلَيْهِ: (T:) thus explained because the objective complement (الْأَمْرُ) is suppressed. (Mṣr ubi suprā.) = اللَّيْنُ, (M, TA, [in a copy of the former of which the verb is written أَبَيْت, but this I suppose to be a mistranscription, on account of what here follows,]) like رَضِيتُ, (K,) inf. n. أَيْبَى, (M, and so in some copies of the K,) or إَيْبَى, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i. e. like رَضَى, but perhaps this may have been supposed to be the right reading only because the verb is likened to رَضِيتُ, of which رَضَى is the most common inf. n.,]) *I left, or relinquished, the food, (M, K,) and the milk, (M, TA,) without being satiated, or satisfied.* (M, K.) — أَبَى الْفَصِيلَ, and أَيْبَى, inf. n. أَيْبَى, *The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food.* (M, K.) = أَبَيْتُ as syn. with أَبَوْتُ: see the latter.

4. أَبَيْتُهُ إِبَاءَهُ [in the CK, erroneously, أَبَيْتُهُ] *I made him to refuse it; or to refrain, forbear, abstain, or hold back, from it, voluntarily, or of his own free will or choice:* (S: [this meaning being there implied, though not expressed:]) or *I made him to dislike it, to be displeased with it, to disapprove of it, or to hate it:* (M, K:) namely, water [etc.]. (S, M.) One says, فَلَانٌ بَحْرٌ لَا يَأْبَى, (ISK, S, K, [in the CK, erroneously, لَا يَأْبَى]) i. e., *Such a one is like a sea, or great river, that will not make thee to refuse it, or dislike it, etc.;* (K:) i. e., *that will not fail, or come to an end,* (ISK, S, K,) by reason of its

abundance. (ISK, S.) In like manner one says, of any water, مَا لَا يَأْبَى [Water that will not fail, or come to an end]. (TA.) And مَا عِنْدَنَا مَا لَا يَأْبَى *With us, or at our abode, is water that does not become scanty, or little in quantity.* (Lh, T, M.) And أَبَى الْمَاءَ *The water decreased, or became deficient.* (AA, from El-Mufaddal.) And فَلَانٌ قَلْبٌ لَا يَأْبَى *A well that will not become exhausted:* (IAḡr, M:) one should not say, يَأْبَى.

(M, TA.) In like manner, also, one says, كَلَا عِنْدَهُ دَرَاهِمٌ لَا تَأْبَى *Herbage, or pasture, that will not fail, or come to an end.* (S.) And تَأْبَى لَهُ *He has dirhems, or money, that will not fail, or come to an end.* (TA.) And أَبَى الْمَاءَ signifies also *The water [in a well] was, or became, difficult of access (اِمْتَنَعَ), so that no one was able to descend to it but by exposing himself to peril or destruction:* (M:) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he exposes himself to peril, or destruction. (T, TA.)

5. تَأَبَى عَلَيْهِ and تَأَبَى عَلَيْهِ الْأَمْرُ: see 1, latter half of the paragraph.

أَبَيْتُهُ *A paucity, or deficiency, and revulsion, of the milk in the breast:* (Fr, TS:) or *a revulsion of the milk in the udder;* (K:) but the saying “in the udder” requires consideration. (TA:) You say to a woman, when she has a fever on the occasion of childbirth, إِنَّهَا هَذِهِ الْحَمَى أَبَيْتُهُ تُدِيكَ [This fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.] (TA.)

أَبَانٌ and أَبْيَانٌ and أَبْيَانٌ: see أَب, in four places.

أَبَا, (T, S, M,) or أَبَا مِنَ الطَّعَامِ, (K,) *A dislike, or loathing, of food:* (T, S, M, K:) of the measure فَعَالٌ, (S, M,) with ḍamm, (S, K,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, أَخَذَهُ أَبَا, (T, S, M, K) مِنَ الطَّعَامِ (K) *He was, or became, taken, or affected, with a dislike, or loathing, of food.* (T, S, M, K.)

أَبَا inf. n. of أَبَى, q. v. (S, M, &c.) — See also أَبَيْتُهُ.

أَبَى and أَبَيْتُهُ: see أَب, in three places. — Also, the former (أَبَى), *She [app. a camel, or any beast,] that refuses, or refrains from, fodder, by reason of her suffering from indigestion: and she that refuses, or refrains from, the stallion, by reason of her having little appetency.* (AA.) [See also أَوَاب, voce أَب.]

أَبَا *A man who refuses, or does not submit, to be harmed, or injured.* (T.)

أَبِيَّةٌ, with ḍamm, (K,) and kesr to the ب, and with tesheed of this letter and of the ي, (TA,) [in the CK أَبِيَّةٌ] *Pride; self-magnification, or greatness, or majesty:* (K:) and إِبَاءَةٌ [also] signifies *pride, self-magnification, or haughtiness.* (Ḥam p. 118.)

أَبْيَانٌ, and أَيْبَى, (S, M, Mṣb, K, TA,) and أَب, and

مَأْتَر is a quasi-inf. n. of **أَتَمَّ** in the last of the senses explained above. (Msb.) [Thus it signifies *A staying, remaining, dwelling, or abiding, in a place. But it more commonly signifies*] The assembling of women [and of men also] in a case of rejoicing and of mourning. (Har p. 234.)—

It is also a noun of time from the same. (Msb.) [Thus it signifies *A time of staying or remaining, &c.*]—And it is also a noun of place from the same. (Msb.) [And thus it signifies *A place of staying or remaining, &c.* But it more commonly signifies] *A place of assembling of women* [and of men also] *in a case of rejoicing and of mourning*: from أَتَمَّرَ, aor. ٤, accord. to Khálid Ibn-Yezced. (T.)—And hence, tropically, (Msb.) *Women assembling together* (T, S, M, Mgh, Msb, K) *in a case of rejoicing and of mourning*, (T, M, Mgh, K,) or *in a case of good and of evil*: (S, Msb:) or *any assembly*, (M, K,) of men and of women, (M,) *in a case of mourning or of rejoicing*: (M, K:) or particularly of *young women*; (M, K,) accord. to some; but it is not so: and some assert that the word is derived from أَتَمَّرَ, in the first of the senses explained in this art.; and from أَتَمَّرَ, as an epithet applied to a woman; because it signifies *women coming together, and meeting face to face, in a case of good and of evil*: (M:) the pl. is مَاتِمَرٌ. (S, Mgh.) Abu-l-'Atà Es-Sindee says,

- عَشِيَّةٌ قَامَ النَّائِحَاتُ وَشَقِقَتْ
- جُوبٌ بِأَيْدِي مَاتِمَرٍ وَخُدُودٌ

[In the evening when arose the wailing women to wail, and openings at the necks and bosoms of garments were rent with the hands of assembled mourning women, and cheeks also were lacerated]: (S, M, Mgh:) i. e., بِأَيْدِي نِسَاءٍ. (S.) And another says,

- حَتَّى تَرَاهُمْ لَدَيْهِ قِيَمًا
- كَمَا تَرَى حَوْلَ الْأَمِيرِ الْمَاتِمَا

[So that thou seest them (referring to women) standing in his presence, or at, or by, it, like as thou seest the assembly of men around the prince, or commander]: المَاتِمَر here necessarily denoting men. (M.)—IKt says, (Msb,) it is used by the vulgar to denote *An affliction, or evil accident*; (S, Mgh, Msb;) [and Mtr adds,] and *a wailing*: (Mgh:) they say, كُنَّا فِي مَاتِمَرٍ فَلَانَ [meaning *We were present at the affliction of such a one*]: (S, Msb:) or كُنَّا فِي مَاتِمَرِ بَنِي فَلَانَ [meaning *We were present at the affliction, and wailing, of the sons of such a one*]: (Mgh:) but the correct word in this case, (S, Mgh,) or the better, (Msb,) is مَنَاحَةٌ: (S, Mgh, Msb:) so says IAmh. (Mgh.) But accord. to IB, nothing forbids that it may occur in the sense of *A place of wailing*; and in the sense of *mourning, and wailing, and weeping*; for therefore do women assemble: and thus it may be in the saying of Et-Teymeec, respecting Mansoor Ibn-Ziyád,

- وَالنَّاسُ مَاتِمُهُمْ عَلَيْهِ وَاحِدٌ
- فِي كُلِّ دَارٍ رَنَةٌ وَزَفِيرٌ

[The people's mourning, &c., for him was one: in every house was a moaning, and a sighing]: and in the saying of another,

- أَضْحَى بَنَاتُ السَّبْيِ إِذْ قُتِلُوا
- فِي مَاتِمَرٍ وَالسَّبَاعُ فِي عُزْبٍ

i. e. [The daughters of the captives, when they

were slain, became, in the early part of the day,] in a state of mourning; and the beasts of prey, in a state of rejoicing. (TA.)

اتن

1. أَتَنَ بِالْمَكَانِ, (S, M, Msb, K,*) aor. ٤, (Msb,) or أَتَنَ, (K,) inf. n. أَتُونُ (M, Msb, K) and أَتْنُ, (K,) *He remained, continued, stayed, or abode, in the place*; (S, M, Msb, K,*) or *became fixed, or settled, therein*. (M.)

10. اسْتَأْتَنَ [lit.] *He (an ass) became a she-ass*. (M.) The saying, كَانَ جِمَارًا فَاسْتَأْتَنَ, said of a man, [lit.] signifies [*He was a he ass, and he became a she ass; meaning † he was mighty, or of high condition, [like the wild he-ass,] and he became base, abject, or vile.*] (S, TA.)—Also, (S, TA,) or اسْتَأْتَنَ أَتَانًا, (M,) *He (a man) purchased a she-ass*; (S;) *he took for himself a she-ass*. (S, M.)

أَتَانٌ (T, S, M, Msb, K) and أَتَانٌ (K,) but one should not say أَتَانَةٌ, (ISK, S, Msb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IAth,) *A she-ass [domestic or wild]*: (S, M, Msb, K:) pl. (of pauc., T, S, Msb) أَتَانٌ and (of mult., T, S, Msb) أَتَانٌ (T, S, M, Msb, K) and أَتْنٌ and (quasi-pl. n., M) مَاتُونًا. (S, M, K.)—Hence, أَتَانٌ signifies *A foolish and soft or weak woman*; as being likened to a she-ass. (TA.)—Also The station of the drawer of water at the mouth of the well; (S, M, K;) and so أَتَانٌ. (M, K.) And *A rock, or great mass of stone*, (AA, T, S, M,) *in water*; (AA, T, M;) or, as some say, *at the bottom of the casing of a well, so that it is next the water*. (AA, T.) And *A large, round mass of rock, which, when it is in shallow water, is called الصَّخْلُ*; and a she camel is likened thereto, in respect of her hardness: (S:) or أَتَانُ الصَّخْلُ signifies *a large mass of rock projecting from the water*. (T:) or *a mass of rock*, (M, K, TA,) *large and round, in the water*, (TA,) *at the mouth of the well, over-spread with [the green substance called] طُخْلُبٌ, so that it is smooth*, (M, K, TA,) *more smooth than other parts*: (M, TA:) or *a mass of rock, part of which is immersed (غَامِرٌ, M, K) in the water*, (K,) and part apparent. (M, K.) And أَتَانُ التَّمِيلِ signifies *A large mass of rock in the interior of the water-course, which nothing raises or moves, of the measure of the stature of a man in length and likewise in breadth*. (ISH.)—Also The [piece of wood called] قَاعِدَةٌ [which is one of four forming the support] of the فُودَج [more commonly called هَوْدَج, q. v.]: pl. أَتَانٌ, (K, TA,) with medd. (TA: [but in the CK أَتْنُ.]

أَتَانٌ: see أَتَانٌ, in two places.

أَتُونُ (T, M, Mgh, Msb, K) and أَتُونُ (K,) or, accord. to J, (Msb,) it is thus, with teshdeed, but pronounced without teshdeed by the vulgar, (S, Msb,) *A certain place in which fire is kindled*, (S, Mgh,) called in Persian كُنْخَن [or كُنْخَن], pertaining to a bath: and metaphorically applied

to: that in which bricks are baked, and called in Persian دَاشُونٌ and دَاشُونٌ [or simply دَاشُونٌ and دَاشُونٌ]: (Mgh:) accord. to Az, (Msb,) it is that of the bath, and of the place in which gypsum is made: (T, Msb:) or the trench, hollow, or pit, of the جَبَّار [or lime-burner, (in the CK, erroneously, the جَبَّار,)] and of the preparer of gypsum; (M, K, TA;) and the like: (K:) the pl. [said in the TA to be of the latter, but it is implied in the T and M and Mgh that it is of the former,] is أَتَاتِينُ, (T, S, M, Mgh, Msb, K, [in the CK, erroneously, أَتَاتِينُ,]) by common consent of the Arabs, (Mgh,) with two ت's, (T,) accord. to Fr, who says that they sometimes double a letter in the pl. when they do not double it in the sing., (T,) and accord. to IJ, who says that it seems as though they changed أَتُونُ to أَتُونُ; (M;) and [of أَتُونُ, as is said in the TA and implied in the M,] أَتْنُ. (M, K.) [J says that] it is said to be post-classical; (S;) [and ISd says,] I do not think it to be Arabic. (M.)

أَتَانٌ: see مَاتُونًا.

اتو

1. أَتَا, aor. يَأْتُو, (Msb;) and أَتَوْتُهُ, (T, S, M, K,) aor. أَتَوَهُ; (S;) inf. n. أَتُو, (M, Msb,) or أَتَوَةٌ, (S,) or the latter is an inf. n. of un.; (T, TA;) *He came*; (Msb;) and *I came to him, or it*; (S;) the former a dial. var. of أَتَى, aor. يَأْتِي; (Msb;) and the latter, of أَتَيْتُهُ. (T, S, M, K.) [See art. أَتَى, to which, as well as to the present art., belong several words mentioned in this.]—أَتَا, aor. as above, (TK,) inf. n. أَتُو, (M, K, TK,) also signifies *He pursued a right, direct, straight, or even, course, in going, or pace*. (M, K, TK.)—And *He (a man, TK) hastened, made haste, or sped; or he was quick, hasty, speedy, rapid, swift, or fleet*. (M, K, TK.)—And أَتَتَتْ, inf. n. as above, *The she-camel returned her fore legs, [drawing the feet back towards the body, and lifting them high,] in her going*. (M.) You say, مَا أَحْسَنَ أَتَوَ يَدِي هَذِهِ النَّاقَةِ, and أَتَوَ يَدِيهَا, *How good, or beautiful, is this she-camel's returning of her fore legs in her going!* i. e. رَجَعَ يَدَيْهَا فِي سَبِيلِهَا. (T, S, M.)—And أَتَوَ signifies also *The act of impelling, or propelling*; particularly, of an arrow from a bow. (TA.) See also this word below. — أَتَوْتُهُ, (S, M, Msb, K,) aor. أَتَوَهُ, (S, Msb,) inf. n. أَتَاوَةٌ, (S, M, Msb, K,) so accord. to A'Obeyd, (M,) and mentioned by Sgh on the authority of AZ, (TA,) and أَتَوَ, (S, TA,) [I gave him what is termed أَتَاوَةٌ, as meaning the tax called خَرَج: this is the signification which seems to be indicated in the S: or] *I bribed him; gave him a bribe*. (M, Msb, K.) [See also أَتَاوَةٌ below.] — أَتَتِ النَّخْلَةَ, (T, S, M, K,) and أَتَا, (M, K,) aor. تَأْتُو, (S,) inf. n. أَتَا, with kesr, (Kr, M, K,) [in a copy of the T, and in two copies of the S, أَتَا, but this is said in the M to be a subst.,] and أَتَوَ; (M, K;) and أَتَتِ النَّخْلَةَ, inf. n. أَتَا; (T;) *The palm-tree [and the tree]*

bore: (S:) or put forth its fruit: or showed its being in a good state: (M, K:) or bore much: (T, M, K:) and **اتأ** signifies also the increasing, or thriving, of seed-produce. (T.) — **أتب** **الماشية**, inf. n. **اتأ**, [in a copy of the M **اتأ**.] *The cattle, or camels &c., increased, or yielded increase.* (M, K. [In the CK, immediately before this phrase, **والشمار** is erroneously put for **والنماء**.]) = **أتب** for **أتب**: see 1 in art. **اوى**.

4: see 1, near the end of the paragraph.

أتو an inf. n. of 1, q. v. = *A way, course, mode, or manner.* (M, K.) You say, of speech, or language, (M,) and of a speaker, or reciter of a **خطبة**, (IAgr, M,) **ما زال على أتو واحد**, *It, and he, ceased not to follow one [uniform] way, &c.* (M.) = *An impulsion; a propulsion; particularly an act of shooting an arrow from a bow: so in a trad., where it is said, كُنَّا نَرْمِي الْأَتُو وَالْأَتُونِ* *We used to shoot one shooting and two shootings; meaning, of arrows from bows, after the prayer of sunset.* (TA.) = *Death: or [so in the T, but in the K “and,”] a trial; or an affliction.* (T, K.) You say, **أتى على فلان أتو** *Death came upon such a one: or a trial; or an affliction.* (ISh, T.) And **إن أتى على أتو فغلامي حر** *If I die, [or if death befall me,] my slave shall be free.* (T.) — *A vehement sickness or disease: (T, K:) or the fracture of an arm, or of a leg.* (T.) = *A gift.* (S, K.) — *Butter; (S:) as also أتة, (A,) or أتة.* (TA: [in which it is said to be like **أتة**; but this I think a mistake: see **أتة** below.]) You say, when a skin of milk is agitated, and its butter comes, **قد جاء أتو** *[Its butter has come].* (S, TA.) And you say, **بن ذو أتة** *Milk having butter.* (A, TA.) = *A great body or corporeal form or person (شخص عظيم).* (AZ, Sgh, K.)

أتوة *A single coming; as also أتة.* (T.)

أتوان a corroborative [or imitative sequent] of **أسوان**, which signifies *grieving mourning, or sorrowful: (TA:) or i. q. حريص [vehemently desirous; eager; &c.].* (Mirkât el-Loghah, cited by Golius.)

أتة, (T, S, M,) or **اتأ**, like **كتاب**, (K, [but it is said in the M that the former is a subst. and the latter an inf. n.]) *Increase; syn. نماء, (S, M, K, [in the CK **والشمار** is erroneously put for **والنماء**]) and بركة: (S:) increase, and produce, or net produce, of land; as though from **اتأوة** signifying **الخراج**: (TA:) *gain, or revenue, arising from the increase of land, or from the rent thereof, or the like: (TA, and so in a copy of the S:) the produce of land, and fruits, &c.: (Ag, T:) what is produced of the fruits (أكال) [in the CK أكال] of trees: (M, K:) the fruit of palm-trees. (S.)* — See also **أتو**, in three places.*

أتى (S, M, Sgh, K) and **أتى** [respecting which see what follows] and **أتى**, (Sgh, K,) of all which, the first is said by A'Obeyd to be the form used

by the Arabs, (TA,) [and all belong to art. **اتى**, as well as to the present art.,] and **أتوى** (M, Sgh, K) and **أتوى** and **أتوى**, (Sgh, K,) all these, and the three preceding them, mentioned by Sgh on the authority of AA, but the last of all said by him to be strange, (TA,) *A rivulet for which a man makes a way or channel, or an easy course or passage, to his land: (S, M, K:) or a torrent, or flow of water, from another region or quarter: (M, K: [both these meanings mentioned in the M in art. **اتو**, and the former in art. **اتى** also, of that work:]) or **أتى** signifies a conduit of water; and any channel in which water is made to have an easy course; as also **أتى**, mentioned by Sb; or, as some say, this is a pl.: (M:) or any rivulet: (As, T:) or a rivulet less than the [trench called] **نوى**: (IB:) and **سئل أتى** (Lh, T, S, M) and **أتوى**, (Lh, S, M,) a torrent, or flow of water, that comes one knows not whence: (M:) or that comes when the rain that has produced it has not fallen upon the people to whom it comes: (Lh, S, M:) or that comes from a land upon which rain has not fallen. (T, Mgh.) — Hence, (T, M,) or the reverse is the case, (T, M, Mgh,) all the words above, (AA, T, K,) or **أتوى** and **أتى**, (S, M, Mgh, Mgh, [the last said in the T to be the most approved,]) *A stranger; or a man not of one's own people, or not of one's own hindred: (AA, T, S, M, Mgh:) or a man who asserts his relation to a people of whom he is not: (Mgh:) or **أتى** signifies one who is among a people of whom he is not: (As, T:) and **أتوى**, a stranger, who is not in his own country; or, accord. to Ks, a stranger, who is not in his own home: (T:) the pl. of this last is **أتويون**: (S:) [the fem. sing. is **أتوية**:] and the pl. fem. **أتويات**. (T, S, M.)**

أتوة i. q. **خراج** [i. e. *A tax, a tribute, or an impost*], (T, S, M, K,) *such, for instance, as is levied on land, (TA in the present art.,) and such as is imposed on a slave; (TA in art. **ضرب**;) and any tax or other exaction that is taken by compulsion, or against the will, or that is apportioned to a people: (M: [in the TA “to a place” instead of “to a people:”]) and also, a bribe: or, (accord. to some, M,) particularly, a bribe for water: (M, K:) the pl. is **أتوى**, (T, M, K, TA, [but in some copies of the K **أتوى**, and accord. to copies of the S it is **أتو**, being written, with the article, **الأتوى**; both of which appear to be wrong; for it is said to be] like **علاوى** and **هراوى**, pls. of **علاوة** and **هراوة**, (M, TA,) and like **سكارى**; (TA;) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into **الأتويا**, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jagdee: (S:) it has also for a pl. **أتوات**, (T,) and **أتى**, [in the CK, erroneously, which is extr., (M, K,) as though its sing. were **أتوة**, being like **رئى**, pl. of **رئوة**, (M,) and like **عوى**, pl. of **عروة**. (TA.) You say, **أتوة** **أرضه** *[He payed the tax of his land]; i. e. **خراجها**:**

and **ضربت عليهم الإتاوة** *[The tax, or tribute, or impost, was imposed upon them]; i. e. **الجباية**: and some assert it to be tropical. (TA.) You say also, **شكر فاه بالأتوة** *[He stopped (lit. bitted) his mouth with the bribe]; i. e. **بالرشوة**.* (TA.)*

أتى and its vars.: see **أتى**, above.

الى

1. **أتى**, aor. **يأتى**, (Mgh,) and, in the dial. of Hudhlay, **يأت**, without **ى**; (S;) and **أتيت**, (T, S, M, Mgh, K,) [aor. **أتية**;] and in the imperative, some of the Arabs say, **تب**, suppressing the **ا**, like as is done in **خذ** and **كل** and **مر**; (IJ, M;) inf. n. **أتين**, (T, S, M, Mgh, Mgh, K,) or this is a simple subst., (Mgh,) and **أتينة**, (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lh, T,) and **أتى** (T, S, M, Mgh, K) and **أتى** and **أتى** and **أتى**; (M, K;) *He [or it] came; (Mgh;) and I came to him, or it; (S, M, Mgh, Mgh, K;) or was, or became, present at it, namely, a place: (Mgh:) as also **أتا**, aor. **أتوه**, (T, S, M, K,) aor. **أتوه**: (S:) for which reason, we assign the generality of the words mentioned in art. **اتو** to the present art. also. (M.) [Accord. to the authorities here indicated for the signification of **أتى**, this verb and **جاء** are syn.: some attempt to distinguish them; but contradict one another in so doing: the slight distinctions that exist between them will be best seen by a comparison of the exs. in this art. with those in art. **جاء**:] accord. to Er-Rāghib, the proper [or primary] signification of **الأتين** is *The coming with ease.* (TA.) — **أتاه**, (Mgh, Mgh,) inf. n. **أتين**, (Mgh,) [lit. *He came to her,*] means *+ he lay with her; syn. **جامعها**; (Mgh, Mgh;) namely, a woman, (Mgh,) or his wife. (Mgh.) Hence an expression in the Kur xxvi. 165. (TA.) — **أتى القوم** *[He came to the people: and hence,] he asserted his relationship to the people, not being of them.* (Mgh.) [See **أتى** in art. **اتو**.] — **أتى به** *[He came with, or brought, him, and it; or] he made him (a man), and it (a thing, such, for instance, as property), to come.* (Kull.) [See also 4: and see, in what follows, other significations of **أتى** trans. by means of **ب**. Hence, **أتى بولد** *He begot a child, or children. And **أتى به** She brought him forth; gave birth to him.*] Accord. to Abou-Is-hāk, the meaning of the words in the Kur [ii. 143] **أينما تكونوا يأت بكم الله جميعا** is, *Wherever ye be, God will bring you all back unto Himself.* (M.) [You say also, **أتى بينة** *He adduced a proof.*] See also 3. **أتى الأمر** *[He entered into, engaged in, or occupied himself with, the thing, or affair: and, as also **أتى به**,] he did, executed, or performed, the thing, or affair; (M. K;) and in like manner, **الذنب**, [and **الذنب**,] the crime, sin, or offence. (M.) It is said in the Kur [ix. 54], **ولا يأتون الصلاة إلا وهم كسالى**, meaning *And they do not enter into, or engage in, prayer, unless when they are heavy, or sluggish.* (TA.) And you say, **أتى الفاجئة**, [and **بالفاجئة**,***

(see Kur iv. 23 and lxx. 1.)] *He entered into, engaged in, or occupied himself with, [or he did, or committed,] that which was excessively foul or evil.* (TA.) And **أَتَى بِالْجَبَدِ مِنْ قَوْلٍ أَوْ فِعْلٍ** [He said, gave utterance to, uttered, or expressed, or he brought to pass, did, or effected, what was good, or excellent; he said, or did, well, or excellently]. (Msb in art. **جود**.) And **أَتَى بِحَرْيٍ** [He (a horse) performed, or fetched, run after run]. (S in art. **تأمر**, &c.) — **وَلَا يَفْلُحُ السَّاحِرُ** [in the Kur xx. 72] means **حَيْثُ كَانَ** [And the enchanter shall not prosper where he is, or wherever he may be]; (M, Bd, K;) and where he cometh: (Bd:) or **حَيْثُ أَتَى بِسِحْرِهِ** [where he cometh with his enchantment; or where he performeth his enchantment]: (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.) — Z mentions that **أَتَى** occurs in the sense of **صَارَ** [He, or it, became; like as we sometimes say, he, or it, came, or came to be]; like **جَاءَ** in the saying, **جَاءَ الْبِنَاءُ مُحْكَمًا**. (Kull.) [So you say, **أَتَى الْبِنَاءُ مُحْكَمًا** The building became, or came to be, firm, strong, or compact.] — The saying, in the Kur [xvi. 1], **أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ**, means [The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it:] its coming hath approached. (TA.) [And in like manner,] **أَتَى فُلَانٌ**, like **عُنِيَ**, means *Such a one was approached by the enemy come in sight of him.* (K.) **أَتَيْتَ يَا فُلَانُ** [Thou art approached &c., O such a one,] is said when one is warned of an enemy that has come in sight of him. (Sgh, TA.) And **أَتَى عَلَيْهِمُ الْعَدُوُّ** means *The enemy came to them, [or came down upon them, for, as MF observes, **أَتَى** when trans. by means of **عَلَى** seems to imply the meaning of **نَزَلَ**,] overcoming, or overpowering, them.* (Bd in xviii. 40.) — Hence, **أَتَى عَلَيْهِ** [and **أَتَاهُ**, as will be seen by what follows,] † *He destroyed him, or it.* (Bd ubi supr.) And hence, from **إِثْنَانِ الْعَدُوِّ**, (Mgh,) **أَتَى عَلَيْهِ** † *Time, or fortune, destroyed him.* (M, Mgh, Msb, K.) Destruction is meant in the Kur [lix. 2], where it is said, **فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْسِبُوا** [But God brought destruction upon them whence they did not reckon, or expect]. (Es-Semeen, TA.) And it is said in the Kur [xvi. 28], **وَأَتَى اللَّهُ بُنْيَانَهُمْ مِنَ الْقَوَاعِدِ**, i. e. † *But God removed their building from the foundations, and demolished it upon them, so that He destroyed them.* (TA.) **أَتَى عَلَيْهِ** also signifies † *He caused it to come to an end; made an end of it; consumed it; [devoured it;] exhausted it; came to, or reached, the end of it; namely, a thing; (Kull;) as, for instance, what was in a bowl; (K in art. **جرود**;) and what was in a vessel; (K in art. **جرجب**;) like **قَرَعَ مِنْهُ**: (ISd cited in the TA in art. **نكش**;) or i. q. **مَرَّ بِهِ** [which may be rendered *he went away with it*; but this, as an explanation of **أَتَى عَلَيْهِ**, has another meaning, which see in what follows]. (Kull.) And one says, **أَتَى فُلَانٌ** † *Destruction came to such a one from**

the quarter whence he felt secure. (TA.) And **أَتَى عَلَى يَدِ فُلَانٍ** † *Property belonging to such a one perished.* (T.) And **يُوتَى دُونَهُ** † *He is taken away, or carried off, and overcome.* (TA.) A poet says,

• **أَتَى دُونَ حُلُو الْعَيْشِ حَتَّى أَمَرَهُ**
• **نُكُوبٌ عَلَى آثَارِهِمْ نُكُوبٌ**

meaning † *[Misfortunes, in the footsteps of which were misfortunes,] took away [what was sweet, of life, and rendered it bitter].* (TA.) One says also, **مِنْ هُنَا أُتِيتُ**, [so I find it written, but I think that the last word should be **أُتِيتُ**, agreeably with a preceding phrase from the T.] † *Hence the trial, or affliction, came in upon thee.* (Mgh.) And **أَتَى مِنْ جِبَةٍ كَذَا**, with the verb in the passive form, † *He missed [his object in respect of such a thing] by laying hold upon it when it was not fit to be laid hold upon.* (Msb.) And **أَتَى الرَّجُلُ**, [also] like **عُنِيَ**, † *The man was deceived, or deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true.* (TA.) — **أَتَى عَلَيْهِ** is also syn. with **مَرَّ بِهِ** [meaning *He, or it, (as, for instance, a period of time,) passed by him, or over him.*] (Msb.) You say, **أَتَى عَلَيْهِ حَوْلٌ** [A year passed over him; or he became a year old]. (S, K, Msb, in art. **حول**, &c.) — **أَتَتْ النَّاقَةُ**, and **مَا أَحْسَنَ أَتَى يَدِي هَذِهِ النَّاقَةَ**: see art. **أتو**.

2. **أَتَى لِمَاءَ**, (T, S, M,) or **لِمَاءَ**, (K,) or both, (TA,) inf. n. **تَأْتِيَةٌ** and **تَأْتِي**, *He smoothed, made easy, or prepared, (سَبَّلَ, S, K, or هَيَّأَ, T,) the way, course, passage, or channel, of the water, (T, S, K,) in order that it might pass forth to a place; (S;) he directed a channel for it (M, TA) so that it ran to the places wherein it rested or remained.* (TA.) And **أَتَى لِأَرْضِهِ أَتِيًا** *He made a rivulet, or a channel for water, to run to his land.* (M.) — **أَتَى اللَّهُ لِفُلَانٍ أَمْرَهُ**, inf. n. **تَأْتِيَةٌ**, (T, M, TA,) *God prepared, disposed, arranged, or put into a good or right state, [and thus rendered feasible or practicable or easy,] for such a one, his affair.* (M, TA.)

3. **أَتَاهُ**, [inf. n. as below,] *He requited, compensated, or recompensed, him.* (M, K.) The saying, in the Kur [xxi. 48], **وَإِنْ كَانَ مُثْقَلًا**, **حَبَّةٌ مِنْ خَرْدَلٍ أَتَيْنَا بِهِ**, some read thus, (M, TA,) meaning [Though it be the weight of a grain of mustard,] *we will bring it [forward for requital]: others read **أَتَيْنَا بِهِ**, meaning *we will give [a recompense] for it; in which case the verb is of the measure **أَفْعَلَ**: or *we will requite for it; in which case the verb is of the measure **فَاعَلَ**.* (M, TA.) — **أَتَيْتُهُ عَلَى الْأَمْرِ**, (T, S, M, Msb,) inf. n. **مُؤَاتَاةٌ**, (T, S,) *I agreed with him, or was of one mind or opinion with him, upon, or respecting, the thing, or affair; I complied with him respecting it; (T, S, M, Msb;) in a good manner: (T:) the vulgar say, **وَأَتَيْتُهُ**: (S:) this is of the dial. of the people of El-Yemen, inf. n. **مُؤَاتَاةٌ**; and is the form commonly current: (Msb:)***

but it should not be used, except in the dial. of the people of El-Yemen. (T.) — [Hence, app., **أَتَى** as meaning *He aided*; a signification mentioned by Golius, on the authority of Z and Ibn-Maaroof.]

4. **أَتَاهُ**, (S, M, &c.,) inf. n. **إِيتَاةٌ**, (TA,) i. q. **أَتَى بِهِ** [He came with, or brought, him, or it]; (S;) he made it (a thing) to come, **إِلَيْهِ** to him; (TA;) he made, or caused, him, or it, to be present; (Ksh, TA;) he made, or caused, it (a thing) to go, pass, or be conveyed or transmitted, (syn. **سَاقَهُ**,) **إِلَيْهِ** to him. (M, K.) It is said in the Kur [xviii. 61], **إِيتِنَا بِهِ**, i. e. **إِيتِنَا غَدَاةً**, [Come thou to us with, or bring thou to us, our morning-meal]. (S.) — Hence, (Ksh, TA,) inf. n. as above, (T, S,) *He gave him (T, S, M, Msb, K) a thing, (M, K,) or property: (Msb:) and you say, **أَتَى** in the sense of the [imperative] **آتِ** [give thou]. (T.) We read in the Kur [v. 60, &c.] **وَيُؤْتُونَ** [And they give the portion of property which is the due of the poor]. (TA.) And in [xxvii. 23 of] the same, **وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ**, meaning *And she hath been given somewhat of everything.* (M, TA.) [You say also, **أُوتِيَ كَذَا** as meaning *He was gifted, or endowed, with such a thing; as, for instance, a faculty.*] See also 3. — **أَتَيْتُ الْمَتَانَبَ** *I made a gift to the slave between whom and me was a contract that he should become free on payment of a certain sum: or I abated, or took off, somewhat of his appointed part-payments, or instalments.* (Msb.) — **مَا أَتَاكَ الرَّسُولُ**, in the Kur lix. 7, means *What the Apostle giveth you, of the [spoil termed] **فَيْ**.* (Bd, Jel,) &c.: (Jel:) or *what command he giveth you: (Bd:) or what he commandeth you [to receive].* (Kull.) — **أُوتِيَ فِى شَيْءٍ** *A dispute, or an altercation, was held before him, respecting the meaning of a thing: [perhaps more properly signifying he was given authority to decide respecting a thing:] occurring in a trad. (Mgh.)**

5. **تَأْتَى لَهُ** *It (an affair, T, Mgh, Msb, K, or a thing, S, M) was, or became, prepared, disposed, arranged, or put into a good or right state, for him; (T, S, M, Mgh, Msb, K;) and hence, it (a thing) was, or became, feasible or practicable, and easy, to him; (Mgh;) it (an affair) was, or became, facilitated, or easy, to him; (Msb;) the way thereof (i. e. of an affair) was, or became, facilitated, or easy, to him.* (TA.) The following is an ex.:

• **تَأْتَى لَهُ الدَّرُّ حَتَّى أَتَجَبَّرَ**
[Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or competence]: (T:) or **تَأْتَى لَهُ الْخَيْرُ النِّجَاحُ** [good fortune, or prosperity, became prepared, &c., for him, &c.]. (So in the TA.) And hence the saying, **هَذَا مِمَّا يَتَأْتَى لِي بِالصُّغُرِ** *This is of the things which it is feasible or practicable, and easy, to me to chew.* (Mgh.) — **هَذَا مِمَّا يَتَأْتَى لِي بِالصُّغُرِ** *He applied himself to it with gentleness, (Ag, S, K,) and so **تَأْتَى لَهَا**, meaning *to his needful affair or business, (T,) and entered into it, engaged in it, occupied himself with it, did it, executed it, or performed it, by the**

way, or manner, proper, or suitable, to it. (Aḡ, T, S, K.) [In the CK, for *أَتَاهُ مِنْ وَجْهِهِ*, we find *أَتَاهُ عَنْ وَجْهِهِ*.] And *تَأْتَى فِي أَمْرِهِ* *He used gentleness, or acted gently, in his affair.* (Mḡb.) — *تَأْتَى لَهُ بِسَهْرٍ حَتَّى أَصَابَهُ* *He sought him leisurely or repeatedly [with an arrow, app. taking aim in one direction and then in another, until he hit him].* (Z, TA.) — *جَاءَ فَلَانٌ يَتَأْتِي* is explained by Fr as meaning *يَتَعَرَّضُ لِمَعْرُوفِكَ* [Such a one came, or has come, addressing, or applying, or directing, himself, or his regard, or attention, or mind, to obtain thy favour, or bounty]. (S.) And you say, *تَأْتَى لِمَعْرُوفِهِ*, meaning *تَعَرَّضَ لَهُ* [He addressed, applied, or directed, himself, &c., to obtain his favour, or bounty]. (TA.) — Some say that *تَأْتَى* signifies *He prepared himself to rise, or stand.* (TA.)

10. *اسْتَأْنَى فَلَانًا* *He asked such a one to come, deeming him slow, or tardy.* (K.) — *اسْتَأْنَتِ النَّاقَةُ* *The she-camel desired to be covered;* (A, TA;) *desired the stallion;* (S, M, K;) *being excited by lust.* (S, A.)

أَتَى: see *أَتَى*.

أَتِيَّة *A single coming; as also أَتَوَةٌ; but not أَتِيَانَةٌ, unless by a bad poetic licence.* (T.) — See also *أَتِيَّةُ الْجُرْج*.

إِتْيَانٌ is either an inf. n. of *أَتَى*, or a simple subst. [signifying *A coming*]. (Mḡb.)

إِتْيَانَةٌ an inf. n. of 1 [q. v.]: (M, K;) see also *أَتِيَّة*.

أَتَى or *إِتَى*: see *أَتَى*.

أَتَى as syn. with *أَتَاوَى*: see art. *أَتَاوَى*. — Also, (M, and so in some copies of the K, where it is said to be like *رَضَى*) or *رَضَى*, like *رَضَى*, (so in other copies of the K,) and *أَتَاوَى*, (M, K,) written by some *إِتَاوَى*, (TA,) *What falls, of mood or leaves, into a river:* (M, K;) from *الإِتْيَان* (M;) pl. *إِتَاوَى* [in the CK *إِتَاوَى*] and *أَتَى*. (M, K.) — *رَجُلٌ أَتَى* *A man who is sharp, energetic, vigorous, and effective, in affairs; who applies himself to them with gentleness, and enters into them, or performs them, by the way, or manner, proper, or suitable, to them.* (M.) — *فَرَسٌ أَتَى*: see *مُسْتَأْت*.

أَتِيَّةُ الْجُرْج, (so in a copy of the M,) or *أَتِيَّةٌ*, (so in some copies of the K, and accord. to the TA,) or *أَتِيَّةٌ*, (so in other copies of the K,) and *أَتِيَّةٌ*, (so in the M, and in some copies of the K,) or *أَتِيَّةٌ*, (so in some copies of the K, and accord. to the TA,) or *أَتِيَّةٌ*, (so in a copy of the K,) *The matter which comes from the wound:* (M, K;) from *أَبُو-أَلْع*. (TA.)

أَتَى i. q. *حَتَّى* (K;) a dial. var. of the latter. (TA.)

أَتِيَّةُ الْجُرْج and *أَتِيَّةٌ*: see *أَتِيَّةُ الْجُرْج*.

آت [Coming; (see also *مَاتِي*;) applied to a man, &c.; and to time, meaning *future*: also a comer: — and hence,] *An angel.* (Mḡh, Mḡb.)

أَتِيَّةُ الْجُرْج: see *أَتِيَّةُ الْجُرْج*.

مَاتِي *A place of coming.* (Mḡb.) [And *مَاتَاةٌ* signifies the same: or *A road, or way, by which one comes; a way of access; an approach; as also مَاتِي*: or, more properly, *a means of coming.*]

مَاتِي الْمَرْأَةِ [The place of access of the woman; i. e. the meatus of her vagina; or her vagina itself;] *الْمَحِيضُ*, or place of menstruation, of the woman. (Zj in the TA in art. *حِيض*.) — *وَجْهَهُ*, *مَاتَاةٌ* and *مَاتِي الْأَمْرِ* (S, or *جَبَهُ*, M, K,) of the affair, (S, M, K,) by which it is, or is to be, entered into, engaged in, done, executed, or performed; like as you say *مَعْنَى الْكَلَامِ* and *مَعْنَاهُ*, meaning the same by both. (S.) You say, *أَتَيْتُ الْأَمْرَ مِنْ مَاتَاهُ* and *مِنْ وَجْهِهِ الَّذِي يُؤْتَى مِنْهُ*, (S, M,) i. e., *I entered into, engaged in, did, executed, or performed, the affair by the way, or manner, whereby it should be entered into, &c.*, (S,) or *جَبْتِهِ* [which means the same]. (M.)

مُسْتَأْت: see *مُسْتَأْت*.

مَاتَاةٌ: see *مَاتِي*, in three places.

مَاتِي [pass. part. n. of 1; *Come: come to:*] is of the measure *مَفْعُول*; the *و* being changed into *ي* and incorporated into the *ي* which is the final radical letter. (S.) In the saying, in the Kur [xix. 62], *إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا*, the meaning is *أَتَى* [Verily that which He hath promised, or the fulfilment of his promise, is coming]; like as, in the phrase *حِجَابًا مُسْتَوْرًا*, in the Kur [xvii. 47], *سَاتِرًا* is meant: or it may be a pass. part. n. [in signification as well as form]; for what cometh to thee, of that which God commandeth, thou comest thereto. (S.) It is said in a prov., *مَاتِي أَنْتَ أَيُّهَا السَّوَادُ* [lit. *Thou art come to, O thou person*], meaning *there is no escape for thee from this event.* (TA.) — Applied to a man, it also signifies *أَتَى فِيهِ* [in a sense indicated in the Kur xxvi. 165]. (TA.)

طَرِيقٌ مُسْتَأْتٌ *A road to which people come* (Th, M, Mḡh, Mḡb) *much, or often;* (Mḡh, Mḡb;) the latter word being of the measure *مَفْعَال*, (Th, M, Mḡh, Mḡb,) originally *مُسْتَأْتِي* or *مُسْتَأْوِي*; (Mḡb;) from *أَتَيْتُ*, (Th, M,) or *إِتْيَانٌ*; [or from *أَتَوْتُ*]; like *دَارٌ مَحْلَلٌ*, i. e. a house where people alight or abide much, or often: (Mḡh, Mḡb;) *a road that is frequented* (S, M, K) and *conspicuous*: (M, K;) in [some of] the copies of the K, incorrectly, *مُسْتَأْتَةٌ*: (TA:) A'Obeid has inadvertently written it without [the radical] *ء*, and in the category of *فَعْلَةٌ*. (M.) Death is thus termed in a trad., as being a way which every one travels: (TA:) and as that trad. is related, it is without [the radical] *ء*. (M.) — *مُسْتَأْتُ الطَّرِيقِ* *The main part, or middle, of the road; or the part of the*

road along which one travels: (Sh, TA:) or *the space within which the road is comprised;* (S, Mḡb, K;) as also *مِيدَاةُ الطَّرِيقِ*: (TA:) or this last, as also *مِيدَاةُ الطَّرِيقِ*, signifies *the measure of the two sides, and the distance, of the road.* (L in art. *مِيدَاةٌ*.) — *مِيدَاةٌ* also signifies *The extreme limit of the distance to which horses run;* (S, Mḡb;) and so *مِيدَاةٌ*. (S, TA.) — And i. q. *تِلْقَاءُ*. (K.) You say, *دَارِي بِمِيدَاةِ دَارِ فَلَانٍ* *My house is opposite to the house of such a one; facing it, or fronting it;* and so *بِمِيدَاةِ دَارِهِ*; (S;) and *بَنَى الْقَوْمَ بَنَى مِيدَاةً وَاحِدَةً* (S) and *بَنَوْهُمْ عَلَى مِيدَاةٍ وَاحِدَةٍ* (S, and L in art. *مِيدَاةٌ*.) *The people built their houses, or constructed their tents, after one mode, manner, fashion, or form.* (L in art. *مِيدَاةٌ*.) — *رَجُلٌ مُسْتَأْتٌ* *A man who requites, compensates, or recompenses; who gives much, or largely.* (M, K.)

مُسْتَوْتِي, and *مُسْتَوْتِي*, and *أَتَى*, and *فَرَسٌ مُسْتَأْتٌ*, [so I find it written, perhaps for *مُسْتَوْتٌ*, which may be a dial. var. of *مُسْتَأْتٌ*, like as *وَأَتَيْتُهُ* is of *أَتَيْتُهُ*.] *A mare desiring the stallion.* (TA.)

اث

1. *أَثٌ*, aor. *أَثَ*: (T, S, M, L, K) and *أَثَ* and *أَثَ*, (M, L, K,) inf. n. *أَثَانَةٌ* (T, S, M, L, K) and *أَثَانٌ* (M, L, K) and *أَثَوَةٌ*, (M,) or *أَثَوْتُ*, (L, K,) *It (anything) was, or became, much in quantity, abundant, or numerous: and great, or large:* (M, L:) *it (herbage, or a herb,) was, or became, abundant, or plenteous, and tangled, or luxuriant;* (T, S, K;) or *abundant and tall:* (M:) *it (hair) was, or became, abundant and long.* (M, TA.) — *أَثَتْ*, (M, K,) aor. *أَثَ*, inf. n. *أَثَ*, (M,) said of a woman, *She was, or became, large in the hinder parts.* (M, K.)

2. *أَثَنَهُ* *He made it plain, level, smooth, soft, or easy to lie or ride or walk upon.* (M, K.)

5. *تَأَثَّ* *He obtained, or acquired, goods, household-goods, or furniture and utensils and the like; or abundance of the goods, conveniences, or comforts, of life;* (S;) or *property;* (S, M;) or *wealth; or what was good.* (M.)

أَثٌ, fem. with *ة*: see *أَثِيثٌ*, in two places.

أَثَانٌ *Goods; or utensils and furniture of a house or tent; household-goods; syn. مَتَاعٌ*; (T, M;) or *مَتَاعٌ بَيْتٍ*; (S, Mḡb, K;) *of whatever kind; consisting of clothes, and stuffing for mattresses or the like, or outer garments* [جُرْج]: (M, TA:) or (so accord. to the M and K, but in the T “also,”) *all property*, (AZ, T, S, M, K,) [consisting of] *camels, and sheep or goats, and slaves, and utensils and furniture or household-goods:* (AZ, T, S;) or *abundant property: or abundance of property:* (M, TA:) [in which last sense it is an inf. n. used as simple subst.:] or *what is made, or taken, for use, and i. q. مَتَاعٌ*: not *what is for merchandise: or what is new, of the utensils and furniture of a house or tent; not what is old and worn out:* (TA:) [it is a coll.

quity, or of any past time.] It is said in a prov., لَا أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ *I will not seek a trace, or vestige, [or, as we rather say in English, a shadow,] after suffering a reality, or substance, to escape me: or, as some relate it, لَا تَطْلُبُ لَا seek not thou.* (Har pp. 120 and 174.) And one says, قَطَعَ اللَّهُ أَثَرَهُ [May God cut short his footsteps]: meaning may God render him crippled: for when one is crippled, his footsteps cease. (TA.) And فَلَانٌ لَا يَصْدُقُ أَثَرَهُ, and أَثَرُهُ, Such a one, if asked, will not tell thee truly whence he comes: (M in art. صدق:) a prov. said of a liar. (TA.) And خَرَجْتُ (S, M, K,) and جِئْتُ (El-Wā'ee, Mgb,) and فِي أَثَرِهِ (T, S, M, Mgb, K,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and عَلَى أَثَرِهِ, and عَلَى أَثَرِهِ (El-Wā'ee, Mgb,) *I went out, (S, &c.,) and I came, (El-Wā'ee, Mgb,) after him: (M, A, K:) or at his heel: (Expos. of the Fṣ:) or following near upon him, or hard upon him, or near after him, or following him nearly: (Mgb:) as though treading in his footsteps. (El-Wā'ee.)* And أَثَرُ ذِي أَثَرَيْنِ: see أَثَر. (K.) — *An impress or impression, a mark, stamp, character, or trace, in a fig. sense; an effect. (The Lexicons passim.)* You say, عَلَى مَا شَبَّهِ أَثَرُ حَسَنٍ Upon his camels, or sheep, or goats, is an impress of a good state, or condition; of fatness, and of good tending; like أَنَّهُ لَحَسَنُ الْأَثَرِ فِي (ص. ص. ص.) And إِنَّهُ لَحَسَنُ الْأَثَرِ فِي (ص. ص. ص.) Verily he has the impress of a good state, or condition, in his camels, or sheep, or goats; like حَسَنُ الْإِصْبَعِ, and الْبَيْتِ. (TA ubi suprā.) And أَثَرُهُ, or it, bears the mark, stamp, character, or trace, of such a thing. (The Lexicons passim.) — [The pl. أَثَارٌ also signifies Signs, or marks, set up to show the way. (K.) — Also the sing., i. q. أَثَرٌ, q. v. (M, L.) — Also i. q. خَيْرٌ [both of which words are generally held to be syn., as meaning A tradition, or narration relating or describing a saying or an action &c., of Moḥammad]: (M, K:) or, accord. to some, the former signifies what is related as received from [one or more of] the Companions of Moḥammad; (TA;) but it may also be applied to a saying of the Prophet; (Kull p. 152;) and the latter, what is from Moḥammad himself; (TA;) or from another; or from him or another: (Kull p. 152:) or the former signifies i. q. سُنَّةٌ [a practice or saying, or the practices and sayings collectively, of Moḥammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Moḥammad, as handed down by tradition]: (S, A:) pl. أَثَارٌ. (S, M.) You say, وَجَدْتُهُ فِي الْأَثَرِ [I found it in the traditions of the practices and sayings of the Prophet; &c.]: and فَلَانٌ مِنْ حَمَلَةِ الْأَثَارِ [Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet; &c.]. (A.) — A man's origin; as in the sayings, مَا يَدْرِي لَهُ مَا أَثَرٌ It is not known where was his origin; and مَا أَثَرٌ It is not known what is his origin. (Ks, Lh, M.) —

The term, or period, of life: so called because it follows life: (Mgb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.) — [For the former of these two reasons,] أَثَارُهُم in the Kur xxxvi. 11 means *The rewards and punishments of their good and evil lives.* (M, L.) — أَثَارٌ is also a pl. of ثَارٌ, q. v.; formed by transposition from أَثَرٌ. (Yaqkoob, and M in art. ثَار.)

أَثَرُ A man who chooses for himself [in preference to his companions] (ISk, S, M, K) good things, (K,) in partition, (M, TA,) or good actions, and qualities of the mind; (ISk, S;) as also أَثَرٌ. (M, K.)

أَثَرٌ: see أَثَر.

أَثَرٌ: see أَثَر, in two places: — and see أَثَر.

أَثَرَةٌ: see أَثَارَةٌ.

أَثَرَةٌ: see أَثَارَةٌ. — A mark which is made by the Arabs of the desert upon the inner [i. e. under] part of a camel's foot; as also تَأَثُرٌ, and, accord. to some, تَوَثُّورٌ; whence one says, رَأَيْتُ أَثَرَتَهُ, and تَوَثُّورَهُ, I saw the place of his footsteps upon the ground: (M:) or the abrasion of the inner [i. e. under] part of a camel's foot with the instrument of iron called مِثْرَةٌ and تَوَثُّورٌ, in order that his footprints may be traced. (S.) [See also أَثَر.] — See also أَثَر. — And see مَأَثَرَةٌ. — Preference. (A.) You say, لَهُ عِنْدِي أَثَرَةٌ He has a preference in my estimation. (A.) And هُوَ ذُو أَثَرَةٍ عِنْدَ الْأَمِيرِ He has a preference in the estimation of the prince, or commander. (A.) And أَثَرَةٌ, فَلَانٌ ذُو أَثَرَةٍ عِنْدَ فَلَانٍ (TA,) or أَثَرَةٌ, (T,) Such a one is a favourite with such a one. (T, TA.) See also أَثَر, in two places. — أَثَرَةٌ ذِي أَثَرَيْنِ: see أَثَر. — Dearth, scarcity, drought, or sterility, جَدْبٌ [in the CK جَدْبٌ], and an unpleasant state or condition. (M, K.)

أَثَرٌ: see أَثَر. — أَثَرَةٌ مَأَثَرَةٌ: see أَثَر.

أَثَرَةٌ: see أَثَارَةٌ. — A subst. [signifying The appropriation of a thing or things to oneself exclusively: the having a thing to oneself, with none to share with him in it:] from اسْتَأَثَرَ بِالشَّيْءِ. (S, M.) And, as also أَثَرَةٌ and أَثَرَةٌ and أَثَرِي, The choice for oneself [in preference to his companions] of good things, (M, K, TA,) in partition; (M, TA;) the choice and preference of the best of things, and taking it, or them, for oneself: (TA:) the pl. of the second is أَثَرٌ. (TA.) You say, أَخَذَهُ بِلَا أَثَرَةٍ, and بِلَا أَثَرَةٍ, [&c.,] He took it without a choice and preference of the best of the things, and the taking the best for himself. (T, TA.) And a poet says,

فَقُلْتُ لَهُ يَا ذِئْبُ هَلْ لَكَ فِي أَجْ
يُؤَاسِي بِلَا أَثَرِي عَلَيْهِ وَلَا بَحْلٍ

[And I said to him, O wolf, hast thou a desire for a brother who will share without choice of

the best things for himself in preference to thee, and without niggardness?]. (M, TA.) See also أَثَرَةٌ.

أَثَرِي: see أَثَر, in two places.

أَثِيرٌ: see أَثَر. — [That makes a large footprint, or the like.] You say, دَابَّةٌ أَثِيرَةٌ A beast that makes a large footprint upon the ground with its hoof, (AZ, S, M, K,) or with its soft foot, such as that of the camel. (AZ, S.) — A man possessing power and authority; honoured: pl. أَثَرَاءٌ: fem. أَثِيرَةٌ. (M.) — أَثِيرٌ فَلَانٌ أَثِيرِي Such a one is my particular friend: (S, K:) or is the person whom I prefer. (A.) — أَثِيرٌ فَلَانٌ أَثِيرٌ عِنْدَ فَلَانٍ Such a one is a favourite with such a one. (T.) — أَثَرٌ ذِي أَثِيرٍ, and أَثَرٌ شَيْءٌ كَثِيرٌ أَثِيرٌ. — أَثَرٌ. — أَثَرٌ is here an imitative sequent, (S, K, &c.) like بَيْتٌ. (S.) — أَثِيرٌ [ō aithir, The ether;] the ninth, which is the greatest, sphere, which rules over [all] the other spheres: [said to be] so called because it affects the others (يُؤَثِّرُ فِي غَيْرِهِ). (MF.) [It is also called فَلَكُ الْأَطْلَسِ, and is said to be next above that called فَلَكُ الْكَرْسِيِّ.]

سَبَّحَ الْإِبِلَ عَلَى أَثَارَةٍ. — أَثَرٌ. — أَثَارَةٌ: see أَثَارَةٌ. You say, عَلَى أَثَارَةٍ مِنْ شَحْمٍ (S, M, &c.) or أَثَارَةٍ مِنْ شَحْمٍ (A,) The camels acquired fat, upon, or after, remains of fat. (S, M, &c. A.) And غَضِبَ عَلَى أَثَارَةٍ قَبْلَ ذَلِكَ He became angry the more, having been angry before that. (Lh, M.) And أَغْضَبَنِي فَلَانٌ عَلَى أَثَارَةٍ غَضَبٍ Such a one angered me when anger yet remained in me. (A.) And أَثَرَةٌ مِنْ عِلْبٍ (T, S, M, K,) and أَثَرَةٌ (M, K,) or أَثَرَةٌ (T,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثَرُ الْحَدِيثِ] (T,) signify A remain, or relic, of knowledge, (Zj, T, S, M, K, and Jel in xvi. 3 of the Kur,) transmitted, or handed down, (K, Jel,) from the former generations: (Jel:) or what is transmitted, or handed down, of knowledge: (Zj, M:) or somewhat transmitted from the writings of the former generations: (TA:) by the knowledge spoken of [in the Kur ubi suprā] is meant that of writing, which was given to certain of the prophets. (I'Ab.)

أَثَرٌ One who relates, or recites, a tradition, narrative, or story, or traditions, &c., as received, or heard, from another, or others; a narrator thereof. (T, S, &c. L.) The saying of 'Omar, on his being forbidden by Moḥammad to swear by his father, مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا أَثَرًا, means I did not swear by him uttering (the oath) as proceeding in the first instance from myself, nor repeating (it) as heard from another particular person. (A'Obeyd, T, S, TA.) — أَفْعَلْ هَذَا أَثَرًا مَأَثَرًا (IAar, T, S, K,) and مَا أَثَرًا without مَا (IAar, T,) and أَثَرٌ ذِي أَثَرَيْنِ (S, K,) mean I will do this the first of every thing. (S, K, &c.) And in like manner, أَثَرًا مَأَثَرًا [I met him, or it], one says, [and أَثَرٌ ذِي أَثَرَيْنِ] and أَثَرٌ ذِي أَثَرَيْنِ (M, K,) and

[pl. of أَثْفَة, q. v.]. (M, and K in art. ثَغِي: in some copies of the latter, مُؤْتَفَة.) [See Q. Q. 1.]

اَثَل

اَثَل and اَثُول i. q. شَرَاخ [A fruit-stalk of the raceme of a palm-tree, upon which are the dates]; like عَثَل and عَثُول: the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are mentioned in art. ثَكَل, q. v. (TA.)

اَثَل

1. اَثَل, aor. َ, inf. n. اَثُول, It (anything, M) had, or came to have, root, or a foundation; or it was, or became, firm, or established, and firmly rooted or founded; as also اَثَل. (M, K.) — Also, inf. n. as above, It (dominion) was, or became, great; (TA;) and so اَثَل the latter verb. (M, K.) — And اَثَل, inf. n. اَثَالَة, said of high rank, or nobility, It was, or became, old, of ancient origin, or of long standing. (TA.) = See also 5.

2. اَثَل, (M, K.) inf. n. اَثَال, (S, K.) He made it (his wealth, or property, M, K, and so applied it is tropical, TA) to have root, or a foundation; or to become firm, or established, and firmly rooted or founded; syn. اَصَل. (S, M, K.) — He (God, T, M, TA) made it (a man's dominion, T, M, K) to be, or become, firm, firmly established, stable, or permanent: (T;) or great: (M, K;) and he (a man) made it (a thing) lasting, or permanent. (TA.) IAar cites the following verse,

• تَوَثَّلَ كَعَبٌ عَلَى الْقَضَا

• فَرَسِي يُغَيِّرُ أَعْمَالَهَا

[app. meaning Kaab would oblige me to make payment, or the like, (as though establishing against me the duty of doing so,) but my Lord changes their actions,] explaining it by saying, i. e. نَلْزِمُنِي; but (ISd says,) I know not how this is. (M.) — He (God, M) made it (a man's wealth, or property,) to increase; or put it into a good, or right, state, or condition; syn. زَكَّاهُ. (M, K.) — اَثَلْتُهٖ بِرَجَالٍ I multiplied him [meaning his party] by men. (TA.) — اَثَلْتُ عَلَيْهِ الدَّيْنَ I collected against him the debts. (TA.) — اَثَلَتْهُ اَهْلُهُ He clad his family with the most excellent of clothing: (M;) or he clad them (M, K) with the most excellent of clothing, (K,) and did good to them, or acted well towards them. (M, K.) — اَثَل, [used intransitively,] (M, K.) inf. n. as above, (TA.) He (a man, K) became abundant in his wealth, or property. (M, K.)

5. اَثَل: see 1, in two places. — Also It (a thing) became collected together. (K.) — He took for himself, got, or acquired, what is termed اَثَلَة, i. e. مِيرَة [meaning victuals, or provision]; (M, K;) بَعْدَ حَاجَةٍ [after want]. (M.) — He took for himself, got, or acquired, a source, stock, or fund, (أَصْل) of wealth, or property. (S, TA.) — And اَثَل مَالًا He collected, or gained, or acquired, wealth, or property, (M, K,) and took

it for himself: (M;) [said in the TA to be tropical:] or he collected wealth, or property, and took it for himself, or got it, or acquired it, as a source, stock, or fund: (Mgh;) and اَثَل مَالًا, inf. n. اَثُول, signifies the same as اَثَلَة. (TA.) — اَثَلُوا هُمُ يَتَّكِلُونَ النَّاسَ They take اَثَل, i. e. wealth, or property, from men. (TA.) — اَثَل بئرًا He dug a well (T, S, M, K) for himself. (T, TA.)

اَثَل A kind of trees; (S, K;) a species of the طَرْفَة [or tamarisk; so applied in the present day; termed by Forskål (Flora Aeg. Arab. p. lxiv.) tamarix orientalis]; (S, TA;) or a kind of trees, (T, M,) or a certain tree, (Mgh,) resembling the طَرْفَة, (T, M, Mgh,) except that it is of a better kind, (T,) or except that it is larger, and better in its wood, (M,) of which are made yellow and excellent [vessels of the kind called] اَقْدَاح, and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called عَجَل, like those of the طَرْفَة: (TA;) AHn says, on the authority of Abou-Ziyád, that it is of the kind termed عَضَاهُ, tall, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it; [app. meaning that its wood is used in forming the foundations of the walls;] its leaves are of the kind called هَدَب, [syn. with عَجَل,] long and slender, and it has no thorns; of it are made [bowls of the kinds called] قَصَاع and جَفَان; and it has a red fruit, like a knot of a rope: (M;) or a kind of large trees, having no fruit: (Mgh;) or i. q. طَرْفَة, having no fruit: (Bd in xxxiv. 15:) n. un. with ة; (S, M, Mgh, K;) explained in the A as the سَمْرَة [or gum-acacia tree]: or a tall, straight [tree such as is termed] عَضَاهُ, of which are made the like of اَقْدَاح: (TA;) the pl. [of اَثَل] is اَثُول (M, K) and [of اَثَلَة] اَثَلَات. (S, K, TA (in the CK اَثَلَات.) — [See also اَثَلَة, below.] — اَثَلَنَ اَثَلٌ Such a one is a collector of wealth, or property. (Ibn-'Abbád.)

اَثَلَة n. un. of اَثَل, q. v. (S, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) — Metaphorically, (Mgh,) † Honour, or reputation; or grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c.; syn. عَرَض; (Mgh, TA;) or حَسَب. (S, O, K, TA.) So in the saying, يَنْحَتُ فُلَانٌ يَنْحَتُ اَثَلَتَنَا, or فُلَانٌ يَنْحَتُ اَثَلَتَنَا, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, يَنْحَتُ فِي اَثَلَتَنَا, TA.) † Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And نَحَتَ اَثَلَتُهُ † He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Mgh.) And فُلَانٌ تَنْحَتُ اَثَلَتُهُ † [Such a one's grounds of pretension to respect, &c., are impugned]. (TA.) And هُوَ لَا تَنْحَتُ اَثَلَتُهُ † He has not any vice, or fault, nor any imperfection, or defect. (Mgh.) — The root, foundation, origin, source,

stock, or the like, syn. أَصْل; (T, S, M, Mgh, K;) of a thing, and of a man; (T;) of anything; (M;) [a source, stock, or fund,] of wealth, or property: (Mgh, TA;) pl. اَثَال. (K.) So in the saying, لَهُ اَثَلَة مَالٍ [He has a source, or stock, or fund, of wealth, or property]. (TA.) — Victuals, or provision; syn. مِيرَة. (M, K.) — The goods, furniture, and utensils, of a house or tent; as also اَثَلَة. (M, K.) — Apparatus, accoutrements, implements, or the like. (Ibn-'Abbád, K.) So in the saying, اَخَذْتُ اَثَلَة الشِّتَاءِ [I took the apparatus, &c., of, i. e. for, the winter]. (Ibn-'Abbád.)

اَثَلَة: see اَثَلَة, near the end.

اَثَل, (T, S, M,) with fet-h, (S,) or اَثَل, with damm, (Mgh,) or both, (K,) † Glory, honour, dignity, nobility, or high rank. (AA, T, S, M, Mgh, K.) You say, لَهُ اَثَلٌ كَأَنَّهُ اَثَالٌ † He has glory, or honour, &c., as though it were the mountain called Othál. (TA.) [But the next signification seems to be here more appropriate.] — † Wealth, or property. (Mgh.)

اَثَل A place of growth of trees of the kind called اَرَاك [perhaps a mistranscription for اَثَل]: mentioned by Th, from IAar. (T.) — Abundant, and luxuriant, or long, hair. (TA.) — See also مُؤَثَّل, in two places.

اَثَل: see مُؤَثَّل.

مُؤَثَّل Having root, or a foundation; or firm, or established, and firmly rooted or founded: (S;) or having a permanent source, or firm foundation: (Munjid of Kr;) or of old foundation or origin: or collected together so as to [become stable or permanent, or] have root or a foundation: (T;) or old; of ancient origin; or of long standing: (M, TA;) or permanent: (IAar;) † applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so اَثَل: (S, TA;) and to wealth, or property: (Kr, S;) and to anything; (T, M;) and so اَثَل, and اَثَل, and اَثَل: (M;) and اَثَل, also, has the first of these significations, applied to dominion. (T.) — Prepared, disposed, arranged, or put into a right or good state. (AA.)

مُتَاَثَّل: see مُؤَثَّل. — Also Taking for oneself, getting, or acquiring, a source, stock, or fund, (أَصْل) of wealth, or property: (S, TA;) or collecting wealth, or property, (T, Mgh,) and taking it for oneself, or getting it, or acquiring it, as a source, stock, or fund. (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يَأْكُلُ مِنْ مَالِهِ غَيْرَ مُتَاَثِّلٍ مَالًا [He may eat of his wealth, or property, not taking for himself a source, stock, or fund, of wealth, or property: or, not collecting &c.]: (T, S, Mgh;) or, accord. to Bkh, not acquiring abundance of wealth: but the former explanation is more correct lexically. (Mgh.)

اَثَر

1. اَثَر, (Lth, S, M, &c.) aor. َ, (Lth, M, Mgh, K,) inf. n. اَثَر, (S, K,) or اَثَر, the former being a simple subst., (Mgh,) and مَأْثَر, (S, K,) He fell

into what is termed **إِثْمٌ** [i. e. a sin, or crime, &c.]; (Lth, T, S, M, Mṣb, * K;) [he sinned; committed a sin, or crime;] he did what was unlawful: (M, * K;) and **تَأْتَمِرُ** signifies the same as **إِثْمٌ**: (K:) it may be either an inf. n. of **أَتَمَرَ**, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like **تَنْبِيْثٌ**: (M:) and is said to be used in the sense of **إِثْمٌ** in the Kur lii. 23 [and lvi. 24]. (TA.) [It should be added also, that **تَأْتَمِرُ**, like **تَكْذِبُ**, is syn. with **تَأْتَمِرُ** and **إِثْمٌ**; and, like **تَأْتَمِرُ**, may be an inf. n. of **أَتَمَرَ**, or a simple subst.: see an ex. voce **يَهْرُوقُ**.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in **يَعْلَمُ** and **يَعْلَمُ**; and as the hemzeh in **إِثْمٌ** is with kesr, the radical hemzeh [in the aor.] is changed into **ي**; so that they say **يَعْلَمُ** and **يَعْلَمُ** [for **أَتَمَرَ** and **تَأْتَمِرُ**]. (TA.) In the saying,

لَوْ قُلْتَ مَا فِي قَوْمِهَا لَمْ تَكُنْ بِمُتَمِرٍ
يَفْضَلُهَا فِي حَسَبٍ وَمِيسِرٍ

the meaning is, [Shouldst thou say, thou wouldst not sin, or do wrong, in so saying,] *There is not, among her people, any one who excels her [in grounds of pretension to respect, and in impress, or character, of beauty].* (M.) — **أَتَمَرَ** **اللَّهُ فِي كَذَا**, aor. **أَتَمَرَ** (S, K) and **أَتَمَرَ** (S, K) or **أَتَمَرَ** (K), but there is no other authority than the K for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iktitáf el-Azúhir the aor. is said to be **أَتَمَرَ** and **أَتَمَرَ**, (MF, TA,) [God reckoned him to have sinned, or committed a crime or the like, in such a thing; or] *God reckoned such a thing against him as an **إِثْمٌ***: (S, K:) or **أَتَمَرَ**, aor. **أَتَمَرَ** (Fr, T, M, Mṣb) and **أَتَمَرَ**, (Mṣb,) inf. n. **أَتَمَرَ** (Fr, T, Mṣb) and **أَتَمَرَ** (Fr, T, TA) and **أَتَمَرَ**, (Fr, TA,) *He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed **إِثْمٌ*** [i. e. sin, or crime, &c.]: (Fr, T, M:) [see also **أَتَمَرَ** below:] or *he (a man) pronounced him to be **أَتَمَرَ*** [i. e. a sinner, or the like]: (Mṣb:) [or] **أَتَمَرَ**, aor. **أَتَمَرَ**, has this last signification, said of God; and also signifies *He found him to be so.* (T.) — You say also, **أَتَمَرَ** **النَّاقَةُ الْمَشْيُ**, aor. **أَتَمَرَ**, inf. n. **أَتَمَرَ**, *The she-camel was slow.* (M.)

3. **أَتَمَرَ** (S, Mṣb, K,) inf. n. **أَتَمَرَ**, (Mṣb, K,) *He said to him **أَتَمَرَ*** [Thou hast fallen into a sin, or crime, &c.; hast sinned, &c.]. (S, Mṣb, K.) — See also 1, first and second sentences.

4. **أَتَمَرَ** *He made him, or caused him, to fall into what is termed **إِثْمٌ*** [i. e. a sin, or crime, &c.], (Zj, S, M, K,) or *what is termed **ذَنْبٌ***. (Mṣb.) — See also 1, last sentence but one.

5. **أَتَمَرَ** *He abstained from what is termed **إِثْمٌ*** [i. e. sin, or crime, &c.]; (T, S, M, Mṣb, K;) like **تَحَرَّجَ** meaning “he preserved himself from what is termed **حَرَجٌ**”: (Mṣb:) or *he did a work, or deed, whereby he escaped from what is termed **إِثْمٌ***: (TA:) and *he repented of what is so termed*, (M, K,) and begged forgiveness of it; as though he removed the **إِثْمُ** itself by repentance and by

begging forgiveness; or sought to do so by those two means. (M.) You say also, **تَأْتَمِرُ مِنْ كَذَا**, *He abstained from such a thing as a sin, or crime; syn. تَحْتَمَّتْ*, q. v. (S, K, in art. حنث.)

إِثْمٌ [accord. to some, an inf. n.; see **أَتَمَرَ**: accord. to others, only a simple subst., signifying] *A sin, a crime, a fault, an offence, or an act of disobedience, syn. ذَنْبٌ*, (S, M, Mṣb, K,) *for which one deserves punishment; differing from ذَنْبٌ inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K “and,”] an unlawful deed: (M, K:) or a deed which retards from recompense: or, accord. to Fr, what is exclusive of the [punishment termed] حَذٌّ: accord. to Er-Rághib, it is a term of more general import than عُدْوَانٌ*: (TA:) **مَأْتَمِرٌ** [which is originally an inf. n. of **أَتَمَرَ**] is syn. with **إِثْمٌ**; (T, * Mgh;) and so, too, is **أَتَمَرَ**, (Mṣb,) or **إِثْمٌ**, signifying *a deed retarding recompense*: (TA:) the pl. of **إِثْمٌ** is **أَتَامِرٌ**: (M:) and the pl. of **مَأْتَمِرٌ** is **مَأْتَمِرٌ**. (T.) — [Sometimes it is prefixed to a noun or pronoun denoting its object: — and sometimes it means † The punishment of a sin &c.: see explanations of a passage in the Kur v. 32, voce **بَاءٌ**.] — **وَيْنٌ**: (Abou-Bekr El-Iyádee, T, S, M, K:) sometimes used in this sense; (S;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.) — [And for a like reason,] † *Contention for stakes, or wagers, in a game of hazard; syn. قِمَارٌ*, (M, K;) which is a man's destruction of his property. (M.) It is said in the Kur [ii. 216, respecting wine and the game called **الْمَيْسِرُ** وَمَنَافِعُ], **قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ** [Say thou, In them both are great sin and means of profit to men]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.)

أَتَامِرٌ: see **إِثْمٌ**. — Also *The requital, or recompense, of **إِثْمٌ*** [i. e. sin, or crime, &c.]: (T, S, M, Mṣb:) so says Zj, (T, M,) and in like manner say Kh and Sb: (T:) or *punishment* (Yoo, Lth, T, M, K) thereof: (Lth, T, M:) and **إِثْمٌ** and **مَأْتَمِرٌ** signify the same; (M, K;) the latter like **مَقْعَدٌ**. (TA. [In the CK this is written **مَأْتَمِرٌ**].) So in the Kur [xxv. 68], **يَلْقَى أَتَامًا** [He shall find a requital, or recompense, or a punishment, of sin]: (T, S, M:) in my opinion, [says ISd,] the correct meaning is, *he shall find the punishment of **أَتَامِرٌ*** [or sins]: but some say, the meaning is that which here follows. (M.) — *A valley in Hell.* (M, K.)

إِثْمٌ: see **إِثْمٌ** — and **أَتَامِرٌ**.

أَتَمِرٌ: see **أَتَمِرٌ**; and **أَتَمِرٌ**.

أَتَمِرٌ: see **أَتَمِرٌ**. — Also *A great, or habitual, liar; or one who lies much; and so **أَتَمِرٌ***. (K.) So in the Kur ii. 277: or it there signifies *Burdened with **إِثْمٌ*** [or sin, &c.]. (TA.) In the Kur xlv. 44, it means, accord. to Fr, *The unrighteous, or sinning; like **أَتَمِرٌ***: (T:) or *the unbeliever*: (TA:) or, accord. to Zj, in this instance, (M,) by the **أَتَمِرُ** is meant *Abou-Jahl*. (M, K.) — Also

*The commission of **إِثْمٌ*** [sin, or crime, &c.,] *much, or frequently; and so **أَتَمِرٌ***. (M, K.)

أَتَمِرٌ: see **أَتَمِرٌ**.

أَتَامِرٌ: see **أَتَامِرٌ**.

أَتَمِرٌ *Falling into what is termed **إِثْمٌ*** [i. e. a sin, or crime, &c.]; (S, Mṣb, * K;) [sinning; committing a sin, or crime;] *doing what is unlawful*: (K:) and in like manner, (S, Mṣb, K,) but having an intensive signification, (Mṣb,) **أَتَمِرٌ**, and **أَتَمِرٌ**, (S, M, Mṣb, K,) and **أَتَمِرٌ**: (M, Mṣb, K: [in the CK, erroneously, without teshdeed:] the pl. of the first of these three is **أَتَامِرٌ**; that of the second, **أَتَمِرٌ**; and that of the third, **أَتَامُونَ**. (M.) See also **أَتَمِرٌ**. — **أَتَمِرٌ**, (S,) and **أَتَمِرٌ**, (S, M, K, [in the CK, erroneously, without teshdeed.] A she-camel, (S,) and she-camels, *slow, or tardy*; (S, M, K;) *neary, fatigued, or jaded*. (K.) [In the CK, we find **مُعْبِيَاتٌ** erroneously put for **مُعْبِيَاتٌ**.] Some pronounce it with **ت**. (Sgh.) [In like manner,] **أَتَمِرٌ** signifies *That is slack, or slow, in pace, or going*; **الَّذِي يَكْذِبُ فِي السَّبْرِ**. (Sgh, K. [In Goli's Lex., as from the K, **الَّذِي يَكْذِبُ فِي السَّبْرِ**. Both are correct, signifying the same.]

أَتَمِرٌ: } see 1.
أَتَمِرٌ: }

أَتَمِرٌ: see **أَتَمِرٌ**, in two places: — and see **أَتَمِرٌ**.

مَأْتَمِرٌ [Reckoned to have sinned, or the like;] *having a thing reckoned against him as an **إِثْمٌ***: (S:) or *requited for what is termed **إِثْمٌ***. (Fr, T.)

مَأْتَمِرٌ: see **مَأْتَمِرٌ**.

اثن

ثنى. اثنان and اثنان

اج

1. **أَجَّتِ النَّارُ**, (S, A, Mṣb,) aor. **أَجَّتِ** (S, Mṣb) and **أَجَّتِ**, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. **أَجَجَ**, (S, A, Mṣb, K,) *The fire burned, burned up, burned brightly, or fiercely, (Mṣb,) blazed, or flamed, or blazed or flamed fiercely*; (S, A, Mṣb, K;) as also **تَأَجَّتِ** (S, A, K) and **أَجَّتِ** [written with the disjunctive alif **أَجَّتِ**]: (S, K:) or *made a sound by its blazing or flaming*. (ISd, TA.) — **أَجَّ**, aor. **أَجَّ**, (S, K, &c.) contr. to analogy, (TA,) and **أَجَّ**, (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. **أَجَّ** (S) and **أَجَّجَ**, (TA,) † *He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed **حَلْفٌ***. (S, L, K, &c.) And, aor. **أَجَّ**, (T, A,) inf. n. **أَجَّ**, (T, TA,) † *He hastened, or was quick, in his pace; walked quickly; or went a pace between a walk and a run*; (T, Nh;) said of a man; (Nh, from a trad. ;) and of a camel: (IB:) or † *he made a sound, or noise, in his pace or going, like that of the blazing, or flaming, of fire.* (A.) You say, **أَجَّ** **أَجَّةَ الظِّلِيمِ**.

‡ [He made a rustling sound in going along, like that of the ostrich]. (A.) And أَجَّ, aor. 2, [so in the TA,] inf. n. أَجِجْ, † It (a camel's saddle) made a sound or noise [produced by his running]. (AZ, TA.) And أَجِجْ signifies also † The sounding of water in pouring forth. (TA.) — أَجَّ, (S, K,) aor. 2, (S, L,) inf. n. أَجُوجْ, (S, K,) It (water) was, or became, such as is termed أَجَّاجْ. (S, L, K.) — أَجَّهْ He rendered it (namely water) such as is termed أَجَّاجْ. (K.)

2. أَجَجَ النَّارَ, (S, A, K,) inf. n. تَأْجِجْ, (K,) He made the fire to [burn, burn up, burn brightly or fiercely, (see 1,)] blaze, or flame, or blaze or flame fiercely. (S, A, K.) — [Hence,] أَجَجَ أَجَجَ † He kindled evil, or mischief, among them. (TA.)

5: see 1. — Hence تَأْجَجَ also signifies It gave light; shone; or shone brightly. (TA, from a trad.) — See also 8, where a contracted form of this verb is mentioned.

8: see 1. — [Hence,] اِتَّجَّ النَّهَارُ [written with the disjunctive alif اِتَّجَّ] The day was, or became, intensely hot, or fiercely burning; (S, K;) as also تَأْجَجَ and أَجَجَ. (K.)

أَجَّةٌ Intensity of heat, and its fierce burning; (S, K;) as also أَجِجْ [inf. n. of 1], and أَجَّاجْ, and أَتَّجَّاجْ [inf. n. of 8]: pl. إِجَّاجْ. (S.) You say, جَاءَتْ أَجَّةُ الصَّيْفِ The intense heat, or fierce burning, of summer came. (TA.) — The sound of fire; as also أَجِجْ. (ISd, TA.) — † The sound, or noise, and commotion, of an ostrich running, and of people walking or passing along. (A.) You say, أَجَّ أَجَّةُ الظَّلِيمِ [explained above: see 1]. (A.) — † Confusion: (S, K;) or, as also أَجِجْ, the confusion arising from the talking of a people, and the sound, or noise, of their walking or passing along. (L.) You say, الْقَوْمُ فِي أَجَّةٍ The people are in a state of confusion [&c.]. (S.)

أَجَّةٌ: see أَجَّةٌ.

أَجَّاجْ Anything burning to the mouth, whether salt or bitter or hot. (MF.) [Hence,] مَاءٌ أَجَّاجْ, (S, A, K, &c.) and إِجَّاجْ, (Mgh,) Water that burns by its saltiness: (A:) or salt water: or bitter water: (TA:) or salt, bitter water: (S, K:) or very salt water: (I'Ab:) or bitter and very salt water: (Mgh:) or very salt water, that burns by reason of its saltiness: or very bitter water: or water very salt and bitter, like the water of the sea: (TA:) or water of which no use is made for drinking, or for watering seed-produce, or for other purposes: (El-Hasan:) or very hot water: (TA:) the pl. is the same [as the sing.; or أَجَّاجْ is also used as a quasi-pl. n.]. (TA.)

إِجَّاجْ: see أَجَّاجْ.

أَجُوجْ Giving light; shining; or shining brightly. (AA, S, K.)

أَجَّةٌ inf. n. of 1, which see: and see also أَجَّةٌ, in three places.

هَجِيرٌ أَجَّاجْ [A vehemently hot, or fiercely-burning, summer-midday]. (A.)

أَجَّ; fem. with ة: see الْأَوَّاجُ, below.

أَجُوجْ: see يَأْجُوجْ, below.

السَّائِرُ الْأَوَّاجُ [The fiercely-burning hot winds; the latter word being pl. of أَجَّةٌ, fem. of أَجَّ, which is the act. part. n. of أَجَّ;] is used by poetic licence for الْأَوَّاجُ. (TA.)

أَتَّجَّاجْ inf. n. of 8, which see: and see also أَجَّةٌ.

مَأْجُوجْ: see what follows.

يَأْجُوجْ One who walks quickly, and runs, in this and that manner. (K, TA.) — يَأْجُوجْ and أَجُوجْ, (S, Mgh, K,) imperfectly decl., (S,) [Gog and Magog;] two tribes of God's creatures; (TA;) or two great nations; (Mgh;) or two tribes of the children of Japheth the son of Noah: or, as some say, the former, of the Turks; and the latter, of the Jeel [meaning Jeel-Jeelan, said in the TA in art. جِيل, on the authority of ISd, to be a people beyond the Deylem; and on the authority of Az, to be believers in a plurality of gods; (the Geli and Gelæ of Ptolemy and Strabo, as observed by Sale, in a note on ch. xviii. v. 93 of the Kur, on the authority of Golius in Alfrag. p. 207;)] (Bd in xviii. 93:) [said by the Arabs to be Scythians of the furthest East; particularly those on the north of the Chinese: (Golius:) or, as some say, the descendants of Japheth, and all the nations inhabiting the north of Asia and of Europe: (Freytag:)] said in a rad., (TA,) on the authority of I'Ab, (Mgh,) to compose nine tenths of mankind: (Mgh, TA:) or يَأْجُوجْ is the name of the males, and مَأْجُوجْ is that of the females: (Mgh:) he who pronounces them thus, and makes the ا a radical letter, says that the former is of the measure يَفْعُولُ, and the latter of the measure مَفْعُولُ; as though from النَّارِ أَجِجْ; (Akh, S, Mgh;) or from مَاءٌ أَجَّاجْ; (TA;) or from أَجَّ said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bd ubi suprâ:) he who pronounces them without ة, making the ا in each an augmentative letter, says that the former is from يَجَجْتُ, and the latter from مَجَجْتُ: (Akh, S, K:) this is the case if they be Arabic: (TA:) but some say that they are foreign names; (Mgh, TA;) their being imperfectly decl. is said to indicate this; (Bd ubi suprâ;) and if so, the ا in them is similar to that in هَارُوتَ and مَارُوتَ and ذَاوُودَ and the like; and the ة, anomalous, as that in عَالِمٌ and the like; and their measure is فَاعُولُ. (Mgh.) Ru-beh used to read أَجُوجْ and مَأْجُوجْ [in the CK مَأْجُوجْ]; and Aboo-Mo'adh, يَجُوجْ. (K.)

اجر

1. أَجَرَهُ, aor. 2 and 3, (S, Mgh, Mgh, K,) which latter form of the aor., though known to most of

the lexicologists, is disacknowledged by a few of them, (TA,) inf. n. أَجَرَ; (S, Mgh;) and أَجَرَهُ, (S, Mgh, Mgh, K,) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form أَفْعَلَ, not فَاعَلَ, as IKt by evident inadvertence makes it to be by saying that its aor. is يُؤْجِرُ, (TA,) inf. n. إِجَارَ; (S;) He (God, S, A, Mgh, Mgh, and a man, Mgh) recompensed, compensated, or rewarded, him, (S, A, Mgh, Mgh, K,) عَلَى مَا فَعَلَ for what he had done. (A.) [See أَجَرَ, below.] أَجَرَ فُلَانٌ خَمْسَةَ مِائَةٍ [Such a one became entitled to a reward for five of his children, by their death, (for it is believed that the Muslim will be rewarded in Paradise for a child that has died in infancy)], (S,) and أَجَرَ وَلَدَهُ, (A,) and أَجَرَ فِي أَوْلَادِهِ, (K,) mean that his children died, and became [causes of] his reward. (S, A, K.) — أَجَرَهُ, (K,) aor. 2, (S,) [He served him for hire, pay, or wages;] he became his hired man, or hireling. (S, K.) So in the Kur xxviii. 27. (TA.) — أَجَرَهُ, aor. 2, (L, Mgh, K,) and 3, (Mgh, K,) inf. n. أَجَرَ, (L, K,) He let him (namely his slave) on hire, or for pay, or wages; (L, Mgh, K;) as also أَجَرَهُ, inf. n. إِجَارَ; (Eyn, Mgh, Mgh, K;) and أَجَرَهُ, inf. n. مُؤَاجَرَةٍ: (K:) all these are good forms of speech, used by the Arabs: (L:) or أَجَرَهُ having for its inf. n. مُؤَاجَرَةٍ signifies he appointed him (namely another man) hire, pay, or wages, for his work; (Mj, Mgh;) or he engaged with him to give him hire, pay, or wages; (A, Mgh, Mgh;) and can have only one objective complement: whereas, أَجَرَ when it is of the measure أَفْعَلَ it is doubly trans.; (Mgh, Mgh;) so that one says, أَجَرَنِي مَمْلُوكُهُ He let me his slave on hire. (Mgh.) One also says, أَجَرَ الدَّارَ, aor. 2 and 3, inf. n. أَجَرَ, He let the house on hire; and so أَجَرَ الدَّارَ, [inf. n. إِجَارَ:] (Mgh, TA:) and أَجَرَ الدَّارَ, [inf. n. إِجَارَ,] He let to him the house on hire: (S, A, Mgh, Mgh:) the latter verb being of the measure أَفْعَلَ, not of the measure فَاعَلَ: (A, Mgh, Mgh;) and the vulgar say, أَجَرَ: (S:) some, however, say, أَجَرْتُ الدَّارَ, inf. n. مُؤَاجَرَةٍ, making the verb of the measure فَاعَلَ: (Mgh, TA:) some also say, أَجَرْتُ الدَّارَ زَيْدًا, inverting the order of the words: (Mgh, TA:) and the lawyers say, أَجَرْتُ الدَّارَ مِنْ زَيْدٍ [in the same sense, like as بَعْتُ زَيْدًا مِنْ زَيْدٍ الدَّارَ means the same as بَعْتُ زَيْدًا الدَّارَ]. (Mgh: [but in the Mgh, the like of this is said to be vulgar.])

3. أَجَرَ, inf. n. مُؤَاجَرَةٍ: see 1, latter half, in three places: and see 10. One says also, of a woman, (K,) or a whorish female slave, (TA,) أَجَرْتُ, [of the measure فَاعَلْتُ, not أَفْعَلْتُ, (see مُؤَجَّرٌ, below,)] meaning She prostituted herself for hire. (K.)

4. أَجَرَ, inf. n. إِجَارَ: see 1, first sentence: — and see the latter half of the same paragraph, in seven places.

8. اِتَّجَرَ [written with the disjunctive alif اِتَّجَرَ] He gave alms, seeking thereby to obtain a reward

[from God]: (L, K^o;) and *انتجر به* *He gave it as alms, seeking thereby a reward.* (L.) *أَتَجَرَ* for *انتجر* is not allowable, because *ء* cannot be incorporated into *ت*: [or, accord. to some, this is allowable, as in *أَتَزَرَ* for *انتزر*, and *أَتَمَنَ* for *انتمن*, &c.:] Hr allows it; and cites an ex. in a trad.; but I Ath says that the proper reading in this instance is *يَأْتَجِرُ*, not *يَتَجِرُ*; or, if the latter be allowed, it is from *التجارة*, not from *الأجر*. (L.) — *أَوْتَجِرُ عَلَيْهِ بِكَذَا* [in which the radical *ء* is changed into *و* because the alif preceding it is made disjunctive and with damm, (in one copy of the S, and in the L and TA, erroneously written *يَأْتَجِرُ*.)] *He was hired to do it for such a sum or thing, (see مَوْتَجِرُ, below,)]* is from *الأجرة*. (S, L.)

10. *استأجره*. (S, K^o;) and *أجره*. (K^o;) [the latter of the measure *فَاعِل*, as has been clearly shown above, from the A and Mgh and Mgb,] *He hired him; took him as a hired man, or hireling.* (S, K, TA.) You say also, *استأجر الدار* [*He hired the house; took it on hire.*] (A, Mgh.)

أَجْرٌ A recompense, compensation, or reward, (S, K, &c.,) for what one has done; (K^o;) i. q. *أُجْرَةٌ*; (S^o;) as also *أُجْرَةٌ* and *أُجْرَةٌ* and *أُجْرَةٌ*, (K^o;) of which three forms the first is the most generally known and the most chaste, (TA,) and *أُجْرَةٌ*: (TA^o;) or, as some say, there is a distinction between *أَجْرٌ* and *أُجْرَةٌ*: El-'Eyne says, in the Expos. of El-Bukhāree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed *أُجْرَةٌ*; and what is obtained by supererogatory acts of religion, *أَجْرٌ*; for *أُجْرَةٌ* is properly a substitute for a thing itself; and *أَجْرٌ*, for the profit arising from a thing; though each is sometimes used in the sense of the other: (TA^o;) it is well known that *أَجْرٌ* signifies a recompense, or reward, from God to a man, for righteous conduct; (MF^o;) and *أُجْرَةٌ*, recompense, compensation, hire, pay, or wages, from one man to another, for work; (Mgh, MF^o;) and hence *الأجير*; (MF^o;) and *أُجْرَةٌ* also has this latter signification, (Mgh, TA,) and is syn. with *كِرَاءٌ*; (S, Mgh, K^o;) [signifying likewise rent for a house, and the like;] but *أَجْرٌ* is used [sometimes] in the sense of *أُجْرَةٌ* and in that of *أُجْرَةٌ*: (Mgb^o;) the pl. of *أَجْرٌ* is *أُجُورٌ* (Mgb, K^o;) and *أَجَارٌ*; (K^o;) but the latter form was unknown to MF: (TA^o;) the pl. of *أُجْرَةٌ* is *أُجَرَاتٌ* and *أُجَرَاتٌ* and *أُجَرَاتٌ*. (Mgb.) [One says, *أَجَرَكَ عَلَى اللَّهِ* *Thy recompense is due from God.* And, to console a person for the death of a relation or friend, *عَظَّمَ اللَّهُ أَجْرَكَ* *May God largely compensate thee for him!* i. e., for the loss of him.] By the expression *أَجْرٌ كَرِيمٌ* in the Kur xxxvi. 10 is said to be meant *Paradise*. (TA^o;) — † *A dowry, or nuptial gift; a gift that is given to, or for, a bride*: (K^o;) pl. *أُجُورٌ*: so in the Kur xxxiii. 49 [&c.]. (TA^o;) — † *Praise; good fame.* (K^o;) So, as some say, in the Kur xxix. 26. (TA^o;) *أَجْرٌ* and *أُجْرَةٌ*: see *أَجْرٌ*. *أُجْرَةٌ*: see *أَجْرٌ*, in three places.

أُجْرِيَّةٌ and *أُجْرِيَّةٌ*: see *أُجْرِيَّةٌ*.

أُجُورٌ: see *أَجْرٌ*.

أَجِيرٌ (S, K, &c.) A hired man; a hireling: (L^o;) or of the measure *فَاعِل* in the sense of the measure *مُفَاعَلٌ*, i. e. a man with whom one has engaged to give him hire, pay, or wages: (Mgh, Mgb^o;) pl. *أُجَرَاءٌ*. (L, Mgb.)

أُجَارَةٌ and *أُجَارَةٌ*: see *أَجْرٌ*, in four places. — *أُجَارَةٌ* also signifies The giving of usufructs for a compensation. (Mgh.) — And Land which its owners have let to him who will build upon it: so explained by the lawyers. (Mgh.)

أُجَارٌ (S, M, I Ath, Mgh, K) and *أُجَارَةٌ* (M) and *أُجَارٌ* (Mgh, K) The flat top, or roof, of a house, (S, M, I Ath, Mgh, K^o;) that has not around it anything to prevent a person's falling from it: (M^o, I Ath^o;) of the dial. of the people of Syria and of El-Hijáz: (S^o;) pl. [of the first and second] *أُجَارَاتٌ* and *أُجَارَاتٌ*; (A'Obeyd, S, K^o;) and [of the third] *أُجَارَاتٌ*. (Mgh, K^o;) *أُجَارَةٌ*: see *أَجْرٌ*.

أُجْرِيَّةٌ (ISk, K) and *أُجْرِيَّةٌ* (S in art. *هَجَرَ*) A custom; a habit. (ISk, K, and S ubi suprā.) The hemzeh is said to be a substitute for *ء* [in *هَجَرِيَّةٌ* &c.] (TA^o;) You say, *مَا زَالَ ذَلِكَ أَجْرَهُ* *That ceased not to be his custom, or habit.* (ISk.)

أَجْرٌ and *أَجْرٌ* and *أَجْرٌ*, and the pls. *أُجُورٌ* and *أُجُورٌ*: see what next follows.

أَجْرٌ (S, Mgh, Mgb, K) and *أُجْرٌ* (AA, Ks, K) and *أُجُورٌ* (S, K) and *أُجُورٌ* (K) and *أُجْرٌ* (as in some copies of the K) and *أُجْرٌ* (as in some copies of the K and in the TA,) or *أُجْرٌ* (as in other copies of the K,) and *أُجْرٌ* [to which is erroneously added in the CK *أُجْرَةٌ*] and [the pls.] *أُجُورٌ* and *أُجُورٌ* (K) are syn., (S, K^o;) of Persian origin, (S^o;) [from *اَكُور* or *اَكُر*], arabicized, (S, Mgh, K^o;) signifying *Bahed bricks*; (Mgb^o;) *bahed clay*, (Mgh, L^o;) with which one builds: (S, L^o;) *أَجْرٌ* and *أُجُورٌ* and *أُجْرٌ* [&c.] are pls., [or rather coll. gen. ns., except the two forms ending with *و* and *ن*,] and their sing. [or rather ns. un.] are with *ة*, i. e. *أُجْرَةٌ* &c. (L^o;) *أُجُورٌ*: see *أَجْرٌ*. *أُجَارٌ*: see *أَجْرٌ*.

أُجُورٌ [A slave, or] a house, let on hire; (Akh, T, Mgb^o;) as also *أُجُورٌ*; (L^o;) and some say, *أُجُورٌ*. (Akh, Mgb^o;) *أُجُورٌ* One who lets on hire [a slave, or] a house: one should not say *أُجُورٌ*; for this is wrong with respect to the classical language, and abominable with respect to the conventional acceptation and common usage; a foul reproach being meant thereby [as is shown by the explanation of *أُجَرَّتْ*, given above: or, accord. to some, it is allowable when it relates to a house: (see *أُجْرَةٌ*;) it seems to be disallowed only when used absolutely]. (A, Mgh.)

أُجُورٌ: see *أُجُورٌ*.

أُجُورٌ: see *أُجُورٌ*.

أُجُورٌ [part n. of *أُجْرَةٌ*]. Moḥammad Ibn-Bishr El-Khārijee, not [as is said in the S] Abou-Dahbal, says, (L^o;) *يَا لَيْتَ أَنِّي بِأَتَوَابِي وَرَاحِلَتِي* *عَبْدٌ لِأَهْلِكَ هَذَا الشَّهْرَ مَوْتَجِرٌ*

[O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month]: (S, L^o;) i. e., *مَعَ أَتَوَابِي*. (S^o;) *أُجُورٌ*: see *أَجْرٌ*.

اجص

إِجَاصٌ [The plum;] a certain fruit, (K, TA,) of the description termed *فَاكِهَةٌ*, (TA,) well known; (Mgb, K^o;) cold and moist; or, as some say, of moderate temperature; (TA^o;) which facilitates the flow of the yellow bile; (K^o;) i. e., its juice, or water, does so, when drunk with sugar-candy (*طَبْرُزْد*) and manna (*تَرْجَبِين*) added to it; (TA^o;) and allays thirst, and heat of the heart; (K^o;) but it relaxes the stomach, and does not agree with it; and it generates a watery mixture; and its injurious effect is repelled by the drinking of sugary *بَكْتَبِين* [or oxymel]: it is of several kinds: (TA^o;) [the most common is the Damasc, or Damascene, plum:] the best is (K, TA) the Armenian, (TA^o;) that which is sweet and large: (K, TA^o;) the sour, or acid, is less laxative, and more cold: (TA^o;) the n. un. is with *ة*: (S, Mgb, K^o;) you should not say *إِجَاصٌ*; (Yaḥkoob, S, K^o;) or this is a word of weak authority, (K, TA^o;) and you say *إِجَاصٌ* and *إِجَاصٌ* like as one says *إِنْجَارٌ* and *إِنْجَارٌ*: (TA^o;) in the dial. of the Syrians, the *إِجَاصُ* [or *إِنْجَاصُ* or *إِنْجَاصُ* accord. to common modern usage among them] is the [pear which they formerly called] *مُشِيشٌ* and [which others call] *كُثْمَرِيٌّ* (K^o;) it is of the growth of the country of the Arabs: (AHn^o;) *إِجَاصٌ* is an adventitious word, (S, K^o;) or arabicized, (Mgb^o;) because *ج* and *ص* do not both occur in any Arabic word: (S, Mgb, K^o;) or, accord. to Az, they do so occur; as, for instance, in *جَصَصٌ*, and in *صَج*. (TA^o;) *اجص*

اجل

1. *أَجَلٌ*, aor. *ءَجَلَ*, (Mgb, K^o;) inf. n. *أُجِلٌ*, (Mgb^o;) It (a thing, Mgb, [as, for instance, a thing purchased, and the price thereof, and a thing promised or threatened or foretold, and also payment for a thing purchased, and the fulfilment of a promise or threat or prediction, and any event,]) was, or became, delayed, postponed, kept back; [and therefore, future;] syn. *تَأَخَّرَ*; (K^o;) and *أَجَلٌ*, aor. *ءَجَلَ*, inf. n. *أُجِلٌ*, signifies the same. (Mgb^o;) [See *أَجَلٌ* and *أَجَلٌ*. The primary signification seems to be, *It had a term, or period, appointed for it, at which it should fall due, or*

comes to pass.] أَجَلُهُ, aor. ٠, (K,) inf. n. أَجَلَ; (TA;) and أَجَلُهُ, (K,) inf. n. أَجَلَ; (TA;) and أَجَلُهُ, (K,) inf. n. مُؤَاجَلَةٌ; (TK;) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him. (K, TA.) Hence the phrase, أَجَلُوا مَالَهُمْ They confined, restricted, &c., their cattle from the pasturage. (TA.) — أَجَلَ عَلَيْهِمْ شَرًّا, (S, Mḡb,) or أَشَرَّ, (K,) aor. ٠ (S, Mḡb, K) and ٠, (S, K,) inf. n. أَجَلَ, (S, Mḡb,) He committed against them evil, (S, Mḡb, K,) and drew it, or procured it, to them: (Mḡb:) and (S, in the K “or”) he excited it, stirred it up, or provoked it, against them: (S, K:) or, accord. to AZ, أَجَلْتُ عَلَيْهِمْ, inf. n. as above, signifies I committed a crime against them: and AA says that أَجَلْتُ and جَرَرْتُ and جَلَبْتُ عَلَيْهِمْ have one and the same signification. (TA.) — And أَجَلَ لِأَهْلِهِ, (Lh, K,) inf. n. as above, (TA,) He gained, acquired, or earned, and collected, and brought, or purveyed, and exercised skill in the management of affairs, for his family. (Lh, K.)

2. أَجَلَ الْأَجَلَ, (TA,) inf. n. أَجَلَ; (K, TA,) He defined the term, or period; (K, TA;) assigned, appointed, or specified, it. (TA.) It is said in the Kur [vi. 128], وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَنَا [And we have reached our term which Thou hast assigned, or appointed, for us;] meaning, the day of resurrection; (Bḍ, Jcl;) or the term of death; or, as some say, the term of extreme old age. (TA.) And أَجَلْتُهُ, inf. n. as above, signifies I assigned, or appointed, for him, or it, a term, or period. (Mḡb.) — أَجَلْنِي He granted me a delay, or postponement. (TA.) You say, أَجَلْنِي إِلَى مَدَّةٍ, (S, K, TA) I desired, asked, demanded, or requested, of him a term, or period, [of delay, or postponement,] and he granted me a delay, or postponement, to a certain term, or period. (TA.) — See also 1.

3. أَجَلُهُ, inf. n. مُؤَاجَلَةٌ: see 1.

5. أَجَلَ i. q. أَجَلَ; (K, TA;) i. e. He asked, or requested, that a term, or period, should be assigned, appointed, or specified, for him. (TA.) It is said in a trad. of Mek-hool, كُنَّا مُرَاطِبِينَ بِالسَّاحِلِ تَتَأَجَّلُ مُتَأَجِّلٌ [We were keeping post on the frontier of the enemy, in the tract on the sea-coast, and] a person asked, or requested, that a term, or period, should be assigned, or appointed, or specified, for him, and that permission should be granted him to return to his family. (TA.)

10: see 2 and 5.

أَجَلَ is originally the inf. n. of أَجَلَ شَرًّا “he committed evil;” and is used to indicate the causation of crimes; and afterwards, by extension of its application, to indicate any causation: (Bḍ in v. 35:) one says, فَعَلْتُهُ مِنْ أَجَلَكَ, and مِنْ أَجَلَكَ, (S, K,) and أَجَلَكَ, (so in some copies of the K,) and مِنْ أَجَلَكَ, (K, [belonging to art. جَلَو, in which also they are mentioned,]) and مِنْ أَجَلَكَ, (so in some copies of the K and in the TA, [belonging to art. جَلَلَ,]) i. e. [I did it] مِنْ جَرَّكَ, Bk. I.

(S,) which means [originally] in consequence of thy committing it: (Bḍ ubi suprâ:) [and then, by extension of its application, as shown above, because of thee, or of thine act &c.; on thine account; for thy sake; as also لِأَجَلَكَ, which is more common in the present day:] or مِنْ جَلَلَكَ: (K:) and مِنْ أَجَلَكَ كَانَ كَذَا, i. e. بِسَبَبِهِ [Because of him, or it, it was thus, or such a thing was]. (Mḡb.) An instance of its occurrence without مِنْ [or لَ] is presented by the saying of 'Adee Ibn-Zeyd,

أَجَلَ أَنْ اللَّهَ قَدْ فَضَّلَكُمْ

[Because that God hath made you to have excellence, or hath preferred you]. (TA.)

فَعَلْتُهُ مِنْ أَجَلَكَ, whence أَجَلَكَ, and أَجَلَكَ, see أَجَلَ, in two places.

أَجَلَ, (S, Mughnee, K,) with the ٠ quiescent, (Mughnee,) is written with kesr and with fet-h [to the medial letter, i. e. أَجَلَ as well as أَجَلَ] like نَعَرَ [which is written نَعَرَ as well as نَعَرَ]: (TA:) it is a particle (Mughnee) denoting a reply; like نَعَرَ; (S, Mughnee, K;) importing acknowledgment of the truth of the speaker, to him who gives information; and the making a thing known, to him who asks information; and a promise, to him who seeks, or demands; (Mughnee;) i. e. It is as thou sayest [in the first case; and yes, or yea, in the same, and in the other cases]; (K vocc نَعَرَ;) therefore it occurs after such sayings as “Zeyd stood” and “did Zeyd stand?” and “beat thou Zeyd:” but El-Mulâkce restricts the information to that which is affirmative, and the saying expressive of seeking or demanding to that which is without prohibition: and it is said by some that it does not occur after an interrogation: (Mughnee:) Er-Raḍee says, in the Expos. of the Kâfiyeh, after Z and others, that it is to denote acknowledgment of the truth of information, and does not occur after a saying in which is the meaning of seeking, or demanding: (TA:) or, accord. to Z and Ibn-Mâlik and others, it relates particularly to information: and accord. to Ibn-Kharoof, it occurs mostly after information: (Mughnee:) in the Expos. of the Tes-heel, it is said to be for denoting acknowledgment of the truth of information, past or other, affirmative or negative, and not to occur after an interrogation: (TA:) Akh says that it is better than نَعَرَ (S, Mughnee, K*) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نَعَرَ is better than it after an interrogation: (S, Mughnee, K:) so that when one says, سَوْفَ تَذْهَبُ [Thou wilt, or shalt, go away], thou sayest أَجَلَ [Yes]; and it is better than نَعَرَ: but when one says, أَتَذْهَبُ [Wilt thou go away?], thou sayest نَعَرَ; and it is better than أَجَلَ. (S.)

أَجَلَ The term, or period, of a thing: (S, K:) its assigned, appointed, or specified, term or period: this is the primary signification: (TA:) or the term, or period, and time of falling due, of a thing: (Mḡb:) pl. أَجَالٌ. (Mḡb, K.) — Hence, The period of women's waiting, before they may marry again, after divorce: as in the Kur ii. 231

and 232. (TA.) — The period, or extremity of time, in which falls due a debt (K, TA) and the like. (TA.) You say, بَاعَهُ إِتَاءَهُ إِلَى أَجَلٍ [He sold it to him for payment at an appointed period]: and سَلَّمَ الدَّرَاهِمَ فِي طَعَامٍ إِلَى أَجَلٍ [He delivered the money for wheat, or the like, to be given at an appointed period]. (Mḡb in art. كَلَا.) — The term, or period, of death; (K;) the time in which God has eternally decreed the end of life by slaughter or otherwise: or, as some say, the whole duration of life: and its end: a man's life being thus termed: and his death, by which it terminates: (Kull p. 17:) the assigned, or appointed, duration of the life of a man. (TA.) One says, دَنَا أَجَلُهُ, meaning His death drew near; originally, أَتَمَّتْ أَجَلُهُ the completion of the duration of life. (TA.) In the Kur vi. 128, (see 2, above,) the meaning is, The term of death: or, as some say, the term of extreme old age: (TA:) or the day of resurrection. (Bḍ, Jcl.) The words of the Kur [vi. 2] ثُمَّ قَضَى أَجَلًا وَأَجَلٌ mean [Then He decreed a term,] the term of death, and [there is a term named with Him,] the term of the resurrection: or the period between the creation and death, and the period between death and the resurrection; for أَجَلَ is applied to the end of a space of time and to the whole thereof: (Bḍ:) or the meaning is, the period of sleep, and the period of death: (Bḍ, TA:) or the period of those who have passed away, and the period of those who remain and those who are to come: (Bḍ:) or the period of remaining in this world, and the period of remaining in the world to come: or in both instances death is meant; [accidental, and natural;] for the أَجَلَ of some is by accidental means, as the sword, and drowning, and burning, and eating what disagrees, and other means of destruction; while some have their full periods granted to them and are preserved in health until they die a natural death: or the أَجَلَ of some is that of him who dies in a state of happiness and enjoyment; and of others, that of him who reaches a limit beyond which God has not appointed, in the natural course of this world, any one to remain therein; and to both of these, reference is made in the Kur [xvi. 72 and] xxii. 5. (TA.) — Sometimes, also, it means Destruction: and thus it has been explained as occurring in the Kur [vii. 184], where it is said, وَأَنْ عَسَى أَنْ يَكُونَ قَدْ أَفْتَرَبَ أَجَلُهُمْ [And that, may be, their destruction shall have drawn near]. (TA.)

أَجَلَ: see أَجَلَ.

أَجَلَ: see أَجَلَ.

أَجَلَ Having a delay, or postponement, granted to him, to a certain time; i. q. إِلَى وَقْتٍ. (Lth.) — See also أَجَلَ.

أَجَلَ Delayed; postponed; kept back; syn. مُتَأَخَّرٌ; [but in some copies of the K, for أَجَلَ, we find أَجَلَ;] as also أَجَلَ, of which the pl. is أَجَالٌ: (K:) and therefore, (TA,) not present; future; to come; contr. of عَاجَلَ: (S, Mḡb, TA:)

and **مُتَأَجِّلٌ** also, signifies *delayed, deferred, or postponed, to the time of the end of a period*; originally, *contr. of مُتَعَجِّلٌ*. (Mgh.) [See also **أَجَلٌ**.] — [Hence,] **الْأَجَلَةُ** *The [future,] latter, ultimate, or last, dwelling, or abode, or life; the world to come*; syn. **الْآخِرَةُ**; (K, TA;) *contr. of العَاجِلَةُ*. (S, TA.) — **Committing a crime; or a committer of a crime.** (S, TA.)

مُؤَجَّلٌ *Determined, defined, or limited, as to time; applied to a writing: so in the K̄ur iii. 139: (Bd, Jel, TA;) and to a debt; contr. of حَالٌ, q. v. (Mgh in art. حَل.) — See also أَجَلٌ.*

أَجَلٌ: see **مُتَأَجِّلٌ**.

اجمر

1. **أَجَمَ**, with *kesr*, [aor. َ,] (AZ, S, O,) inf. n. **أَجْمٌ**; (KL, PS;) or **أَجَمَ**, aor. َ, (so in the K,) inf. n. **أَجْمٌ**; (TK;) [but **أَجْمٌ** is the form commonly known; and if it were incorrect, the author of the K̄ would probably, accord. to his usual custom, have charged J with error respecting it;] *He loathed it; disliked it; was, or became, disgusted with it; namely, food*; (AZ, S, O, K;) &c.; (K;) *from constantly keeping to it*; (AZ, S, O;) or *because of its not agreeing with him*: (TA;) *he reckoned it bad*: (KL;) and **أَجَمَ** also signifies *he disliked, disapproved, or hated, it; or he expressed, or showed, dislike, disapprobation, or hatred, of it*; syn. **تَكْرَهَ**. (TA.) — **أَجَمَ**, aor. َ, (K,) inf. n. **أَجْمٌ**, (TK,) *He incited, or urged, such a one to do that which he disliked, disapproved, or hated.* (K.)

2: see 4.

4. **يُؤَجِّمُ النَّاسَ**, or **يُؤَجِّمُ النَّاسَ**, [accord. to different copies of the K, the former being the reading in the TA,] *He makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K voce **أَجْمٌ**.) [Accord. to the TK, you say, **أَجَمَ مِنْهُ**, inf. n. **أَجْمٌ**, meaning *He made him to be an object of dislike, disapprobation, or hatred, to him.*]

5. **تَأَجَّمَ** *He (a lion) entered his أَجَمَةٌ [or thicket].* (K.) — **تَأَجَّمَ**: see 1.

أَجْمٌ *Any square, roofed, house*: (K;) mentioned by ISd as on the authority of Yaḥkoob: but see **أَجْمٌ** as explained by J [in the S] on the same authority. (TA.)

أَجْمٌ: see **أَجْمٌ**. — It is also a pl. of **أَجَمَ**. (M, K.)

أَجْمٌ: see **أَجَمَ**.

أَجْمٌ *A fortress*; (Mgh, Mṣb, K;) like **أَكْمٌ**: (Mgh:) pl. **أَجْمٌ**. (Mgh, Mṣb, K.) [is the name of] *A fortress (S, K) in El-Medeenah, (K,) built of stones by the people of that city: and Yaḥkoob says that أَجْمٌ signifies any square, roofed, house.* (S, Sgh.) Imra-el-Keys says, [describing a vehement rain,]

• وَتَيْمَاءٌ لَمْ يَتْرَكْ بِهَا جَدْعٌ نَخْلَةٌ •
• وَلَا أَجْمًا إِلَّا مَشِيدًا بِجَنْدَلٍ •
[And Teymā, (a town so called,) it left not

therein a trunk of a palm-tree, nor a square, roofed, house, unless raised high with stones: but in the Calc. ed. of the Mo'allakāt, (p. 54,) for **أَجْمًا**, we find **أَطْمًا**, which has the same meaning]. (S, Sgh.) See also **أَجْمٌ**. (TA.) Accord. to As, it is also pronounced **أَجْمٌ**. (S.)

أَجَمَةٌ *A thicket, wood, or forest; a collection, (Mgh, Mṣb,) or an abundant collection, (K,) of tangled, confused, or dense, trees, or shrubs: (Mgh, Mṣb, K;) or it is of reeds, or canes: (S;) or a [place such as is termed] مَغِيضٌ of water collected together, in which, in consequence thereof, trees grow: (S in art. غِيض:) [or] it signifies also a bed, or place of growth, of canes or reeds: (Mgh:) the pl. is أَجْمَاتٌ and أَجْمٌ (S, M, K) and أَجْمٌ (M, K) and أَجْمٌ (S, M, Mgh, Mṣb, K,) [or rather this last is a coll. gen. n., of which أَجَمَةٌ is the n. un.,] and أَجْمٌ (S, M, K) and [pl. of pauc.] أَجْمٌ, (S, M, Mgh, K,) or the last but one is pl. of أَجْمٌ, (M,) and so is the last. (Lh, M, Mṣb.) And hence, *The haunt of a lion.* (TA in art. حَرْب.) — **أَجْمٌ** [in the CK أَجَامٌ] also signifies *Frogs.* (Sgh, K.) [App. because frogs are generally found in beds of canes or reeds.]*

أَجْمٌ signifies **يُؤَجِّمُ النَّاسَ**, or **يُؤَجِّمُ النَّاسَ**; [accord. to different copies of the K; see 4;] i. e. *One who makes men's own selves to be objects of dislike, disapprobation, or hatred, to them.* (K.)

أَجْمٌ *Loathing, disliking, or regarding with disgust.* (S, TA.) — **مَأْجُومٌ** i. q. **مَأْجُومٌ** [Water that is loathed, disliked, or regarded with disgust]. (TA.)

أَجْمٌ: see **مَأْجُومٌ**.

اجن

1. **أَجَنَ**, (S, Mgh, Mṣb, K,) aor. َ, and َ; (S, Mṣb, K;) and **أَجَنَ**, (S, Mgh, &c.,) aor. َ, (S, Mṣb,) mentioned by Yz; (S;) inf. n. of the former **أَجُونٌ** (S, Mgh, Mṣb, K*) and **أَجْنٌ**; (S, Mṣb, K;*) and of the latter **أَجْنٌ**; (S, Mgh, Mṣb, K;) *It (water) became altered for the worse (S, Mgh, Mṣb, K) in taste and colour, (S, Mgh, K,) from some such cause as long standing, (TA,) but was drinkable: (Mgh, Mṣb;) or became altered for the worse in its odour by oldness: or became covered with [the green substance called] طَحْلُبٌ and with leaves: (Mgh:) **أَجْنٌ**, also, said of water, signifies *it became altered for the worse: (Th:) and in the Iktitáf occurs أَجْنٌ, aor. َ, which is unknown, but may be a mixture of two dial. vars. [namely of أَجْنٌ having for its aor. َ, and َ, and أَجْنٌ having for its pret. أَجَنَ]. (MF) — أَجْنٌ He (a قَصَّار, or whitener of cloth) beat a piece of cloth or a garment [in washing it].* (S, K.)*

أَجْنٌ: }
أَجْنٌ: } sec **أَجْنٌ**.

وَجْنَةٌ i. q. **أَجْنَةٌ** and **أَجْنَةٌ** (K) and **أَجْنَةٌ** (S, K.) [The ball, or elevated part, of the cheek]. (S, K.)

أَجْنٌ: see **أَجْنٌ**.

إِجَانَةٌ (S, Mgh, Mṣb, K) and **إِنْجَانَةٌ** (Lh, K,) the latter of the dial. of T̄ciyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and **إِبْجَانَةٌ** (K,) with **ي**, (TA,) *A thing well known*; (K;) *a vessel in which clothes are washed*; (Mṣb;) *a [vessel also called] مَرْكَنٌ, resembling a تَقَن [which is a kind of basin], in which clothes are washed: (Mgh:) or what is called in Persian پَنگَن [i. e. پَنگَن a small cup]: (PS:) [it probably received this last meaning, and some others, in post-classical times: Golius explains it as meaning "lagena, phiala, crater:" adding, "hinc vulgo Fingiana [i. e. إِنْجَانَةٌ] calix vocatur: item Urceus: hydria: [referring to John ii. 6:] Vas dimidiæ seriæ simile, in quo aqua et similia ponuntur:" on the authority of Ibn-Maḥroof: and, on the same authority, "Labrum seu vas lapideum instar pelvis, in quo lavantur vestes:"] pl. **أَجَانٌ**: (S, Mgh, Mṣb, K;) meaning [also] *what resemble troughs, surrounding trees.* (Mṣb.)*

أَجَنَ (S, Mgh, Mṣb, K) and **أَجَنَ** (S, Mṣb, K) and **أَجَنَ** (ISd, TA) and **أَجَنَ** (TA) *Water altered for the worse (S, Mgh, Mṣb, K) in taste and colour, (S, Mgh, K,) from some such cause as long standing, (TA,) but still drinkable: (Mgh, Mṣb;) or altered for the worse in its odour by oldness: or covered with [the green substance called] طَحْلُبٌ and with leaves: (Mgh:) pl. **أَجُونٌ**; thought by ISd to be pl. of **أَجْنٌ** and **أَجْنٌ**. (TA.)*

إِنْجَانَةٌ: }
إِبْجَانَةٌ: } see **إِجَانَةٌ**.

مِنْجَنَةٌ [in Golius's Lex. **مِنْجَنٌ**] *The instrument for beating used by the قَصَّار [or whitener of cloth, in washing]: but better without َ, [written مِنْجَنَةٌ], because the pl. is مَوَاجِنٌ; or, accord. to IB, the pl. is مَاجِنٌ.* (TA.)

احد

2. **أَحَدَهُ**, [inf. n. **أَحَدٌ**], *He made it one; or called it one: as also وَحَدَهُ.* (TA in art. وَحَد.) You say, **أَحَدِ الْاِثْنَيْنِ** *Make thou the two to become one.* (K.) It is related in a trad., that Moḥammad said to a man who was making a sign with his two fore fingers in repeating the testimony of the faith, [There is no deity but God, &c.,] **أَحَدٌ أَحَدٌ** [meaning that he should make the sign with one finger only]. (S.) And **أَحَدَ اللَّهِ** means *He declared God to be one; he declared, or professed, the unity of God; as also وَحَدَهُ.* (T and L in art. وَحَد.) — **أَحَدِ الْعَشْرَةِ**. (S, K,) inf. n. **أَحَدٌ**, (K,) *Make thou the ten to become eleven, (S, K,) is a phrase mentioned by Fr on the authority of an Arab of the desert.* (S.)

8. **أَتَّحَدَ**: see art. وَحَد: and see what here next follows.

10. **اسْتَأْخَذَ** *He (a man, S) was, or became, alone, by himself, apart from others, or solitary;*

syn. انْفَرَدَ; (S, K;) as also أَتَّحَدُ [written with the disjunctive alif اتَّحَدَ, originally اتَّحَدَ or اتَّوَحَّدَ], (K, TA,) or تَوَحَّدَ. (CK.) مَا اسْتَأْتَحَدَ بِهِمْ He did not know it; did not know, or had not knowledge, of it; did not understand it; did not know the minute circumstances of it; or did not perceive it by any of the senses; syn. لَمْ يَشْعُرْ بِهِ; (L, K;) i. e., a thing, or an affair: of the dial. of El-Yemen. (L.)

أَحَدٌ, originally وَاحِدٌ, the و being changed into ا, (Msb.) One; the first of the numbers; (S;) syn. [in many cases] with وَاحِدٌ; (S, Msb, K;) with which it is interchangeable in two cases, to be explained below: (Msb:) pl. أَحَادٌ and أَحْدَانٌ (K) and أَحْدُونَ, which last occurs in a phrase hereafter to be mentioned; (TA;) or it has no pl. in this sense; (Msb, K, TA;) and as to أَحَادٌ, it may be pl. of وَاحِدٌ, [and originally وَأَوْحَادٌ], like أَشْهَادٌ as pl. of شَاهِدٌ, (Th, Msb,) a pl. of pauc. (Msb.) The fem. is إِحْدَى only; and this is only used in particular cases, to be shown below: (Msb:) most agree that the ي in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadriliteral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably إِحْدَى, not إِحْدَى:] (TA:) its pl. is أَحَدٌ, as though the sing. were إِحْدَةٌ, like as is said of ذَكَرٌ as pl. of ذَكَرَى: one of the expositors of the Tes-heel writes أَحَدٌ, with damm and then fet-h; but a pl. of this measure is not applicable to a sing. of the measure فَعْلَى, with kcsr. (MF.) The dim. of أَحَدٌ is أَحَدٌ; and that of إِحْدَى is أَحَدَى. (L in art. وَاحِد.) — It is interchangeable with وَاحِدٌ in two cases: first, when it is used as an epithet applied to God: (Msb:) for الْأَحَدُ, as an epithet, is applied to God alone, (Msb, K,) and signifies *The One; the Sole; He who has ever been one and alone: or the Indivisible: or He who has no second [to share] in his lordship, nor in his essence, nor in his attributes:* (TA:) you say, هُوَ الْأَحَدُ and هُوَ الْوَاحِدُ: and in like manner, أَحَدٌ, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with وَاحِدٌ: therefore you do not say رَجُلٌ أَحَدٌ nor دُرْهَمٌ أَحَدٌ and the like [but رَجُلٌ وَاحِدٌ and دُرْهَمٌ وَاحِدٌ &c.] (Msb.) [See also وَاحِدٌ, in art. وَاحِد.] In the phrase in the Kur [cxii. 1], قُلْ هُوَ اللَّهُ أَحَدٌ [Say, He is God, One God], أَحَدٌ is a substitute for اللَّهُ; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with وَاحِدٌ in certain nouns of number: (Msb:) you say أَحَدٌ عَشَرَ [masc.] and إِحْدَى عَشْرَةَ [fem.] (S) [meaning *Eleven*: and in these two cases you may not substitute وَاحِدٌ and وَاحِدَةٌ for أَحَدٌ and إِحْدَى: but] in أَحَدٌ وَعِشْرُونَ [One and twenty, and the like], أَحَدٌ is interchangeable with وَاحِدٌ. (Msb.) Ka says, When you prefix the

article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلْتَ الْوَاحِدَ الْعَشَرَ الْآلْفَ الدِّرْهَمَ [What did the eleven thousand dirhems?]: but the Basrees prefix it to the first only, and say, مَا فَعَلْتَ الْوَاحِدَ عَشَرَ آلْفَ دُرْهَمٍ. (S.) — In [most] cases differing from these two, there is a difference in usage between أَحَدٌ and وَاحِدٌ: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in exs. which will be found below;] and is used absolutely in negative phrases; [as will also be seen in exs. below;] whereas وَاحِدٌ is used in affirmative phrases as a prefixed noun and otherwise: the fem. إِحْدَى, also, is only used as a prefixed noun, except in numbers (Msb) [and in one other instance, which see below]. Using أَحَدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ أَحَدُ الثَّلَاثَةِ [One of the three stood]; and قَالَتِ إِحْدَاهُمَا [One of them two (females) said]; and خَذِ إِحْدَى الثَّلَاثَةِ [Take thou one of the three]. (TA.) The phrase أَحَدَى بَنَاتِ طَبَقٍ means *A calamity*: (K:) or, as some say, (TA, but in the K “and,”) *a serpent*; (K, TA;) so called because it twists itself round so as to become like a طَبَقٍ. (TA.) And the phrase إِحْدَى الْإِحْدَى, (L, K, TA,) in which the latter word has kcsr to the ا and fet-h to the ح, and is pl. of the former, also written الْأَحَدُ, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written الْأَحَدُ,]) [lit. means *One of the ones*; and] is applied to a great, or mighty, event; (L, K, TA;) one that is difficult, distressing, grievous, or terrible. (L, TA.) You say, أَتَى بِأَحْدَى الْإِحْدَى [the last of which words is here again written in several copies of the K الْأَحَدُ] He brought to pass a grievous, and great, or mighty, event, (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, فُلَانٌ أَحَدُ الْأَحْدِينَ, and وَاحِدُ الْأَحْدِينَ, (K, TA,) the latter in one copy of the K written وَاحِدُ الْوَاحِدِينَ, in which the latter word is pl. of the former, (TA,) and وَاحِدٌ and إِحْدَى, (K, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written إِحْدَى and إِحْدَى,]) and أَحَدَى الْإِحْدَى, (Et-Tes-heel,) and إِحْدَى الْإِحْدِينَ, (TA,) which are expressions of the utmost praise, (IAqr, AHeyth, K,) [lit. *Such a man is one of the ones*; meaning] *such a one is unique among the uniques*; (TA;) *one who has no equal; unequalled; incomparable.* (IAqr, Tes-heel.) It seems that the form of pl. used in the phrase أَحَدُ الْأَحْدِينَ is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies *One of the calamities*; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous.

(AHeyth.) In the phrase إِحْدَى الْإِحْدَى, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دَاهِيَةُ الدَّوَاهِي, the word دَاهِيَةٌ being [an intensive epithet] from دَهَى as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by دَاهِيَةٌ being meant a calamity. (Expositions of the Fg, TA.) AHeyth thought أَحَدُ الْأَحْدِينَ to be an epithet applied to a male, and إِحْدَى الْإِحْدَى to be applied to a female: but his opinion has been refuted by Ed-Demameenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], أَحَدٌ and إِحْدَى are prefixed to their own proper pls., as أَحَدُونَ and إِحْدَى; or to an epithet, as in the case of أَحَدُ الْعُلَمَاءِ [One of the learned]; but that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ أَبْنُ إِحْدَاهَا He is born of noble, or generous, ancestors, both on the father's and the mother's side; speaking of a man and of a camel. (L and K in art. وَاحِد.) And لَا يَقْوُمُ بِهَذَا الْأَمْرَ إِلَّا أَبْنُ إِحْدَاهَا *None will manage this thing, or affair, but a noble, or generous, man.* (AZ, L in art. وَاحِد.) And لَا يَسْتَطِيعُهَا إِلَّا أَبْنُ إِحْدَاهَا [None will be able to perform it but a noble, or generous, man]. (L in art. وَاحِد.) — One instance is mentioned, of the occurrence, in a trad., of إِحْدَى not used as a part of a number [i. e. not as a part of the compound عَشْرَةٌ إِحْدَى] nor as a prefixed noun; viz., إِحْدَى مِنْ سَبْعٍ [One of seven]; in which سَبْعٍ is said to mean the nights of 'Ad [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fáil &c.) — Used in a negative phrase, أَحَدٌ signifies *Any one with whom one may talk or speak*: and in this manner it is used without variation as sing. and pl. and fem. (S) as well as masc. (Msb.) You say, لَا أَحَدٌ فِي الدَّارِ [There is not any one in the house]: but you do not say, فِيهَا أَحَدٌ [as meaning the contrary]. (S.) We read in the Kur [lxix. 47, this ex. of its use as a masc. pl.], فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ [And not any persons of you should have withheld me from punishing him]. (S.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ [Ye are not like any others of women]. (S.) — It is also used in interrogative phrases; as in the saying, هَلْ أَحَدٌ رَأَى مِثْلَ هَذَا [Has any one seen the like of this?]; (A'Obeyd, L;) and in the saying, يَا حَدَّ رَأَاهَا [for أَحَدٌ, O, has any one seen her, or it?]. (L, from a trad.) — It is [said to be] also used in the sense of شَيْءٌ [meaning *Anything*], applied to an irrational being; as in the saying, مَا بِالْأَرْضِ مِنْ أَحَدٍ إِلَّا حِمَارًا There is not in the house anything, rational or irrational, except an ass: so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made].

(Məb.) So too in the Kur ix. 11, accord. to the reading of Ibn-Mes'ood: (Məb:) but others there read **أُحْدَى**, which may mean any one or any thing. (Bd, Jel.) — **الْأَحَدُ**, (K,) as also **يَوْمُ الْأَحَدِ**, (S, Məb,) as a proper name, (Məb,) is applied to *A certain day*; (K;) [*Sunday*;] *the first day of the week*; or, as some say, [i. e. as some term it,] *the second of the week*; (TA;) for the Arabs are said, by IʿAqr, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Məb in art. جمع:) it is sing., and masc.: (Lh:) pl. [as above, i. e.] **أَحَادٌ** (S, Məb, K) and **أَحْدَانٌ**: (K:) or it has no pl. (K: [but in the TA this last observation is very properly restricted, as relating only to **أَحَدٌ** as syn. with **وَاحِدٌ**, and as applied to any unknown person.]) In this sense, it has no dim. (Sb, in S, art. امس.) — **الْأَحَادُ** in lexicology signifies *What have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood: what has been transmitted by this larger number is termed مُتَوَاتِرٌ*. (Mz 3rd نوع.)

أُحْدَى: } fems. of **أَحَدٌ**, q. v.
أَحْدَاةٌ: }

أَحْدِيَّةٌ The unity of God; (Məb;) as also **وَحْدَانِيَّةٌ**. (L and K in art. وحد.)

أَحَادٌ [accus. of **أَحَادٌ**] is imperfectly decl., because of its deviation from its original, (S, K,) both in form and in meaning; (S;) [being changed in form from **وَاحِدًا**, and in meaning from **وَاحِدًا** to **وَاحِدًا وَاحِدًا**: (see ثَلَاثُ)] you say, **جَاءُوا أَحَادًا أَحَادًا**, [ad being repeated for the purpose of corroboration,] meaning, *They came one [and] one, one [and] one; or one [by] one, one [by] one*. (S, K.) The dim. of **أَحَادٌ** is **أَحِيدٌ**, perfectly decl., like **كَلْبٌ** [q. v.] &c. (S, in art. ثلث.)

أَحِيدٌ dim. of **أَحَدٌ**, q. v.

أَحِيدٌ: see **أَحَادٌ**.

أَحِيدَى dim. of **أُحْدَى** fem. of **أَحَدٌ**, q. v.

احن

1. **أَحَنَ** (S, Məb, K) **عَلَيْهِ**, (S, TA,) aor. ʿ, (Məb, K,) inf. n. **أَحْنُ**, (Məb,) or **أَحْنُ**, and **أَحْنَةً**, (TA,) or this last is a simple subst.; (Məb;) and **أَحْنُ عَلَيْهِ**, aor. ʿ, inf. n. **أَحْنُ**; (Kr, TA;) *He retained enmity against him in his bosom, watching for an opportunity to indulge it, or exercise it; or hid enmity against him in his bosom; or bore rancour, malevolence, malice, or spite, against him*: (S, Məb, K:*) and *he was affected with anger* (K, TA) *against him, such as came upon him suddenly from the retention or hiding of enmity in the bosom, or from rancour, malevolence, malice, or spite*. (TA.)

3. **أَحَنَهُ**, (TA,) inf. n. **مُؤَاحَنَةٌ**, (S, K,) *He treated him, or regarded him, with enmity, or hostility*. (S, K, TA.)

أَحْنَةً Retention of enmity in the bosom, with watchfulness for an opportunity to indulge it, or exercise it; or concealment of enmity in the bosom; or rancour, malevolence, malice, or spite: (S, Məb, K:) and anger (K, TA) coming upon one suddenly therefrom: (TA:) pl. **أَحْنٌ**. (S, Məb, K.) It is said in the S that one should not say **أَحْنَةً**; and this is disallowed by Aq and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and Aq is related to have disapproved of Et-Tirmimāh for using its pl. in poetry: but it is said in a trad., **مَا بَيْنِي وَبَيْنَ الْعَرَبِ أَحْنَةٌ** [There is not between me and the Arabs retention of enmity in the bosom, &c.]; and it occurs in another trad., in a similar phrase; and the pl., in a third trad.; therefore we say that it is a dial. var. of rare occurrence. (TA.)

اخ

أَخَ: see art. اخو.

اخت

أَخْتُ fem. of **أَخٌ**, q. v. in art. اخو.

اخذ

1. **أَخَذَ**, (S, A, L, &c.,) in the first pers. of which, **أَخَذْتُ**, [and the like,] the ʾ is generally changed into ت, and incorporated into the [augmentative] ت, [but in pronunciation only, for one writes **أَخَذْتُ** and the like,] aor. ʿ, imperative **خُذْ**, originally **أَوْخُذْ**, (S, L,) which latter form sometimes occurs, [but with و in the place of ʾ when the ʾ is pronounced with dāmm,] (TA,) inf. n. **أَخَذَ** (S, L, Məb, K, &c.) and **تَأَخَذَ** (S, L, K,) the latter having an intensive signification; (MF;) and **وَحَذَ** is a dial. var., as mentioned by Ibn-Umm-Kāsim and others on the authority of AḤei; (MF in art. تخذ;) *He took; he took with his hand; he took hold of*; (S, A, L, Məb, K;) a thing. (S, L.) You say, **خُذِ الْخَطَامَ** and **خُذْ بِالْخَطَامِ** *Take thou, or take thou with thy hand, or take thou hold of, the nose-rein of the camel*: (S, L, Məb:) the ب in the latter phrase being redundant. (Məb.) [**أَخَذَ يَدَهُ**, lit. *He took his hand, or arm; meaning + he aided, or assisted, him: a phrase of frequent occurrence.*] And **أَخَذَ عَلَى يَدِ فُلَانٍ** *+ He prevented, restrained, or withheld, such a one from doing that which he desired; as though he laid hold upon his hand, or arm*: (L:) and **أَخَذَ عَلَى يَدِهِ دُونَ مَا يُرِيدُهُ** [signifies the same]. (K in art. لعد.) — Also, inf. n. **أَخَذَ**, *He took, or received; contr. of أَعْطَى*. (L.) [Hence,] **أَخَذَ عَنْهُ**, *+ He received from him traditions, and the like*. (TA passim.) — **+** [*He took, or derived, or deduced, a word, a phrase, and a meaning.*] — **+** *He took, received, or admitted, willingly, or with approbation; he accepted*. (B, MF.) So in the Kur [vii. 198], **خُذِ الْعَفْوَ** *+ [Take thou willingly, or accept thou, superfluous property, or such as is easily spared by others]*. (MF.) So too in the same [iii. 75], **وَخُذْ عَلَىٰ ذُلِّكَ مِنِّي** *[And do ye accept my covenant to that effect?]*. (B.) [And in the phrases, **أَخَذْنَا مِيثَاقَكُمْ بِالْعَمَلِ بِمَا فِي التَّوْرَةِ**,

(Jel ii. 60,) and **عَلَى الْعَمَلِ بِمَا فِي التَّوْرَةِ**, (Idem ii. 87,) **+** *We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.*] **خُذْ عَنْكَ** [is elliptical, and] means **خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالْجَرَءَ** *+ [Accept thou what I say, and dismiss from thee doubt and obstinate disputation]*. (S, L.) — *He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ*; (Z, Er-Rāghib, B;) which, accord. to Z and Er-Rāghib and others, is the primary signification; (MF;) and **خَصَلَ**. (B.) [See also 8.] — [*He took and kept; he retained; he detained: as in the Kur [xii. 78], فَخُذْ أَحَدَنَا مَكَانَهُ*] *[Therefore retain thou one of us in his stead]*. (B.) — [*He took, as meaning he took away*. Hence,] **أَخَذَ مِنْهُ الشَّيْرَ** *Journeying, or travel, took from him strength; (the قُوَّةُ being understood;) weakened him*. (Har p. 529.) And **أَخَذَ مِنَ الشَّارِبِ**, (Mgh,) and **مِنَ الشَّعْرِ**, (Məb,) *He clipped, or cut off from, (Mgh, Məb,) the mustache, (Mgh,) and the hair*. (Məb.) — *He, or it, took by force; or seized*: (B:) **+** *he, or it, overcame, overpowered, or subdued: said by some to be the primary signification*. (MF.) [See also **أَخَذَهُ مِنْ قُوَّتِهِ**, and **أَخَذَهُ عَلَيْهِ**, &c., in art. علو: and **أَخَذَهُ مِنْ قُوَّتِهِ**, &c., in art. فوق.] It is said in the Kur [ii. 256], **لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ** *+ Neither drowsiness nor sleep shall seize [or overcome] Him*. (B.) [And you say, **أَخَذَتْهُ رَعْدَةٌ** *+ A tremour seized, took, affected, or influenced, him*. And **أَخَذَهُ بَطْنُهُ** *+ His belly affected him with a desire to evacuate it*.] You say also, **أَخَذَ فِيهِ الشَّرَابُ** *+ The wine affected him, or influenced him, so that he became intoxicated*. (TA in art. ثمل.) And **أَخَذَ الرَّأْسَ** (Məb in art. سور, &c.) and **أَخَذَ بِالرَّأْسِ** (حى, &c.) *+ [It had an overpowering influence upon the head]; meaning winc*. (Məb, K.) And **أَخَذَ بِالْحَلْقِي** [*It (food, &c.) choked*]. (IʿAqr in art. نشب in the TA, and S in art. بشع, &c.) And **لَا يَأْخُذُ فِيهِ قَوْلٌ قَائِلٌ** *+ [Nothing that any one may say will have any power, or effect, or influence, upon him]; meaning that he obeyeth no onc*. (L in art. ليت.) — *He took captive*. (L, Məb, B.) So in the Kur [ix. 5], **فَأَقْتُلُوا الْمُشْرِكِينَ** *[Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives]*. (Bd, L, B.) — See also 2, in three places. — *He gained the mastery over a person, and killed, or slew, him*; (Zj, L;) as also **أَخَذَ**: (L:) or simply, **+** *he killed, or slew*. (B.) It is said in the Kur [xl. 5], **وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ**, meaning *[And every nation hath purposed against their apostle] that they might gain the mastery over him, and slay him*; (Zj, L;) or **+** *that they might slay him*. (B.) — **+** *He (God, Məb) destroyed a person*: (Məb, MF:) and **+** *extirpated, or exterminated*. (MF.) **فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ** [in the Kur iii. 9 and xl. 22] means *But God destroyed them for their sins*. (Jel.) — **+** *He punished, or chastised*; (L, Məb, B, K, MF;) as also **أَخَذَ**: **أَخَذَهُ بِذُنُوبِهِ**, (L, Məb, MF:) as in the phrases,

(Məb, K*) and أَخَذَهُ, inf. n. of the latter مُؤَاخَذَةً, (S, L, Məb, K*) † he punished, or chastised, him for his sin, or offence: (Məb:) and أَخَذَ بِذَنْبِهِ means † he was restrained and requited and punished for his sin, or offence: (L:) or, accord. to some, أَخَذَ signifies he extirpated, or exterminated; and أَخَذَ he punished, or chastised, without extirpating, or exterminating. (MF.) [For أَخَذَ,] some say وَأَخَذَ, (S, L,) which is not allowable, (K,) accord. to some; but accord. to others, it is a chaste form; (MF:) of the dial. of El-Yemen, and used by certain of the seven readers [of the Kur-án] in the instance of لَا يُؤَاخِذُكُمُ اللَّهُ [ii. 225 and v. 91]; and the inf. n. in that dial. is مُؤَاخَذَةً, and the imperative is وَأَخِذْ. (Məb.) — † He made a violent assault upon a person, and wounded him much. (K, TA.) [You say also, أَخَذَهُ بِلسَانِهِ, meaning † He assailed him with his tongue; vituperated him; spoke against him.] — [He took, took to, or adopted.] You say, أَخَذَ أَخْذَهُمُ and أَخَذَهُمُ &c.: see أَخَذَ, below. And أَخَذَ فِي طَرِيقٍ كَذَا [He took such a road]: and أَخَذَ عَنْ يَمِينِهِ أَوْ شِمَالِهِ [he took the way by, or on, the right of him, or it, or the left of him, or it]. (S in art. نظر.) [And أَخَذَ بِالْحِزْمِ, and أَخَذَ فِي الْحِزْمِ, (the former the more common, the latter occurring in art. حوط in the K,) † He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أَخَذَ بِالتَّقَةِ, † he took the sure course in his affair.] And أَخَذَ حِذْرَهُ † He took care; became cautious, or vigilant. (Bd in iv. 73 and 103.) [And أَخَذَ أَخْذَ لَوْلَانِ † He took to, or adopted and followed, or adhered to, what such a one said: see Har p. 367; where it is said that أَخَذَ when thus used is made trans. by means of ب because it implies the meaning of تَشَبَّهَ.] — He took to, set about, began, or commenced; as in the saying, أَخَذَ يَفْعَلُ أَخْذَهُمُ He took to, set about, began, or commenced, doing such a thing; in which case, accord. to Sb, أَخَذَ is one of those verbs which do not admit of one's putting the act. part. n. in the place of the verb which is its enunciative: [i. e., one may not say فَاعِلًا in the place of يَفْعَلُ in the phrase above:] and as in أَخَذَ فِي كَذَا He began, commenced, or entered upon, such a thing. (L.) — [It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words occurring therein. The following instances may be here added.] — طَرِيقٌ يَأْخُذُ فِي رَمْلَةٍ [A road leading into, or through, a tract of sand]. (K in art. فز.) And أَخَذَ بِهِمُ الطَّرِيقَ فِي غَيْرِ الْحِجَّةِ [The road lead them otherwise than in the beaten track]. (T* and A in art. بهرج.) — مَا أَخَذْتُكَ — My eye hath not seen thee for some time; like ظَفَرْتُكَ. (T in art. ظفر.) And مَا فِي الْحَقِّ أَحَدٌ تَأْخُذُهُ عَيْنِي [explained to me by Ibn D as meaning † There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein]. (TA in art. جهر.) — أَخَذْتُ عَنْدَهُ يَدًا — see

8. — أَخَذَ, aor. ٤, inf. n. أَخَذَ, (S, L, K,) He (a young camel) suffered heaviness of the stomach, and indigestion, from the milk: (S:) or became disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk. (L.) — He (a camel, L, K, or a sheep or goat, L) became affected by madness, or demoniacal possession; (K;) or by what resembled that. (L.) — أَخَذَتْ عَيْنُهُ, aor. ٤, inf. n. أَخَذَ, His eye became affected by inflammation, pain, and swelling, or ophthalmia. (Ibn-Es-Seed, L, K.) — أَخَذَ, aor. ٤, inf. n. أَخَذَ, It (milk) was, or became, sour. (K.) [See أَخَذَ.]

2. أَخَذَتْهُ, (S, L, K,*) inf. n. تَأْخِذُ, (S, L,) She captivated, or fascinated, him, (namely, her husband,) and restrained him, by a kind of enchantment, or charm, and especially so as to withhold him from carnal conversation with other women; (S, L, K, TA;) as also أَخَذَتْهُ; and أَخَذَتْهُ [of which the inf. n. is app. إِخْذُ]. (L, TA.) A woman says, أُؤْخِذُ جَمِيلِي I captivate, or fascinate, my husband, by a kind of enchantment, or charm, and withhold him from other women. (L, from a trad.) And one says, of a man, يُؤْخِذُ عَنْ أَمْرَاتِهِ He withholds others [by a kind of enchantment, or charm,] from carnal conversation with his wife. (Məb.) The sister of Subh El-'Adee said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, أَخَذْتُ عَنْكَ الرَّكْبَ وَالسَّاعِيَّ وَالْمَائِيَّ وَالْقَاعِدَ وَالْقَائِمَ وَتَرَكْتُ أَخْذَ عَنْكَ النَّائِرَ [I withheld from thee by enchantment the rider and the runner and the walher and the sitter and the stander, and did not so withhold from thee the prostrate]. (L.) And one says of a beautiful garment, أَخَذَ الْقُلُوبَ مَأْخَذَهُ [It captivated hearts in a manner peculiar to it]: (K in art. حصر: [in the CK, incorrectly, أَخَذَتْ, and الْقُلُوبَ:]) أَخَذَ بِقَلْبِهِ [He, or it, captivated his heart; or] he [or it] pleased him, or excited his admiration. (TA in art. آله.) — أَخَذَ اللَّبَنَ, inf. n. as above, He made the milk sour. (K.) [See أَخَذَ.]

3. أَخَذَ, inf. n. مُؤَاخَذَةً: see 1, in the middle portion of the paragraph, in five places.

4. أَخَذَ, inf. n., app., إِخْذُ: see 2.

8. أَخَذَ [written with the disjunctive alif أَخَذَ] occurs in its original form; and is changed into اتَّخَذَ [with the disjunctive alif اتَّخَذَ]; this being of the measure افْعَلَ from أَخَذَ, the [radical] being softened, and changed into ت, and incorporated [into the augmentative ت]: hence, when it had come to be much used in the form of افْعَلَ [thus changed], they imagined the [former] ت to be a radical letter [unchanged], and formed from it a verb of the measure فَعَلَ, aor. يَفْعَلُ; saying, تَخَذَ, aor. يَتَخَذُ, (S, L, Məb,*) inf. n. تَخَذَ and تَخَذَ: (Məb:) and اتَّخَذَ [written with the disjunctive alif اتَّخَذَ], of which exs. will be found below, is also used for أَخَذَ; one of the two ت being changed into س, like as س is changed into ت in سِت [for سِدْس]: or استخذ may be of the

measure استفعل from تَخَذَ; one of the two ت being suppressed; after the manner of those who say ظَلَلْتُ for ظَلِلْتُ: (S, L:) and I Ath says that اتَّخَذَ, in like manner, is of the measure افْعَلَ from تَخَذَ; not from أَخَذَ: (L and K in art. تخذ:) but I Ath is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say أَتَزَرَ from إِزَارَ, and أَتَمَنَ from أَهْلَ, and أَتَهَلَّ from أَهْلَ; and there are other instances of the same kind: or, accord. to some, اتَّخَذَ is from وَخَذَ, a dial. var. of أَخَذَ, and is originally وَتَخَذَ. (MF.) [The various significations of اتَّخَذَ and تَخَذَ and استخذ will be here given under one head.] — You say, فِي الْحَرْبِ, (S, L, K,*) and اتَّخَذُوا فِي الْقِتَالِ, (Məb,) with two hemzehs, (S, L, K,) or, correctly, [اتَّخَذُوا, with one hemzeh, [or اتَّخَذُوا, as two hemzehs cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of wasl, the first hemzeh being suppressed, the second remains unchanged,] They took, or seized, (أَخَذُوا,) one another (S, L, Məb, K) in fight, (S, L,) and in war; (Məb;) and so اتَّخَذُوا. (Məb.) And اتَّخَذَ الْقَوْمُ The people, of company of men, wrestled together, each taking hold in some manner upon him who wrestled with him, to throw him down. (L, TA.) — [اتَّخَذَ, as also استخذ, and] تَخَذَ, aor. ٤, (K in art. تخذ,) inf. n. تَخَذَ and تَخَذَ, (TA in art. تخذ,) likewise signifies i. q. أَخَذَ, (K in art. تخذ, and B and TA in the present art.) as meaning He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ and حَصَلَ. (B, TA.) Some read, [in the Kur, xviii. 76,] تَخَذْتُ عَلَيْهِ أَجْرًا [Thou mightest assuredly have taken for thyself a recompense for it]: (S, L, K in art. تخذ, and TA in the present art.): this is the reading of Mujáhid, (Fr, TA,) and is authorized by I'Ab, and is that of Aboo-'Amr Ibn-El-'Alà and AZ, and so it is written in the model-copy of the Kur, and so the readers [in general] read: (AM, L, TA:) so read Ibn-Ketheer and the Baqrees; he and Yaqqoob and Hafṣ pronouncing the د; the others incorporating it [into the ت]: (Bd:) some read تَخَذْتُ; (L and K in art. تخذ;) but these read at variance with the scripture. (AM, L, TA.) استخذ أَزْمًا is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies i. q. اتَّخَذَهَا [He took for himself a piece of land]. (S, L, K.) And اتَّخَذَ وَلَدًا [in the Kur, ii. 110, &c.,] signifies He got a son, or offspring. (Bd &c. See also below.) And تَخَذَ, aor. ٤, inf. n. تَخَذَ and تَخَذَ, also signifies He gained, acquired, or earned, wealth, (L, and Məb in arts. اخذ and تخذ,) or a thing. (Məb.) — استخذ عَلَيْهِمُ يَدًا — signify alike, i. q. اتَّخَذَ [He did to them a benefit, or favour; as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him]: (ISh:) and اتَّخَذْتُ عَنْدَهُ مَعْرُوفًا means [in like manner, and also عَنْدَهُ مَعْرُوفًا, and يَدًا, and أَخَذْتُ عَنْدَهُ مَعْرُوفًا, as also عَنْدَهُ مَعْرُوفًا, and يَدًا, and أَخَذْتُ عَنْدَهُ مَعْرُوفًا, has a similar meaning; see Kur xviii.

85;)] *I did to him a benefit, or favour*; syn. *أَسَدَيْتُهُ إِلَيْهِ*. (Mgb in art. *سَدَى*.) — أَخَذَ also signifies *He made a thing*; syn. *عَمِلَ*; like *تَخَذَ*, [aor. *تَخَذَ*, inf. n. *تَخَذَ* and *تَخَذَ*: (L:)] *he made, or manufactured, a bow, a water-skin, &c., مِنْ كَذَا of such a thing: he made, or prepared, a dish of food, a medicine, &c.: either absolutely or for himself.* (The Lexicons passim.) — Also *He made, or constituted, or appointed*; syn. *جَعَلَ*; doubly trans.; (B, Mgb;) and so *تَخَذَ*. (Mgb in art. *تَخَذَ*.) You say, *أَتَخَذَهُ صَدِيقًا*, *He made him [or took him as] a friend*; (Mgb in the present art.;) and so *تَخَذَهُ*. (Idem in art. *تَخَذَ*.) And *أَتَخَذَهُ هُزْرًا* [in the Kur ii. 63 and 231, &c.,] means *He made him, or it, a subject of derision.* (Bd, Jel.) And *أَتَخَذَهُ وَلَدًا* [in the same, xii. 21 and xxviii. 8,] *He made him, or took or adopted him as, a son.* (Bd. See also above.)

10. *أَسْتَخَذَ*, written with the disjunctive alif *أَسْتَخَذَ*: see 8, in four places. [Other meanings may be inferred from explanations of *مُسْتَأْجِدٌ*, q. v. infra.]

أَخَذَ inf. n. of أَخَذَ, q. v. — † *A way, or manner, of life*; as also *إِخْذَ*. (S, L, K.) You say, *وَذَهَبَ بَنُو فَلَانٍ وَمَنْ أَخَذَ أَخْذَهُمْ*, (S, L, K,*) and *إِخْذَهُمْ*, (L, K,) the former of the dial. of Temcem, and the latter of the dial. of El-Hijáz, (TA,) meaning † *The sons of such a one went away, or passed away, and those who took to their way of life, (S, L, K,) and adopted their manners, or dispositions: (K:)]* and *مَنْ أَخَذَ أَخْذَهُمْ* and *إِخْذَهُمْ*, and *مَنْ أَخَذَهُ أَخْذَهُمْ* [in the CK *إِخْذَهُمْ*] and *إِخْذَهُمْ*, signify [virtually] the same: (K:) or *مَنْ أَخَذَ أَخْذَهُمْ* and *إِخْذَهُمْ* signify [properly] *مَنْ أَخَذَهُ أَخْذَهُمْ وَسِيرَتَهُمْ* [those whom their way of life took, or influenced]. (ISK, S, L.) One says also, *أَسْتَعْمَلَ فَلَانٌ عَلَى الشَّامِ*, with *kesr*, meaning † [Such a one was appointed prefect over Syria,] and he did not take to that good way of life which it was incumbent on him to adopt: you should not say *أَخَذَهُ*: (AA, S, L:) or it means *and what was adjacent to it*: (Fr, L:) or, accord. to the Wá'ee, one says, in this case, *وَمَا أَخَذَ إِخْذَهُ* and *أَخَذَهُ*, with *kesr* and *fet-h* and *dam* [to the hemzeh, and with the *ḍ* marfooḥ, as in instances before]. (Et-Tedmuree, MF.) One also says, *لَوْ كُنْتُ مِمَّنْ لَأَخَذْتُ بِأَخْذِهَا*, (S, L,) with *kesr* to the *l*, (L,) [in a copy of the S *بِأَخْذِهَا*, which seems to be also allowable, accord. to the dial. of Temcem,] meaning *Wert thou of us, then thou hadst taken to, or wouldst take to, our manners, or dispositions, and fashion, (S, L,) and garb, and way of life.* (L.) The words of the poet,

• فَلَوْ كُنْتُ مِمَّنْ لَأَخَذْتُ بِأَخْذِهَا •

IAqr explains as meaning *And were ye of us, we had caught and restored to you your camels*: but no other says so. (L.) — *نُجُومُ الْأَخْذِ* *The Mansions of the Moon*; (S, L, K;) also called *نُجُومُ الْأَنْوَاءِ*; (L; [see art. *نَوَاء*];) called by the former

appellation because the moon every night enters (*بِأَخْذِ فِي*) one of those mansions: (S, L:) or *the stars which are cast at those [devils] who listen by stealth [to the conversations of the angels]*: (L, K:) but the former explanation is the more correct. (L.) — See also *إِخْذَ*.

أَخَذَ, whence مَا أَخَذَ أَخْذَهُ: see أَخَذَ. — It is also a pl. of إِخْذَ; (S, L;) and of إِخْذَ or إِخْذَ, explained below with إِخْذَ. (L.)

إِخْذَ [The act of taking, taking with the hand, &c.], a subst. from أَخَذَ. (S, L, Mgb.) — See also أَخَذَ, in nine places. — And see إِخْذَ. — Also *A mark made with a hot iron upon a camel's side when a disease therein is feared.* (K.)

أَخْذَ *Heaviness of the stomach, and indigestion, of a young camel, from the milk.* (K.) [See أَخَذَ.] — See also أَخَذَ.

أَخْذَ *A young camel disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk.* (AZ, Fr, L.) [See also صَبْحَانُ.] — *A camel, or a young camel, or a sheep or goat, affected by what resembles madness, or demoniacal possession.* (L.) — *A man affected with inflammation of the eye; with pain and swelling of the eye; with ophthalmia*; (S, L;) as also *مُسْتَأْجِدٌ*. (L.) See also this latter. — See also أَخْذَ.

أَخْذَ (S, L, K) and أَخْذَ, (Ibn-Es-Sced, L, K,) which latter is the regular form, (L,) *Inflammation of the eye; pain and swelling of the eye; ophthalmia.* (S, L, K.)

أَخْذَ [inf. n. un. of أَخَذَ, *An act of taking, &c.: an act of punishment, or chastisement, or the like; as in the Kur lxix. 10: pl. أَخَذَاتُ*.] — *أَخَذُوا أَخْذَاتِهِمْ* *They took their places of abode.* (IAth and L, from a trad.)

أَخْذَ *A manner of taking, or seizing, of a man with whom one is wrestling: pl. أَخْذَ*. (L.) — *A kind of enchantment, or fascination, like سِحْرَ*, (S, L, Mgb,* K,) which captivates the eye and the like, (L,) and by which enchantresses withhold their husbands from other women; called by the vulgar رِبَاطٌ and عَقْدٌ; and practised by the women in the time of ignorance: (TA:) or *a kind of bead (خَوْرَةٌ, S, L, K) with which one captivates, or fascinates, or restrains*; (K;) *with which women captivate, or fascinate, or restrain, men*, (S, L,) and withhold them from other women: (L:) or i. q. رَقِيَّةٌ. (A.) — *A pitfall dug for catching a lion.* (A, TA.) — *بَادِرٌ بِزَنْدِكَ أَخْذَةَ النَّارِ* [Strive thou to be before the time called (that of) أَخْذَةُ النَّارِ with thy wooden instrument for producing fire; i. e. haste thou to use it before that time;] means *the time a little after the prayer of sunset; asserted to be the worst time in which to strike fire.* (K.)

إِخْذَ: see إِخْذَ.

إِخْذَ and إِخْذَ *A pool of water left by a torrent: pl. أَخْذَ*: (AO, K:) both signify the same: (L:) or إِخْذَ signifies *a thing like a*

pool of water left by a torrent; and إِخْذَ is its pl. [or a coll. gen. n.]; and the pl. of this latter is أَخْذَ, like as كُتُبٌ is pl. of كِتَابٌ, and sometimes it is contracted into أَخْذَ: (S, L:) the like of this is said by Abou-'Adnán: (L:) and إِخْذَاتٌ is also a pl. of إِخْذَ, occurring in a trad., and signifying *pools which receive the rain-water, and retain it for drinkers*: (IAth, L:) or the correct word is إِخْذَ, without ة, and it signifies *a place where beasts assemble at a pool of water left by a torrent*; and its pl. is أَخْذَ (AA, A'Obeyd, L) and أَخْذَ, which latter is extr.: (L:) but as to إِخْذَ, it has a different signification, which will be found below; i. e. land of which a man takes possession for himself, &c.: (AA, L:) or إِخْذَ is a coll. gen. n., and إِخْذَ is its n. un., and signifies *a receptacle made for water to collect therein*: and إِخْذَ signifies *a thing that one digs for himself, in the form of a watering-trough, which retains water for some days*; and its pl. is أَخْذَانُ: (L:) and إِخْذَ and إِخْذَ also signify *a thing that one digs in the form of a watering-trough*; and the pl. is أَخْذَ and إِخْذَ. (L.) In a trad. of Mesrook Ibn-El-Ajda', إِخْذَ are likened to the Companions of Mohámmad; and it is added, that one إِخْذَ suffices for a rider; and one, for two riders; and one, for a company of men: (S, L:) meaning that among them were the young and the old, and the possessor of knowledge and the possessor of more knowledge. (L.) — See also إِخْذَ.

أَخِذَ i. q. مَأْخُودٌ [Taken; taken with the hand; &c.]. (Mgb.) — *A captive*: (S, L, Mgb, K:) fem. with ة. (S, L.) Hence the saying, *أَكْذَبُ مِنْ أَخِذِ الْجَيْشِ* *More lying than the captive of the army*: meaning him whom his enemies have taken captive, and whom they desire to conduct them to his people, and who lies to them to his utmost. (Fr, L.) [See another ex. voce صَبْحَانُ.] — *A strange, or foreign, old man.* (K.)

إِخْذَ *Land which a man, (S, L, K,) or a Sultan, (S, L,) takes for himself*; as also إِخْذَ: (S, L, K:) or *land which a man takes for himself, and brings into a state of cultivation after its having been waste*: (AA, Mgh, L:) or *waste land which the owner gives to him who shall cultivate it*: (Mgh:) and *land which the Imám gives to one, not being property, (K,) or not being the property of another.* (TA, as from the K.) — See also إِخْذَ, in five places. — Also *The handle of a [shield of the kind called] حِجْفَةٌ*; (K; [in the L written حِجْفَةٌ, with the ج before the ح;]) also called its ثِقَاف. (L.)

أَخِذَ *A thing that is taken by force.* (L.) [See also أَخِذَ.]

أَخْذَ *One who takes eagerly, or greedily*: whence the saying, *مَا أَنْتَ إِلَّا أَخْذَ تَبَازٍ* *Thou art none other than one who taketh a thing eagerly, or greedily, and then throweth it away quickly.* (A.)

أَخْذَ, (as in some copies of the K, in both of

the senses here explained,) or **أَخَذَ**, (as in other copies of the K, and in the L and TA, [but the former is the more agreeable with the form of the pl.,]) A camel beginning to become fat; (L, K;) or to become aged: (K:) pl. **أَوَاخِذُ**. (L.)—Milk that bites the tongue; syn. **قَارِصٌ**. (K.) [See **أَخَذَ**.]

مَأْخَذٌ [A place where, or whence, a thing is taken: pl. **مَأْخَذَاتُ**.] [Hence,] **مَأْخَذُ الطَّيْرِ** The places whence birds are taken. (K, TA.)—[The source of derivation of a word or phrase or meaning.]—A way [which one takes]; as in the phrase, **سَلَكَ الْمَأْخَذَ الْأَقْرَبَ** He went the nearest way. (Mgh. in art. **خَصَرٌ**.)—[See also 2, last sentence but one.]

أَخِذْ: see **مَأْخُودٌ**.

رَجُلٌ مُؤَخَذٌ عَنِ النَّسَاءِ A man withheld [by a kind of enchantment or charm (see 2)] from women. (L.)

مُؤْتَخِذٌ: see what follows.

مُسْتَأَخِذٌ [Requiring to be clipped; i. e.] long; applied to hair. (K.)—Lowering his head, or stooping, (A, S, L, K,) by reason of inflammation of the eyes, or ophthalmia, (A, S, L,) or by reason of pain, (A, S, L, K,) or from some other cause; (L;) as also **أَخَذَ**, q. v. (TA.) Lowly, or submissive, (AA, L, K,) by reason of disease; as also **مُؤْتَخِذٌ**. (AA, L.)

اخر

2. **أَخَرَ**, (S, K, &c.,) inf. n. **تَأْخِيرٌ**, (K,) is trans. (S, K, &c.) and intrans.: (K:) as a trans. verb it signifies He made to go back or backwards, to recede, retreat, retire, or retrograde: he put, or drove, back: he put, or placed, behind, or after; back, or backward: he made to be behind, or posterior, or last: he made to remain behind, hold back, hang back, or lag behind: he kept, or held, back: he postponed, put off, procrastinated, deferred, delayed, or retarded: he made backward, or late: contr. of **قَدَّمَ**. (Mgh, TA.)—**أَخَرَنِي** He granted me a delay, or postponement, to a certain term, or period. (TA in art. **أَجَلَ**.)—For its significations as an intrans. verb, see 5, in two places.

5. **أَخَرَ** is quasi-pass. of the trans. verb **أَخَرَ**; (S, A, Mgh;) i. e. He, or it, went back or backwards, drew back, receded, retreated, retired, or retrograded: became put, or driven, back: became put, or placed, behind, or after: became behind, posterior, or last: he remained behind, or in the rear; held back, hung back, lagged behind, or delayed; was, or became, backward, or late: it was, or became, kept back, postponed, put off, procrastinated, deferred, delayed, or retarded: contr. of **تَقَدَّمَ**. (TA:) and **اسْتَأَخَرَ** is syn. therewith; (S, K;) and **أَخَرَ**, inf. n. **تَأْخِيرٌ**, signifies the same, being intrans. as well as trans. (K.) An ex. of the latter occurs in a saying of Moḥammad to 'Omar: **أَخِرْ عَنِّي** Retire thou from me: or the meaning is, **أَخِرْ عَنِّي رَأْيَكَ** [hold thou back from me thine opinion; or reserve thou thine

opinion until after mine shall have been given]. (TA.) You say, **تَأَخَّرَ عَنْهُ تَأْخِرَةً وَاحِدَةً** [He went back, &c., from him, or it, once]. (Lh.) And **تَأَخَّرَ عَنِ الشَّيْءِ**, or **الْأَمْرِ**, He went back, &c., from the thing, or the affair: he was, or became, behind, behindhand, or backward, with respect to it: he held back, hung back, refrained, or abstained, from it; and **عَنْهُ اسْتَأَخَرَ** signifies the same. (The Lexicons in many places.) **فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأَخِرُونَ** in the Kur vii. 32 and other places, means And when their time is come, for punishment, they will not remain behind, or be respited, [any while, or] the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.)

10: see 5, in three places.

أَخِرٌ [an epithet variously explained]. One says, in reviling, (S, TA,) but not when the object is a female, (TA,) **أَبْعَدَ اللَّهُ الْأَخِرَ**, (Th, S, A, &c.,) and **الْأَخِرَ**, (M, &c.,) or this latter is wrong, (Meshārik of 'Iyād, Mgh, Mgh,) as is also **الْأَخِرَ**, (Meshārik of 'Iyād,) meaning **May God alienate, or estrange, from good, or prosperity, or may God curse, him who is absent from us, (A, Mgh, TA,) distant, or remote: (A, Mgh:) or the outcast; the alienated: (Mgh:) or him who is put back, and cast away: so says Sh: or, accord. to ISh, him who is put back, and remote from good: and he adds, I think that **الْأَخِيرُ** is meant: (L:) or the base fellow: or the most ignoble: or the miserable wretch: (Et-Tadmuree and others:) or the last speaker: (Nawādir of Th:) or **الْأَخِرُ** is here a metonymy for the devil: (Lb:) it is a word used [for the reason explained voce **أَبْعَدَ**] in relating what has been said by one of two persons cursing each other, to the other; (Expositions of the F;) and the phrase above mentioned is meant to imply a prayer for those who are present [by its contrasting them with the person to whom it directly applies]. (A.) One also says, **لَا مَرْحَبًا بِالْأَخِيرِ**, [alluding to a particular person,] meaning [May the place, or land, not be ample, or spacious, or roomy,] to the remote from good. (TA.) It is said in a trad. of Māzin, **إِنَّ الْأَخِيرَ قَدْ زَنَى** Verily the outcast, (Mgh, Mgh,) or he who is remote, and held back, from good, (Mgh, TA,) hath committed adultery, or fornication: the speaker meaning himself; (Mgh, Mgh;) as though he were an outcast. (Mgh.) And in another trad. it is said, **الْمَسْأَلَةُ أَخِرُ كَسْبِ الْمَوْتِ** Begging is the most ignoble [mode of] gain of man: but El-Khaṭṭābee relates it with medd, [i. e. **أَخِرُ**,] explaining it as meaning begging is the last thing whereby man seeks sustenance when unable to gain [by other means]. (TA.)**

أَخِرٌ The back, hinder, or latter, part: the hindermost, or last, part: contr. of **قَدَّمَ**. (K.) [See also **مُؤَخَّرٌ**; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see **أَخِرٌ**.] You say, **أَخِرَ ثَوْبَهُ أَخْرًا**, and **مِنْ أَخِرِ**, (S, K,*) His garment was rent, or slit, in its back, or hinder, part,

(S,) or behind. (K.) And **تَأَخَّرَ أَخْرًا** [He retired backwards]. (A.) And **جَاءَ أَخْرًا**: see **أَخِرٌ**, in two places.

أَخِرٌ: see **بِأَخِرَةٍ** and **أَخِرَةٍ**.

أَخِرٌ: see **بِأَخِرَةٍ** and **أَخِرَةٍ**, in five places.

بِعْتَهُ بِأَخِرَةٍ I sold it (namely the article of merchandise, TA) with postponement of the payment; upon credit; for payment to be made at a future period; syn. **بِنِظَرَةٍ**; (S, A, K;) i. e. **بِنِسْبَةٍ**. (S.)

أَخِرٌ: see **بِأَخِرَةٍ** and **أَخِرَةٍ**.

أَخْرَى: see **أَخَرَ**, of which it is the fem.: and see also **أَخِرٌ**.

أَخْرَاءُ another fem. of **أَخَرَ**. (K.)

أَخِرِيًّا and **إِخْرِيًّا** and **إِخْرِيًّا**: see **أَخِرٌ**.

أَخْرَاوِيٌّ and **أَخْرَوِيٌّ** [Relating to the other state of existence, or the world to come.]

أَخِيرًا and **أَخِيرٌ**: see **أَخِرٌ**, in five places. See also **أَخِرٌ**.

أَخِيرَى dim. of **أَخْرَى**, fem. of **أَخَرَ**, q. v. (S.)

أَخَرٌ a subst., of the measure **أَفْعَلٌ**, but implying the meaning of an epithet, (S,) from **أَخَرَ** in the sense of **تَأَخَّرَ**, (TA,) Another; the other; a thing [or person] other than the former or first; (L;) i. q. **غَيْرٌ**; (K;) as in the phrases, **رَجُلٌ أَخَرٌ** another man, and **ثَوْبٌ أَخَرٌ** another garment or piece of cloth: (TA:) or one of two things [or persons]; (S, Sgh, Mgh;) as when you say, **جَاءَ الْقَوْمُ فَوَاحِدٌ يَفْعَلُ كَذَا وَأَخَرٌ كَذَا** The people came, and one was doing thus, and one [i. e. another] thus: (Sgh, Mgh:) originally meaning more backward: (TA:) fem. **أَخْرَى** (S, Mgh, K) and **أَخْرَاءُ**; (K;) which latter is not well known: (MF:) pl. masc. **أَخْرُونَ** and **أَخَرٌ**; (S, K;) [the latter irreg. as such;] and, applied to irrational things, **أَوَاخِرٌ**, like as **أَفْأَصِلٌ** is pl. of **أَفْصَلٌ**: (Mgh:) and pl. fcm. **أَخْرِيَّاتٌ** and **أَخَرٌ**; (S, Mgh, K;) which latter is imperfectly decl.; for an epithet of the measure **أَفْعَلٌ** which is accompanied by **مِنْ** has no [dual nor] pl. nor fem. as long as it is indeterminate; but when it has the article **ال** prefixed to it, or is itself prefixed to another noun which it governs in the gen. case, it has a dual and a pl. and a fem.; but it is not so with **أَخَرٌ**; for it has a fem. [and dual] and pl. without **مِنْ** and without the article **ال** and without its being prefixed to another noun: you say, **أَخْرَيْنَ** and **بِإِخْرَالِ أَخَرٍ**, and **مَرَرْتُ بِرَجُلٍ أَخَرٍ**, and **بِإِسْوَةِ أَخَرٍ**, and **بِأَمْرَةِ أَخْرَى**, [I passed by another man, and by other men, and by another woman, and by other women;] therefore, as it [namely **أَخَرٌ**] is thus made to deviate from its original form, [i. e. **أَخَرٌ**, (I'Alk p. 287,) which is of a class of words used, when indeterminate, alike as sing. and dual and pl.,] and is [essentially and originally] an epithet, it is imperfectly decl.,

though a pl. : but when you name thereby a man, it is perfectly decl., when indeterminate, accord. to Akh, or imperfectly decl. accord. to Sb. (S, L.) The dim. of **أَخِر** is **أَوَّخِر**; the **ا** with the **و** suppressed following the same rule as the **ا** in **ضَارِب** (TA:) and the dim. of **أُخْرَى** is **أُخْرَى**. (S.) See also **أُخْرَى** voce **أُخْرَى**. — **أَخِرَ الْأُخْرَى** (S, K,) or **أُخْرَى الْمُنُونِ** (S, K,) means *I will not do it ever*: (S, K:) or the latter, *I will not do it to the end of time*. (S.) And **أُخْرَى الْقَوْمِ**, *The last of the people*. (S, K.) One says, **جَاءَ فِي أُخْرَى الْقَوْمِ** *He came among the last of the people*. (TA.) And **جَاءَ فِي أُخْرَى النَّاسِ** *He came among those who were the last of the people*. (S, A, K.) [See also **أَخِر**.] — In **أَبَدَ الْأَخِرَ**, the last word is a mistake for **الْأَخِرَ**, q. v. (Mchsharik of 'Iyād.)

أَخِر (S, Mgh, K,) an epithet, of the measure **فَاعِل** (S,) and **أَخِير** (S, Mgh,) *The last; aftermost; hindmost*: and the latter; *after; hinder*: and [as a subst.] *the end*: contr. of **أَوَّل** [or of **أَوَّل** when used as a subst.]: (A, Mgh, K:) or of **مُقَدِّم** (Lth, Mgh:) or what is *after the first or former*: (S:) fem. of the former **أَخْرَة**: (S, Mgh, K:) pl. [masc.] **أَخْرُونَ** (Kur xvi. 84, &c.,) and (masc. and fem., Mgh) **أَوَاخِر** (S, Mgh) and fem. **أَخْرَات** also: (Th:) and **مَأْخِر** is syn. with **أَوَاخِر**; as in **مَأْخِر اللَّيْلِ** [occurring in the S and K in art. **جَهَنَّمَ**, meaning *The last, or latter, parts, or portions, of the night*]. (TK in art. **جَهَنَّمَ**) You say, **جَاءَ أَخِرًا** and **أَخِيرًا** and **أَخْرًا** and **مَأْخِرَةً**, all meaning the same [*He came lastly, or latterly*]: and in like manner, **أَخْرًا إِلَّا أَخِيرًا** [I did not know it save at the last, or lastly, or latterly]: (S:) or **جَاءَ أَخِيرًا** and **أَخْرًا** and **أَخْرَةً** and **مَأْخِرَةً** and **أَخْرًا** and **أَخْرَةً** and **أَخْرًا** and **أَخْرَةً** (Lth, L,) and **أَخْرًا** (K,) or **أَخْرَةً** and **أَخْرَةً** (TA) and **أَخْرًا** and **أَخْرَةً** (K) mean *he came lastly of everything*. (K.) It is said in a trad., respecting Mohammad, **كَانَ يَقُولُ بِأَخْرَةٍ** إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ *He used to say, at the end of his sitting, when he desired to rise from the place of assembly, thus and thus*: or, accord. to IATH, it may mean, *in the last, or latter, part of his life*. (TA.) And you say, **أَخْرَةً مَرَّتَيْنِ** and **أَتَيْتَكَ أَخْرَ مَرَّتَيْنِ** (IAqr, M, K) app. meaning (M) [*I came to thee the latter of two times*;] *the second of two times*. (M, K.) And **لَا أَكَلِمَةَ أَخْرَ الدَّهْرِ** *I will not speak to him [to the end of time, or] ever*. (A.) [See a similar phrase above, voce **أَخِر**.] And **جَاءُوا عَنْ أَخْرِهِمْ** [*They came with the last of them*; **عن** being here syn. with **بِ**; meaning *they came all, without exception*]. (A.) [And **فِي آخِرِ الشَّهْرِ**, and **السَّنَةِ**, and **كَانَ ذَلِكَ فِي آخِرِ الشَّهْرِ**, *That was in the end of the month, and of the year; and in the last days thereof*.] And

النَّهَارُ يَجْرُ عَنْ أَخْرِ فَأَخِرٍ [*The day lengthens*] *hour by hour*. (A.) See also **أَخِر**, last sentence. — **الْأَخِر** is a name of God, signifying [*The last; or*] *He who remaineth after all his creatures, both vocal and mute, have perished*. (Nh.) — **الْأَخْرَانِ** *The two hinder dugs of the she-camel*; opposed to the **قَادِمَانِ**; (TA;) *the two dugs that are next the thighs*. (K.) — **الْأَخْرَة**, (K,) for **الْأَخْرَة**, (Bd in ii. 3,) [and **الْحَيَاةُ الْآخِرَة**,] and **الْأُخْرَى** (K,) [*The latter, ultimate, or last, and the other, dwelling, or abode, and life; i. e. the latter, ultimate, or last, and the other, world; the world, or life, to come; and the ultimate state of existence, in the world to come;] the dwelling, or abode, [and life,] of everlasting duration*: (K:) [each] an epithet in which the quality of a subst. predominates. (Z, and Bd ubi supr.) [Opposed to **الدُّنْيَا**. And **أَخْرَة** also signifies *The enjoyments, blessings, or good, of the ultimate state; of the other world; or of the world, or life, to come*: in which sense likewise it is opposed to **دُنْيَا**: (see an ex. of both voce **بَاعَ**, in art. **بَاعَ**: so too **أُخْرَى**.)] — **أَخْرَة الرَّحْلِ**, (S, Mgh, K,) and **السَّرِجِ**, (Mgh,) and **مُؤَخَّرَتُهُ** (S in art. **قَدَم**, and K,) and **مُؤَخَّرَتُهُ** (S, Mgh, Mgh, K,) which is a rare form, or, accord. to Yaakoob, not allowable, (S,) and **مُؤَخَّرَتُهُ**, and **مُؤَخَّرَتُهُ**, and **مُؤَخَّرَتُهُ** (S in art. **قَدَم**, and K,) and **مُؤَخَّرَتُهُ** (Mgh, K,) or this is a mistake, (Mgh, Mgh,) and **مُؤَخَّرَتُهُ** (K,) but the first of all is the most chaste, (Mgh,) *The thing, (S,) or piece of wood, (Mgh,) of the camel's saddle, (S, Mgh,) and of the horse's, (Mgh,) against which the rider leans [his back]*; (S, Mgh;) *the contr. of its قَادِمَة* [by which term **قَادِمَة** is meant the **وَاسِطَة**]: (K:) the **وَاسِطَة** of the camel's saddle is the tall fore part which is next to the breast of the rider; and its **أَخْرَة** is *its hinder part*; (Az, L;) i. e. *its broad piece of wood, (Mgh,) or its tall and broad piece of wood, (Az, L,) which is against, or opposite to, (نَحَادَى) the head [and back] of the rider*: (Az, Mgh, L:) [for] the **أَخْرَة** and the **وَاسِطَة** are the **شُرْحَانِ**, between which the rider sits: this is the description given by En-Nadr [ISH]; and all of it is correct: there is no doubt respecting it: (Az, L:) the pl. of **أَخْرَة** is **مُؤَخَّرَاتُ الْعَيْنِ**: see **أَخْرَة الْعَيْنِ**. — **أَخْرَة** and **أَخِير** [accord. to some] also signify *Absent*. (K.) But see **أَخِر**, second sentence.

أَخْرَة: see **أَخْرَة**.

أَخْرَة dim. of **أَخِر**, q. v. (TA.)

مُؤَخَّرُ الْعَيْنِ (T, S, A, Mgh, Mgh, K, [in the CK **مُؤَخَّرَا**]) said by AO, (Mgh,) or A'Obeid, (TA,) to be better without teshdeed, from which observation it is to be understood that teshdeed in this case is allowable, though rare, but Az disallows it, (Mgh, TA,) and **مُؤَخَّرَتَا** and **أَخْرَتَا**, (K,) [*The outer angle of the eye;] the part of the eye next the temple*; (S, A, Mgh, Mgh;) *the part next the temple*: (K:) opposed to its **مُقَدِّم**, which is the extremity thereof next the nose: (S, Mgh, Mgh:) pl. **مَأْخِر**. (Mgh.) You say, **نَظَرْتُ إِلَى**

بِمُؤَخَّرِ عَيْنِهِ [*He looked at, or towards, me from (lit. with) the outer angle of his eye*]. (S.) — **أَخِر**, **مُؤَخَّرَتُهُ**, and **مُؤَخَّرُ الرَّحْلِ**: see **أَخِر**.

مُؤَخَّر *The back, hinder, or latter, part of anything: its hindermost, or last, part: contr. of مُقَدِّم*: as in the phrase, **ضَرَبَ مُؤَخَّرَ رَأْسِهِ** [*He struck the back, or hinder part, of his head*]. (S, Mgh.) [See also **أَخِر** and **أَخِير**.] — **مُؤَخَّرُ الرَّحْلِ**, and **مُؤَخَّرَتُهُ**: see **أَخِر**.

الْمُؤَخَّر a name of God, [*The Postponer, or Delayer*]; *He who postpones, or delays, things, and puts them in their places: [or He who puts, or keeps, back, or backward: or He who degrades:] contr. of المُقَدِّم*. (TA.) — **مُؤَخَّرُ الرَّحْلِ**, and **مُؤَخَّرَتُهُ**: see **أَخِر**.

نَخْلَةٌ مِثْلُهَا *A palm-tree of which the fruit remains until the end of winter*: (AHn, K:) and *until the end of the time of cutting off the fruit of palm-trees*: (S, M, K:) contr. of **مِثْلُهَا** and **بِكُور**: pl. **مَأْخِر**. (A.)

مَأْخِر [reg. pl. of **مِثْلُهَا**]: see **أَخِر**, first sentence.

مُتَأَخِّر: see its verb. — [An author, or other person, of the later, or more modern, times.]

الْمُتَأَخِّرِينَ in the Kur xv. 24 is said by Th to mean *Those who come to the mosque after others, or late*: (TA:) or it means *those who are later in birth and death: or those who have not yet come forth from the loins of men: or those who are late, or backward, in adopting the Muslim religion and in fighting against unbelievers and in obedience*. (Bd.)

اخو

1. **أَخَوْتُ**, [third pers. **أَخَا**], (S, K,) aor. **تَأَخُو**, (S,) inf. n. **أَخَوَة**; (S, K, &c.;) and **أَخَيْتُ** (K, TA,) [in the CK **أَخَيْتُ**, which is wrong in respect of the pers., and otherwise, for it is correctly] with medd, (TA,) inf. n. **إِخَاةٌ** and **مُؤَاخَاةٌ** (Lth;) and **تَأَخَيْتُ** (K;) *Thou becamest a brother [in the proper sense of this word, and also as meaning a friend, or companion, or the like]*. (S, K, &c., TA.) **أَخَوَة** is also [used as] a simple subst., (TA,) signifying *Brotherhood; fraternity; the relation of brother*; as also **إِخَاةٌ** and **مُؤَاخَاةٌ**; and **تَأَخَجَ** (Lth, TA:) and the relation of sister. (S.) You say, **إِخَاةٌ** and **بَيْنِي وَبَيْنَهُ أَخَوَة** [&c., meaning] *Between me and him is brotherhood*. (JK, TA.) And **بَيْنَ السَّخَاةِ وَالْحَمَاةِ تَأَخَجٌ** [*Between liberality and courage is a relation like that of brothers*]. (TA.) And **أَخَوَة** is a dial. var. of **أَخَوَة**, occurring in a trad. (IAth, TA.) — [It is also trans.] You say, **أَخَوْتُ عَشْرَةَ** *I was, or became, a brother to ten*. (TA.)

2. **أَخَيْتُ لِلدَّابَّةِ**, (S, K,) or **الدَّابَّةِ**, (Mgh, [so accord. to a copy of that work, but probably this is a mistranscription,]) inf. n. **تَأَخِيَة**, (S, Mgh, K,) *I made an أَخِيَة [q. v.] for the beast, (Mgh, K,) and tied the beast therewith*; (Mgh;) [and

so, app., **أَخِيْتُ** (which, if correct, is probably of the measure **أَفْعَلْتُ**); for it is related that an Arab of the desert said to another, **أَجِ لِي أَخِيَةً** [Make thou for me an **أَخِيَةً** to which I shall tie my colt]. (TA.) And you say, **أَخَى** **فُلَانٌ** **فِي** **فُلَانٍ** **أَخِيَةً** **فَكَفَرَمَا** for it. (TA.) [But perhaps **أَجِ** and **أَخَى** in these two exs. are mistranscriptions for **أَخَى** and **أَخَى**.]

3. **أَخَاهُ**, (S, K,) vulgarly **وَإِخَاهُ**, (S,) or the latter is a dial. var. of weak authority, (K, TA,) said by some to be of the dial. of Teiyi, (TA,) inf. n. **مُؤَاخَاةٌ** (S, K) and **وَإِخَاءٌ** (K) and [quasi-inf. n.] **وَإِخَاوَةٌ** (Fr, K) and **وَإِخَاوَةٌ**, (CK,) *He fraternized with him; acted with him in a brotherly manner*: (S, K, PS, TK:) A'Obeyd mentions, on the authority of Yz, **أَخِيْتُ** and **وَإِخِيْتُ**, and **وَإِخِيْتُ** and **وَإِخِيْتُ** and **وَإِخِيْتُ**: the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, **يُؤَاخِي**, changing the hemzeh into و. (IB, TA.) — It is said in a trad., **أَخَى بَيْنَ الْمُهَاجِرِينَ**, meaning *He united the emigrants [to El-Medecneh] with the assistants [previously dwelling there] by the brotherhood of El-Islām and of the faith*. (TA.) You say also, **أَخِيْتُ بَيْنَ الشَّيْئَيْنِ** [I united the two things as fellows, or pairs]; and sometimes one says, **وَإِخِيْتُ**, like as one says, **وَإِشِيْتُ**, for **وَإِشِيْتُ**; mentioned by ISk. (Msb.) — See also 1, in three places.

4: see 2, in three places.

5. **تَأَخَّيْتُ**, and the inf. n. **تَأَخُّجٌ**: see 1, in three places. — **تَأَخَّيْتُ أَخَاهُ** *I adopted a brother*: (S, K:) or [signifies] *I called him brother*. (K.) — **تَأَخَّيْتُ الشَّيْءَ**, (S, K, TA,) or **بِالشَّيْءِ**, (Msb,) *I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing*; (S, Msb, K, TA;) *as the brother does the brother*; and in the same manner the verb is used with a man for its object: but **تَوَخَّيْتُ**, in the same sense, is more common. (TA.) You say, **تَأَخَّيْتُ مَحَبَّتَكَ** *I sought, &c., thy love, or affection*. (TA in art. وخی.)

6. **تَأَخَّيَا** *They became brothers, or friends or companions or the like, to each other*. (S, TA.)

أَخُو, (S, Msb, K,) originally **أَخَوٌ**, (Kh, S, Msb,) as is shown by the first of its dual forms mentioned below, and by its having a pl. like **أَبَاءٌ**, (S,) and **أَخٌ**, (K,) with the second letter doubled to compensate for the و suppressed, as is the case in **أَبٌ**, (TA,) and **أَخَا**, [like **أَبَا**], and **أَخُو**, (IAgr, K, TA, [the last, with the article prefixed to it, erroneously written in the CK **الأخو**],) and **أَخُو**, like **دَوُو**, (Kr, K,) a well-known term of relationship, (K, TA,) i. e. *A brother; the son of one's father and mother, or of either of them*: and also applied to a foster-brother: (TA:) and *a friend*; and a companion, an associate, or a fellow: (K:) derived from **أَخِيَةً** [q. v.]; as though one **أَخَى** were

tied and attached to another like as the horse is tied to the **أَخِيَةً**: (Har p. 42:) or, accord. to some of the grammarians, it is from **وَحَى** meaning **قَصَدَ**; because the **أَخ** has the same aim, endeavour, or desire, as his **أَخ**: (TA:) when **أَخ** is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, **هَذَا أَخُوكَ** [This is thy brother, &c.], and **مَرَرْتُ بِأَخِيكَ** [I passed by thy brother, &c.], and **رَأَيْتُ أَخَاكَ** [I saw thy brother, &c.]: (S:) [in which it is also asserted that one does not say **أَخُو** without prefixing it to another noun; but this is inconsistent with the assertion of IAgr and F, that **الأخو** is a syn. of **الأخ**:] the dual is **أَخَوَانِ**, (S, Msb, K, xlix. 10, Ham p. 434,) or **أَخَوَانِ**, with the خ quiescent, (TA, [but this I have found nowhere else,]) and some of the Arabs say **أَخَانِ**, (S, Msb,) and Kr mentions **أَخَوَانِ**, with damm to the خ, said by IB to occur in poetry, and held by ISd to be dual of **أَخُو**, with damm to the خ: (TA:) the pl. is **إِخْوَةٌ** and **إِخْوَانٌ**, (S, Msb, K, &c.) the former generally applied to brothers, and the latter to friends [or the like], (T, S, K,) but not always, as in the Kx xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kx iv. 12, (S,) and **أَخُو**, (Fr, S, Msb, K, [in the CK **أخوة**],) or this is a quasi-pl. n., (Sb, TA,) and **أَخَوَانِ**, (Kr, Msb, K,) and **أَخَاهُ**, (S, K,) like **أَبَاهُ**, (S,) and **أَخُو**, and **أَخُو**, (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of ة characterizing the pl. as fem., (TA,) and **أَخُونِ**, (S, Msb, K,) and **أَخاوون**. (Msb: [there written without any syll. signs, and I have not found it elsewhere.]) The fem. of **أَخٌ** is **أُخْتُ** [meaning *A sister*: and *a female friend*, &c.]: (S, Msb, K, &c.): written with damm to show that the letter which has gone from it is و; (S:) the ت being a substitute for the و; (TA;) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it is the sign of the fem. gender, through inadvertence: Kh, however, says that its ت is [originally] ة [meaning ة]: and Lth, that **أُخْتُ** is originally **أُخَّةٌ**: and some say that it is originally **أَخُو**: (TA:) the dual. is **أُخْتَانِ**: (Kh:) and the pl. is **أُخَوَاتٌ**. (Kh, S, Msb, K.) The saying **لَا أَخَا لَكَ بِفُلَانٍ** [Thou hast no brother, or friend, in such a one] means **لَيْسَ لَكَ بِأَخٍ** [such a one is not a brother, or friend, to thee]. (S, K.) It is said in a prov., **مَنْ لَكَ بِأَخِيكَ كَيْتِه** [Who will be responsible to thee for thy brother, or thy friend, altogether? i. e., for his always acting to thee as a brother, or friend]. (JK.) And in

another, **رَبُّ أَيْ لَكَ لَمْ تَلِدْهُ أُمُّكَ** [There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, **أَخُوكَ أَمْ الذِّئْبُ** [Is it thy brother, or the wolf?]; said in suspecting a thing: as also **أَخُوكَ أَمْ اللَّيْلُ** [Is it thy brother, or is it the night that deceives thee?]. (Har p. 554.) And another saying is, **الرَّمْحُ أَخُوكَ** [The spear is thy brother, but sometimes, or often, it is unfaithful to thee]. (TA.) — Ibn-'Arafah says that when **أَخُو** does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, **هَذَا الثَّوبُ أَخُو هَذَا** [This garment, or piece of cloth, is the like, or fellow, of this]: and hence the saying in the Kx [xvii. 29], **كَانُوا إِخْوَانَ الشَّيَاطِينِ** [They are the likes, or fellows, of the devils: and in the same [xliii. 47], **إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا** [But it was greater than its like, or fellow; i. e., than what was like to it in truth &c. (TA.) It is said in a trad., **أَخُو الْمَوْتِ** [Sleep is the like of death]. (El-Jāmi' es-Sagheer.) One says also, **لَقِيَ فُلَانٌ أَخَا الْمَوْتِ** [Such a one met with the like of death. (Msb, TA.) And they said, **لَا أُخْتُ لَهَا** [God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And **لَا أَكَلِمَةَ إِلَّا أَخَا السَّرَارِ** [I will not speak to him save the like of secret discourse. (As, TA.) [And hence,] **أُخْتَانِ سُهَيْلٍ** [The two sisters of Canopus;] the two stars called **العُجُورُ** and **الشَّعْرَى**. (S and K in art. شعر, q. v.) **يَا أَخَا بَكْرِ**, (S and K in art. شعر, q. v.) means **يَا بَكْرُ**, or **تَبَكْرُ**, means **يَا بَكْرُ** [the tribe of] *Behr*, or *Temeem*. (Ham p. 284.) — Lh mentions, on the authority of Abu-d-Deenār and Ibn-Ziyād, the saying, **الْقَوْمُ بِأَخِي الشَّرِّ**, as meaning **يَا بَكْرُ**, or **company of men, are in an evil state or condition**. (TA.) [But accord. to others,] one says, **تَرَكْتُهُ بِأَخِي الشَّرِّ**, meaning **يَا بَكْرُ**, or **company of men, are in an evil state or condition**: (JK, Msb, K, TA:) and **يَا بَكْرُ** [in a good state or condition. (TA.)] — You say also, **هُوَ أَخُو الصِّدْقِ** [He is one who cleaves, or keeps, to veracity. (Msb.)] — **أَخُو**, as a prefixed noun, is also used in the sense of **أَمَلٌ**, meaning **يَا بَكْرُ**, or **deserving**, of a thing: and **أَخُو ثَقَّةٍ**, meaning **يَا بَكْرُ**, or **deserving**, of trust, or confidence; expl. by W (p. 91) as meaning **يَا بَكْرُ**, or **deserving**, of trust, or confidence. And so in the prov., **لَيْسَ أَخُو الْكَفَافِ مَنْ يَسَامُهُ** [He who is fit, or fitted, for vehement striving for the mastery is not he who turns away from it with disgust: see art. كَفَافٌ]. — It is also used in the sense of **دُو**: as in the phrase, **هُوَ أَخُو الْغِنَى** [He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, **أَخُو الْخَيْرِ** [Possessed, or a possessor, of good, or of what is good. And in like manner,] **أَخُو الْخَنَجِ** means **الدَّيْلِيلُ** [The low, base, or abject]. (Ham p. 44.) [So too] **سَيَرْنَا أَخُو الْجَهْدِ** means **سَيَرْنَا دُو الْجَهْدِ**, i. e., **سَيَرْنَا جَاهِدًا**]

إِدْبٌ (S, M, K,) or, accord. to some, إِدْبٌ (TA.) *Wonderful*; or a *wonderful thing*; syn. عَجَبٌ (S, M, K;) as also أُدْبَةٌ [used in the latter sense]. (K.) You say, جَاءَ فُلَانٌ بِأَمْرِ إِدْبٍ. (Aq, T.) *Such a one did a wonderful thing.* (Aq, T.) — See also أَدَبٌ, last sentence.

إِدْبٌ: see أَدَبٌ, in two places.

أَدَبٌ, so termed because it invites men to the acquisition of praiseworthy qualities and dispositions, and forbids them from acquiring such as are evil, (T, Mgh,) signifies *Discipline of the mind*; and *good qualities and attributes of the mind or soul*: (Msb:) or *every praiseworthy discipline by which a man is trained in any excellence*: (AZ, Mgh, Msb:) [good discipline of the mind and manners; good education; good breeding; good manners; politeness; polite accomplishments:] i. q. ظَرْفٌ [as meaning excellence, or elegance, of mind, manners, address, and speech]: and a *good manner of taking or receiving* [what is given or offered or imparted, or what is to be acquired]: (M, A, K:) or *good qualities and attributes of the mind or soul, and the doing of generous or honourable actions*: (El-Jawáleekee:) or the *practice of what is praiseworthy both in words and actions*: or the *holding, or keeping, to those things which are approved, or deemed good*: or the *honouring of those who are above one, and being gentle, courteous, or civil, to those who are below one*: (Towsheeh:) or a *faculty which preserves him in whom it exists from what would disgrace him*: (MF:) it is of two kinds, أَدَبُ النَّفْسِ [which embraces all the significations explained above], and أَدَبُ النَّفْسِ [which signifies the discipline to be observed in the prosecution of study, by the disciple with respect to the preceptor, and by the preceptor with respect to the disciple: see "Haji Khalfæ Lexicon," Vol. I. p. 212]: (S, Btl, Mgh:) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good أَدَبٌ and bad أَدَبٌ:] the pl. is أَدَابٌ [which is often employed, and so is the sing. also, as signifying the rules of discipline to be observed in the exercise of a function, such as that of a judge, and of a governor; and in the exercise of an art, such as that of the disputer, and the orator, and the poet, and the scribe; &c.]. (Msb.) — أَدَبُ الْعِلْمِ signifies [The science of philology; or] the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing; ("Haji Khalfæ Lexicon," Vol. I. p. 215;) [and so, simply, الأَدَبُ: which is also used to signify polite literature: but in this sense, and likewise] as applied to the sciences relating to the Arabic language, [or the philological sciences, which are also termed الْعُلُومُ الْأَدَبِيَّةُ], الأَدَبُ is a post-classical term, innovated in the time of El-Islám. (El-Jawáleekee.) — أَدَبُ الْبَحْرِ, (A, K,) or أَدَبُ الْبَحْرِ, (T, L,) † *The abundance of the water of the sea.* (T, A, L, K.)

أَدْبَةٌ: see مَادْبَةٌ — and see also أَدَبٌ.

أَدَبٌ أَدَبِيٌّ [Of, or relating to, what is termed أَدَبِيٌّ]

or الأَدَب. Hence, الْعُلُومُ الْأَدَبِيَّةُ: see أَدَبٌ, last sentence but one.]

أَدَبٌ Characterized by what is termed أَدَبٌ [or good discipline of the mind and manners, &c.; i. e. well-disciplined, well-educated, well-bred, or well-mannered; polite; instructed in polite accomplishments, or an elegant scholar; &c.]: (T, S, M, Mgh, K:) pl. أَدَابٌ. (M, K.) — See also مُؤَدَّبٌ.

أَدَبٌ [originally أَدَبٌ, More, or most, characterized by what is termed أَدَبٌ; i. e. better, or best, disciplined, educated, bred, or mannered; more, or most, polite; &c.]. You say, هُوَ مِنْ أَدَبٍ النَّاسِ [He is of the best disciplined, &c., of men]. (A.)

أَدَبٌ One who invites people to a repast, or banquet: (T, S, Msb:) pl. أَدَبَةٌ. (TA.)

مَادْبَةٌ: see what next follows, in two places.

مَادْبَةٌ A repast, or banquet, to which guests are invited; (A'Obeid, T, S, M, Mgh, Msb, K;) or made on account of a wedding: (M, K:) as also مَادْبَةٌ (S, M, Msb, K,) or, accord. to A'Obeid, this latter has a different signification, as will be seen below, (TA,) and مَادْبَةٌ (I, J,) and مَادْبَةٌ: (M, K:) pl. مَادِبٌ. (S.) In a trad., the Kur-án is called مَادْبَةُ اللَّهِ فِي الْأَرْضِ, or مَادْبَةٌ; and A'Obeid says that, if we read مَادْبَةٌ, the meaning is, *God's repast which He has made in the earth, and to which He has invited mankind*; but if we read مَادْبَةٌ, this word is of the measure مَفْعَلَةٌ from الأَدَبُ, [and the meaning is, a means which God has prepared in the earth for men's learning good discipline of the mind, &c.]; it being a noun similar to مَكْتَرَةٌ and مَكْرَأَةٌ &c.: El-Ahmar, however, makes both words synonymous. (T, M, TA.)

مَادْبَةٌ: see what next precedes.

أَدِبٌ مُؤَدَّبٌ A camel well-trained and broken. (T, L.)

مَادْبَةٌ, occurring in a verse of 'Adee, [which I do not anywhere find quoted,] She [app. a bride] for whom a repast, or banquet, has been made. (TA.)

ادر

1. أَدِرٌ, aor. َ, (T, M, Msb, K,) inf. n. أَدِرٌ (Lth, T, S, Mgh) and أَدَرَةٌ (Lth, TA,) or أَدَرَةٌ, (as in the TT,) or أَدَرَةٌ is a simple subst., (M, K,) and so is أَدَرَةٌ (K.) He (a man, S) had the disorder termed أَدَرَةٌ. (T, S, M, &c.)

أَدَرَةٌ a subst. from أَدِرٌ; [see أَدِرٌ, below;] (K;) as also أَدَرَةٌ: (M, K:) the former signifies [A scrotal hernia;] an inflation in the خُصْيَةِ [or the testicle, or the scrotum]: (T, S:) or an inflation of the خُصْيَةِ: (Msb:) or a disorder consisting in an inflation, or a swelling, of the خُصْيَتَانِ, and their becoming greatly enlarged with matter or wind therein: (Esh-Shiháb, on the Soorat el-Ahzáb:) or a largeness of the خُصْيِ: (Mgh:)

and أَدَرَةٌ also signifies what is vulgarly termed قَيْلَةٌ [meaning in the present day a scrotal hernia]: or, accord. to some, i. q. خُصْيَةٌ. (TA.) [See also 1.]

أَدَرَةٌ: see أَدَرَةٌ, in two places. [See also 1.]

أَدَرٌ (T, S, M, Mgh, Msb, K) and مَادُورٌ (M, K) A man (S) [having a scrotal hernia; or] having an inflation in the خُصْيَةِ [or the testicle, or the scrotum]: (T, S:) or having an inflation of the خُصْيَةِ: (Msb:) or having his صِفَاق [or inner skin] ruptured, so that [some of] his intestines fall into his scrotum; the rupture being in every instance only in the left side: or afflicted by a rupture in one of his خُصْيَانِ [or in either half of the scrotum]: (M, K:) or having a largeness of the خُصْيِ (Mgh:) pl. of the former, مَادِيرٌ (K.) Accord. to some, (M,) خُصْيَةٌ أَدَرَاءُ signifies [A testicle, or scrotum,] large, without rupture. (M, K.)

أَدَرٌ: see مَادُورٌ.

ادمر

1. أَدَمَرُ, aor. َ, (M, Msb, K,) inf. n. أَدَمَرُ; (M, Msb;) and أَدَمَرٌ, (Msb, K,) inf. n. أَدَمَرٌ; (TK;) He mixed the bread with أَدَمَرُ [or seasoning; i. e. he seasoned it]; (M, K;) he made the swallowing of the bread to be good, or agreeable, by means of إِدَامَرُ [or seasoning]. (Msb.) You say also, أَدَمَرُ الْخُبْزَ بِاللَّحْمِ, aor. َ, [He seasoned the bread, or rendered it savoury, with flesh-meat,] from أَدَمَرُ and إِدَامَرُ, signifying مَّا يُؤْتَدَمَرُ بِهِ. (S.) أَدَمَرُ, aor. َ, (K,) inf. n. أَدَمَرُ; (TA;) or أَدَمَرٌ; (M;) or both; (TA;) He seasoned for the people, or company of men, (أَدَمَرُ لَهُمْ, [in the CK, erroneously, إِدَامَرُ لَهُمْ,]) their bread; (M, K, TA;) i. e., mixed it [for them] with إِدَامَرُ. (TA.) — [From أَدَمَرُ in the first of the senses explained above, is app. derived the phrase,] أَدَمَرَهُ بِأَهْلِهِ He mixed him, associated him, or united him in company, with his family. (M.) [And in like manner,] أَدَمَرُ بَيْنَهُمَا (T, S,) or بَيْنَهُمَا (M, Msb, K,) aor. َ, (T, M, Msb, K,) inf. n. أَدَمَرُ; (T, M, Msb;) and أَدَمَرُ, (T, S, M, Msb, K,) inf. n. إِدَامَرُ; (T, TA;) He (God, T, S, M, or a man, Msb) effected a reconciliation between them; brought them together; (S, M, Msb, K; [expl. in the M and K by لَامَرٌ, for which we find in the CK لَامَرٌ;]) made them sociable, or familiar, one with another; (S, Msb, TA;) and made them to agree: (TA:) or induced love and agreement between them: held by A'Obeid to be from أَدَمَرُ, because thereby food is made good and pleasant. (T.) It is said in a trad., أَنْ يُؤَدَمَرَ بَيْنَكُمَا, meaning For it is most fit, or meet, that there should be, between you two, love and agreement: (T, S:) or, that peace, or reconciliation, and friendship, should continue between you two. (Msb.) And a poet says,

وَالْبَيْضُ لَا يُؤَدَمَرُ إِلَّا مُؤَدَمًا •
i. e. [And the pure, or free from faults, among

women,] do not love any save one who is made an object of love [by his good qualities], (T, S,) a proper object of love. (T.) — **أَدْمَرُ**, (T, M, K,) aor. -, (T,) or -, (M, K,) inf. n. **أَدَمَر**, (M,) : He was, or became, to them, what is termed **أَدْمَة**; (T, M, K;) i. e., one who made people to know them; (T;) or a pattern, an exemplar, an example, or one who was imitated, or to be imitated; and one by means of whom they were known: (M, K:) so says IḤar. (M.) — **أَدَمَرُ** **الْأَدِيمَر** He pared, or removed the superficial part of, the hide: (T, TA:) and **أَدَمَرُ** **الْأَدِيمَر**, with medd, he pared off the **أَدْمَة** [q. v.] of the hide: (TA:) or the latter signifies he exposed to view the **أَدْمَة** [in the CK, erroneously, the **أَدْمَة**] of the hide. (M, K.) — **أَدْمَرُ**, aor. -, (M, K,) inf. n. **أَدَمَر**; (TK;) and **أَدَمَر**, aor. -, (M, K,) inf. n. **أَدُومَة** (T, K) [or, more probably, **أَدْمَة**, like **سَمَرَة** &c.]; He (a camel, and a gazelle, and a man,) was, or became, of the colour termed **أَدْمَة**, q. v. infra. (M, K.)

2. **أَدْمَة**, inf. n. **تَأْدِير**, He put much **إِدَام** [or seasoning] into it. (TA.)

4: see 1, in five places.

8. **اِتْدَمَر بِهِ** [written with the disjunctive alif **اِتْدَمَر**] He made use of it [to render his bread pleasant, or savoury]; namely **أَدْمَر**, (M, TA,) or **إِدَام**. (M.) [**إِدَام** is explained in the T and S &c. by the words **مَا يُؤْتَدَمَر بِهِ**, meaning *That which is used for seasoning bread.*] — **اِتْدَمَر** **الْعُودُ** † The wood, or branch, had the sap (الْيَأْ) flowing in it. (Z, K.)

10. **اِسْتَأْدَمَهُ** He sought, or demanded, of him **إِدَام** [or seasoning]. (Z, TA.)

أَدْمَة: see **أَدْمَة**. — **هُوَ أَدْمَرُ أَهْلِهِ**: see **أَدْمَة**.

أَدْمَرُ **بَنِي أَبِيهِ** and **هُوَ أَدْمَرُ أَهْلِهِ**. — **إِدَامَرُ**: see **أَدْمَة**.

أَدْمَرُ: see **أَدِيمَر**, in two places: — **أَدْمَة**. — **أَدْمَرُ**: see **أَدْمَر**.

أَدْمَة: see **أَدْمَة**. — **هُوَ أَدْمَة أَهْلِهِ**.

أَدْمَة A state of mixing, or mingling, together [in familiar, or social, intercourse]. (Lth, T, M, K.) You say, **بَيْنَهُمَا أَدْمَة** Between them two is a mixing, &c. (Lth, T.) — Also, (M, K,) or **أَدْمَرُ**, (S,) Agreement: (S, M, K, TA:) and familiarity, sociableness, companionship, or friendship. (S, TA. [The meanings in this sentence are assigned in the S only to the latter word: in the TA, only to the former.]) — And the former, Relationship. (M, K.) — And A means of access (**وَسِيلَة**, Fr, T, S, M, K) to a thing, (Fr, T, S,) and to a person; (Fr, T;) as also **أَدْمَة**. (K.) You say, **فُلَانٌ أَدْمَتِي إِلَيْكَ** Such a one is my means of access to thee. (Fr, T.) — And [hence,] A present which one takes with him in visiting a friend or a great man; in Persian **اَوِيَر**. (K, L.) — **هُوَ أَدْمَة** — In camels, A colour intermixed, or tinged, with blackness, or

with whiteness; or clear whiteness; (M, K;) or, as some say, (TA,) intense whiteness; (S, TA;) or whiteness, with blackness of the eyeballs: (Nh, TA:) and in gazelles, a colour intermixed, or tinged, with whiteness: (M, K;) or in gazelles and in camels, whiteness: (T;) and in human beings, (M, K,) a tawny colour; or darkness of complexion; syn. **سَمَرَة** [q. v.]; (S, M, K;) or an intermixture, or a tinge, of blakness; (Lth, T;) or intense **سَمَرَة** [or tawnyness]; and it is said to be from **أَدْمَة** **الْأَرْضِ**, meaning the colour of the earth: (Nh, TA:) or [in men,] i. q. **حَمَرَة** [which, in this case, signifies whiteness of complexion]: (TA:) accord. to AḤn, it signifies whiteness; syn. **بَيَاض**. (M.) [See also **أَدْمَر**.]

أَدْمَة: see **أَدْمَة**. — **هُوَ أَدْمَة أَهْلِهِ**, (M, K,) and **أَدْمَتِهِ**, (M,) or **أَدْمَتِهِ**, (K,) and **أَدْمَتِهِ**, (M,) or **أَدْمَتِهِ**, and **إِدَامَتِهِ**, (K,) † He is the pattern, exemplar, example, or object of imitation, of his people, or family, by means of whom they are known: (M, K:) so says IḤar. (M.) And **أَدْمَة** **أَهْلِي** † I made such a one to be the pattern, exemplar, example, or object of imitation, of my people, or family. (T, S.) And **أَدْمَة** **فُلَانٍ**, and **أَدْمَة** † He is a pattern, &c., to such a one. (Fr, TA.) And **أَدْمَة** **بَنِي فُلَانٍ** † Such a one is he who makes people to know the sons of such a one. (T.) And **أَدْمَة** **قَوْمِهِ** † He is the chief, and provost, of his people. (A, TA.) And **أَدْمَة** **إِدَامَرُ قَوْمِهِ**, and **فُلَانٌ أَبِيهِ**, † Such a one is the aider, and manager of the affairs, and the support, and right orderer of the affairs, of his people, and of the sons of his father. (A, TA.) — [The inner skin; the cutis, or derma;] the interior of the skin, which is next to the flesh; (S, M, K;) the exterior thereof being called the **بَشَرَة**: (S:) or (as some say, M) the exterior thereof, upon which is the hair; the interior thereof being called the **بَشَرَة**: (M, K;) and **أَدْمَرُ** may be its pl.; [or rather, a coll. gen. n.]; or, accord. to Sb, it is a quasi-pl. n. (M.) — Accord. to some, (M,) What appears of the skin of the head. (M, K.) [See **بَشَرَة**.] — And † The interior of the earth or ground; (M, K;) the surface thereof being called its **أَدِيمَر**: (M, TA:) or, as some say, its surface. (TA.)

أَدْمِي A seller of [أَدْمَر, or] shins, or hides: (TA:) and **أَدَامَرُ** signifies the same; and particularly a seller of goats' shins. (Golius, from the larger work entitled *Mirkāt el-Loghah*.)

أَدْمَانَة and **أَدْمَان**: see **أَدْمَر**.

أَدْمَرُ (T, S, M, Mgh, Msh, K) and **أَدْمَرُ** (the same except the K) [Seasoning, or condiment, for bread; and any savoury food;] what is used for seasoning (**مَا يُؤْتَدَمَر بِهِ**, T, S, M, Mgh, Msh, K) with bread; (T, TA;) that which renders bread pleasant and good and savoury; (IAmb, Mgh;) whether fluid or not fluid; (Mgh, Msh;) **صَبِغ** and **صَبَاغ** being peculiarly applied to that which is fluid: (Mgh;) **أَدْمَرُ** is anything that is eaten with bread: (TA:) the pl. [of mult.] of **إِدَامَر** is **أَدْمَر**, (Mgh, Msh,) and, by contraction, **أَدْمَر**, which

is also used as the sing., (Mgh,) and [pl. of pauc.] **أَدْمَة** (M, K) and **أَدَامَر**; (K;) or this last is pl. of **أَدْمَر**. (M, Mgh, Msh, TA.) It is said in a trad., **نَعْمَرُ الْإِدَامَرُ الْخَلُّ** [Excellent, or most excellent, is the seasoning, vinegar!]. (T, TA.) And in another, **سَيِّدُ أَدَامَرِ الدُّنْيَا وَالْآخِرَةِ النَّحْمَرُ** [The prince of the seasonings of the present world and of the world to come is flesh-meat]. (TA.) — **أَدْمَة** — **إِدَامَرُ قَوْمِهِ**, and **هُوَ إِدَامَرُ أَهْلِهِ** — Anything conforming, or conformable; agreeing, or agreeable; suiting, or suitable. (M, K.) [Used also as a pl.: thus,] 'Adiyeh Ed-Dubeyreyeh says,

كَانُوا لِمَنْ خَالَطَهُمْ إِدَامَا

[They were, to those who mixed with them in social intercourse, conformable, or agreeable.] (M.)

طَعَامَرُ i. q. **مَادُومَرُ** [Seasoned]: (T:) or **أَدِيمَرُ** **مَادُومَرُ** [seasoned food]; (M, K;) food in which **سَمْنَكُمُ هَرِيقُ** **إِدَامَر**. (TA.) Hence the prov., **فِي أَدِيمَكُمُ** [Your clarified butter is poured into your seasoned food]; (T, TA;) applied to a niggardly man; (Ḥar p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, into your **سَقَا** [or skin]: (T, Har* ubi supra;) and the vulgar say, **فِي دَقِيقَكُمُ** [into your flour]. (TA.) And the saying, **سَمْنَكُمُ فِي أَدِيمَكُمُ** [Their clarified butter is in their seasoned food]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, **إِنَّكَ لَتَكْسِبُ** **الْبَعْدُومَرُ** (M, TA) Verily thou gainest what is denied to others, or makest others to gain what they have not, of the things they want, or makest the poor to gain, (TA in art. **إِدَامَر**), and givest to eat food in which is **إِدَامَر**. (TA in the present art.) [Hence also,] **أَطْعَمْتُكَ** [I gave thee my excuse; or, perhaps, my virginity; see **عَذْرَة**]: (K:) [or,] as some say, the meaning is, my good manners: said by the wife of Dureyd Ibn-Eg-Simmeh, on the occasion of his divorcing her. (M, TA.) — And hence, (Ḥam p. 205, Mgh,) Tanned skin or hide; leather: (M, Ḥam, Mgh, Msh:) or skin, or hide, (M, K,) in whatever state it be: (M:) or red skin or hide: (M, K:) or skin, or hide, in the state after that in which it is termed **أَفِيقٌ**; that is, when it is complete [in its tanning] and has become red: (M:) or the exterior of the skin of anything: (T:) pl. [of pauc.] **أَدْمَة** (S, M, K) and **أَدَامَر** and [of mult.] **أَدْمَر**, (M, K,) the last from Lh, and [says ISd] I hold that he who says **رَسَلٌ** says **أَدْمَر**, (M,) and **أَدْمَرُ**, (T, S, Msh, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which **أَدَامَر** may be pl. (M.) — **إِبْنُ أَدِيمَرٍ** and **إِبْنُ أَدِيمَرٍ** and **إِبْنُ ثَلَاثَةِ أَدْمَة** and **إِبْنُ ثَلَاثَةِ أَدْمَة**: see **إِبْن**, in art. **بَنَى**. One says, **إِنَّمَا يُعَاتَبُ الْأَدِيمَرُ ذُو الْبَشَرَةِ** [lit.] Only the hide that has the exterior part, upon which the hair grows, is put again into the tan: (T:) a prov.; (TA;) meaning, only he is disciplined, or

reproved, who is an object of hope, and in whom is full intelligence, and strength; (T, TA, and AHn in TA, art. بشر [where, however, in the TA, *بشر* is erroneously put for *دو*]; and only he is disputed with in whom is place for dispute. (TA.) — *أَدِيمُ الْحَرْبِ* is used metaphorically for *أَدِيمُ* [The skin of the warriors, or of the people engaged in war or fight]. (M.) — *فَلَانٌ صَحِيحُ الْأَدِيمِ* [lit. Such a one is sound of skin] means *such a one is sound in respect of origin, and of honour, or reputation.* (Har p. 135.) You say also, *فَلَانٌ بَرِيءُ الْأَدِيمِ مِمَّا لَطِخَ بِهِ* [meaning *such a one is clear in honour, or reputation, of that with which he has been aspersed*]. (M, TA.) And *مَرَّقَ أَدِيمِي* *He rent my honour, or reputation.* (Har ubi supr.) — *أَدِيمُ* also signifies *the surface of the earth or ground*: (S, M:) [see also *أَدَمَةٌ*, last sentence:] or *what appears thereof*, (K,) and of the sky. (M, K.) — And *the first part of the period called الضحى*. (M, K, TA.) You say, *جِئْتُكَ أَدِيمُ الضُّحَى* *I came to thee in the first part of the day*; (Lh, M;) app. meaning, *عِنْدَ ارْتِفَاعِ الضُّحَى* [when the morning was becoming advanced; when the sun was becoming high]. (M.) — And *the whiteness of day*: (IAqr, M, K, TA:) and *the darkness of night*: (IAqr, M, TA:) or *the whole of the day*, (M, A, K, TA,) and of the night. (A, TA.) You say, *ظَلَّ أَدِيمَ النَّهَارِ صَائِمًا وَأَدِيمَ اللَّيْلِ قَائِمًا* *He continued the whole of the day fasting, and the whole of the night standing [in prayer, &c.]*. (A, TA.)

أَدِيمِي: see *أَدَامِي*.

أَدَمٌ *Of the colour termed أَدَمَةٌ*: pl. *أَدَمٌ* and *أَدَمَانٌ*; (S, M, K;) the latter like *أَدَمَانٌ* as a pl. of *أَحْمَرٌ*: (M:) the fem. sing. is *أَدَمَاءٌ* and *أَدَمَانَةٌ*; (S, M, K;) the latter anomalous; (K;) occurring in poetry, but disapproved (S, M) by Aq; (S;) said by Abou-Alee to be like *أَحْمَرَانَةٌ*; (M;) and the fem. pl. is *أَدَمٌ*: (S, M, K;) applied to a camel, *of a colour intermixed, or tinged, with blackness, or with whiteness; or of a clear white*; (M, K;) or, as some say, *intensely white*; (TA;) or *white, and black in the eyeballs*; (S;) or *white*; (Aq, T;) and so applied to a gazelle: (T:) or, applied to a gazelle, *of a colour intermixed, or tinged, with whiteness*; (M, K;) Lth, however, says that *أَدَمَاءٌ* is applied to a female gazelle, but he had not heard *أَدَمٌ* applied to the male gazelle; (TA;) and Aq says, (S,) *أَدَمٌ* applied to gazelles signifies *white, having upon them streaks in which is a dust-colour*, (S, M,) *inhabiting the mountains, and of the colour of the mountains*; (S;) if of a pure white colour, they are termed *أَرَامٌ*: (T, TA:) or, accord. to ISk, *white in the bellies, tawny in the backs, and having the colour of the bellies and of the backs divided by two streaks of the colour of mush*; and in like manner explained by IAqr: (T:) applied to a human being, *أَدَمٌ* signifies *tawny; or dark-complexioned*; syn. *أَسِيرٌ*; (S, M, K;) or, thus applied, it signifies *أَحْمَرُ اللَّوْنِ*

[which, in this case, means *white of complexion*]; (TA;) and the pl. is *أَدَمَانٌ*. (S.) The Arabs say, *قُرَيْشُ الْإِبِلِ أَدَمٌ وَصَبَّهَا*, meaning *The best of camels are those of them which are أَدَمٌ and those of them which are صَبَّ*; [see *أَصَبَّ*]; like as Kureysh are the best of men. (M.) — Also [Adam,] *the father of mankind*; (S, M, K;) and likewise *أَدَمٌ*; but this is extr.: (K:) there are various opinions respecting its derivation; but [these it is unnecessary to mention, for] the truth is that it is a foreign word, [i. e. Hebrew,] of the measure *فَاعِلٌ*, like *أَزَّرَ*: (MF:) and [therefore] its pl. is *أَوَادِمٌ*. (S, M, K.)

أَدَمِي [Of, or relating to, Adam: and hence, human: and a human being:] a rel. n. from *أَدَمٌ*. (TA.)

إِدَامَةٌ + *Level, hard, but not rugged, ground*: (Aq;) or *hard ground without stones*; (K;) from *أَدِيمٌ* signifying the “surface” of the earth or ground: (TA:) or *ground somewhat elevated; not much so; only found in plains, and producing vegetation, which, however, is disapproved, because its situation is rugged, and little water remains in it*: (ISH:) pl. *أَيَادِيمٌ*, (Aq, Esh-Sheybānee, IB, K,) which J erroneously says has no sing.: (K:) for he says, [in the S,] *أَيَادِيمٌ* signifies *hard and elevated tracts (مُتَوْن) of ground*; and has no sing. (TA.)

مُؤَدَّمٌ, as in an ex. cited above, (see 1,) *Made an object of love*; (T, S;) *a proper object of love*. (T.) — *رَجُلٌ مُؤَدَّمٌ مُبَشَّرٌ* *A man who is skilful, and experienced in affairs*, (M, K,) *who combines [qualities like] softness of the interior skin and roughness of the exterior skin*: (T, S, M, K;) or *who combines softness and hardness, or gentleness and force, with knowledge of affairs*: (T:) or *who combines such qualities that he is suited to hardship and to casiness of circumstances*: (Aq, T:) or, accord. to IAqr, *having a thick and good skin*: (M:) or *beloved*: (TA:) the fem. is with *ة*: (M, K:) you say, *امْرَأَةٌ مُؤَدَّمَةٌ مُبَشَّرَةٌ*, meaning *a woman goodly in her aspect and faultless in her intrinsic qualities*: and sometimes the former epithet, with and without *ة*, as applied to a woman and to a man respectively, is put after the latter. (M.) See also art. *بَشَر*.

مَأْدُومٌ: see *أَدِيمٌ*, in four places.

ادو

4. *أَدَى* *He took his أَدَاة [q. v.]; (M;) he prepared himself*; (M, K;) [mentioned in the latter in art. *أَدَى*]; or *equipped, or accoutred, himself*; or *furnished, or provided, himself with proper, or necessary, apparatus, equipments, or the like*; (M;) or *he was, or became, in a state of preparation*; (Yaqkoob, T, S;) *for journeying, or the journey*: (Yaqkoob, T, S, M, K;) part. n. *مُؤَدِّ*. (Yaqkoob, T, S.) And *تَأَدَّى* *He took his أَدَاة [or prepared himself, &c.]; for the affair*: (M:) or *he prepared, furnished, equipped, or accoutred, himself for the affair*;

(Ibn-Buzurj, Az, TA;) from *الْأَدَاة*: (Az, TA:) or *the former of these two verbs, (so in some copies of the S and K,) or the latter of them, (so in other copies of the S and K, and in the TA,) he took his أَدَاة [or equipments, &c., i. e. he prepared himself,] for [the vicissitudes of] fortune*: (S, K:) and *تَأَدَّوْا*, inf. n. *تَأَدَّى*, *they took the apparatus, equipments, or the like, that should strengthen, or fortify, them against [the vicissitudes of] fortune &c.*: (T:) [accord. to some,] *الْتَأَدَّى* is [irregularly derived] from *الْأَدَى*, meaning “strength.” (TA.) — *He was, or became, completely armed*; (T, TA;) part. n. as above; (T, S, M, Mgb;) from *الْأَدَاة*: (T, TA:) or *he was, or became, strong by means of weapons and the like*; part. n. as above: (Mgb;) or *he was, or became, strong [in an absolute sense]*; (S, K;) [mentioned in the latter in art. *أَدَى*]; said of a man; from *الْأَدَاة*: (S;) part. n. as above. (K.) — *أَدَاهُ* is originally *أَعْدَاهُ*; the second *ا* [in *ا*, for *ا*,] being hemzeh substituted for *ع* in the original; meaning *He aided, or assisted, him*: [or *he avenged him*:] or it may be from *الْأَدَاة*; meaning *he made him to have, or gave him, or assigned to him, weapons, or arms.* (Ham p. 387.) [In either case, it should be mentioned in the present art.; as *أَعْدَى* belongs to art. *عَدُو*, and *الْأَدَاة* has for its pl. *الْأَدَوَاتُ*.] You say, *أَدَاهُ عَلَيَّ كَذَا*, aor. *يُؤَدِّهِ*, inf. n. *يُؤَدِّ*, *He strengthened him, and aided him, or assisted him, against such a thing, or to do such a thing.* (S.) And *أَدَاهُ عَلَيَّ فَلَانٌ*, meaning *أَعْدَاهُ* and *أَعَانَهُ* [He avenged him of such a one; or he aided, or assisted, him against such a one]. (M and K in art. *عَدَى*.) And *مَنْ يُؤَدِّبُنِي عَلَيَّ فَلَانٌ* *Who will aid me, or assist me, against such a one?* (S.) The people of El-Hijáz say, *عَلَيَّ فَلَانٌ*, meaning *أَسْتَعْدَيْتُهُ فَأَعْدَانِي* (T, S) and *أَعَانَتْنِي* (T) [I asked of him (namely the Sultān, T, or the Emeer, S) vengeance of such a one, or aid against such a one, and he avenged me of him, or aided me against him].

5: see 4, in two places.

6: see 4, in three places.

10. *أَسْتَعْدَاهُ* *q. v.* [He asked of him aid, or assistance, against him; or vengeance of him]: (T, S, M, K:) or *he complained to him of his (another's) deed to him, in order that he might exact his (the complainant's) right, or due, from him.* (TA.) See also 4, last sentence.

أَدَاة *An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling: syn. أَلَّة*: (T, S, M, Mgb, K:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; *أَدَاة الْحَرْبِ* signifying *weapons, or arms*: (Lth, T:) and for an affair [of any kind]: (M:) [applied also to the apparatus of a camel, or of a camel's saddle, &c.: (see *جَنْج*)] and *أَدَاوَةٌ* signifies the same; (M, TA;) and *أَدَاوَةٌ*: (TA:) and *أَدَى* (S, TA,) like *غَنَى* (TA,) [in some copies of the S *أَدَى*], signifies *apparatus,*

equipments, equipage, accoutrements, furniture, gear, tackling, implements, tools, or the like; syn. أَهْبَةٌ: (S, TA:) the pl. of أَدَاةٌ is أَدَوَاتٌ (T, S, Mgh, K.) You say, أَخَذَ أَدَاتَهُ [He took his apparatus, &c.; or prepared, furnished, equipped, or accoutred, himself]; (S, M, K;) لِلْأَمْرِ [for the affair], and لِلسَّفَرِ [for journeying, or the journey], (M,) and لِلدَّخْرِ [for the vicissitudes of fortune]: (T, S, K:) and it is related on the authority of Ks, that they said أَخَذَ هَدَاتَهُ; substituting ه for ل. (Lh, M.) And أَخَذْتُ لِي ذَلِكَ أَخَذْتُ لِي [I took for that affair its apparatus, &c.]. (S, TA.) And نَحْنُ عَلَى الصَّلَاةِ أَدَى We are in a state of preparation for prayer. (S, TA.) — [Hence, in grammar, A particle; as being a kind of auxiliary; including the article ال, the preposition, the conjunction, and the interjection; but not the adverbial noun.]

أَدَى: see أَدَاةٌ, in three places. — Also A journey; or a journeying: from لِلسَّفَرِ أَدَى. (M.)

أَدَاةٌ: see أَدَاةٌ.

أَدَاةٌ i. q. مِطْبَرةٌ: (S, M, Mgh, Mgh, K;) i. e. A small vessel [or bag] of skin, made for water, like the سَطِيحَةٌ: (TA:) or, as some say, only of two skins put face to face: (M, TA:) pl. أَدَاوِي; (S, Mgh, Mgh, K;) originally, by rule, أَدَائِي; which is changed, as in the cases of مَطَايَا and مَخَطَايَا, from the measure فَعَائِلٌ to the measure فَعَالِي, so that the و in أَدَاوِي is a substitute for the augmentative ل in the sing., and the final alif [written ي] in أَدَاوِي is a substitute for the و in the sing. (S.) — See also أَدَاةٌ.

أَدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَى; like as the noun أَدَى in art. ادى is irregularly formed from the verb أَدَى in that art.]. You say, هُوَ أَدَى شَيْءٍ, meaning أَقْوَاهُ and أَعْدَاهُ [It is the strongest kind of thing, and, app., the most effectual to aid or assist, or to avenge]. (TA.) — See also art. ادى.

أَدَى part. n. of the intrans. verb أَدَى [q. v.]. (T, S, M, &c.) — [And act. part. n. of أَدَاهُ.] — مُودٍ, without و, is from أَوْدَى signifying "he perished" [&c.]. (S.)

ادى

2. أَدَاهُ (T, S, M, &c.) inf. n. تَأْدِيَةٌ (T, S, K) and أَدَا (T,) or the latter is a simple subst., (S, M, Mgh, K,) [and so, accord. to the Mgh, is the former also, but this is a mistake.] He made it, or caused it, to reach, arrive, or come [to the appointed person or place &c.]; he brought, conveyed, or delivered, it; syn. أَوْصَلَهُ: (M, Mgh, K;) namely, a thing; (M;) as, for instance, أَمَانَةٌ إِلَى أَهْلِهَا [the thing committed to his trust and care, to its owner]: (Mgh:) he delivered it, gave it up, or surrendered it: (T:) he payed it, or discharged it; (S, K;) namely, his debt, (S,) a bloodwit, a responsibility, and

the like; (Mgh in art. غُور.) [and hence,] أَدَى مَا عَلَيْهِ [he acquitted himself of that which was incumbent on him; or payed, or discharged, what he owed]: (T:) he performed, fulfilled, or accomplished, it; namely, [for instance,] الْحَجَّ [the pilgrimage]; (Mgh in art. قَضَى;) and in like manner, الْمَنَاسِكَ [the religious rites and ceremonies of the pilgrimage]. (Jel in ii. 196, and Mgh ubi suprâ.) It is said in the Kur [xliv. 17], أَنْ أَدُوا إِلَيَّ عِبَادَ اللَّهِ, meaning Deliver ye to me [the servants of God,] the children of Israel: or, as some say, the meaning is, أَدُوا إِلَيَّ مَا أَمَرَكَ اللَّهُ بِهِ يَا عِبَادَ اللَّهِ [perform ye to me that which God hath commanded you to do, O servants of God]: or it may mean listen ye, or give ye ear, to me; as though the speaker said, أَدُوا إِلَيَّ سَعَتَكُمْ; the verb being used in this sense by the Arabs. (T.) And one says, تَأْدَيْتُ لَهُ, meaning أَدَيْتُهُ: (TA;) i. e. I payed him his due, or right. (K, TA.) And a man says, مَا أَدْرِي كَيْفَ أَتَادَى [I know not how to pay]. (TA.) One says also, أَدَى عَنْهُ [meaning He payed, or made satisfaction, for him]: and أَدَى عَنْهُ الصَّرَاحَ [He payed for him, or in his stead, the land-tax]. (Mgh in art. جَزَا.) [Hence,] El-Akhnas says,

فَأَدَيْتُ عَنِّي مَا اسْتَعْرَضْتُ مِنَ الصَّبَا
وَلِنَمَالٍ عِنْدِي الْيَوْمَ رَاجٍ وَكَاسِبٌ

i. e. But I have put away from me [what I had borrowed, or assumed, of the foolishness of youth, and amorous dalliance,] and now I am [or there is at my abode] a keeper and collector to the camels, or cattle, or property. (Ham p. 346.) — أَدَى إِلَى كَذَا is a phrase often used as meaning It brought, conducted, led, or conduced, to such a thing or state; as, for instance, crime to punishment or to ignominy.]

4. أَدَى, intrans. and trans.: see art. ادو.

5. تَأْدَى إِلَيْهِ الْخَبَرُ The information, or news, reached him. (S.) — See also 2, in two places.

10. اسْتَأْدَاهُ مَا He desired, or sought, to obtain from him property, or sued, or prosecuted, him for it, or demanded it of him, (S, K,) and extracted it, (S,) or took it, or received it, (K,) from him. (S, K.) — See also art. ادو.

أَدَى a subst. from 2 [signifying The act of making, or causing, to reach, arrive, or come to the appointed person or place &c.; of bringing, conveying, or delivering; of giving up, or surrendering; payment, or discharge, of a debt &c.; the act of acquitting oneself of that which is incumbent on him; performance, fulfilment, or accomplishment]. (S, M, Mgh, K.) — [Hence,] أَدَى هُوَ حَسَنُ الْأَدَاةِ He has a good manner of pronouncing, or uttering, the letters. (TA.) — أَدَى as a term of the law signifies The performance of an act of religious service [such as prayer &c.] at the appointed time: opposed to قَضَاً, performance at a time other than that which is appointed. (Mgh and TA in art. قَضَى.)

أَدَى: see art. ادو.

أَدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَى; like as the noun أَدَى mentioned in art. ادو is irregularly formed from the verb أَدَى]. You say, هُوَ أَدَى لِلْأَمَانَةِ [He is more, or better, disposed to deliver, give up, or surrender, the thing committed to his trust and care] (T, S, M, K) مِنْكَ [than thou], (S,) or مِنْ غَيْرِهِ [than another than he]. (M, K.) [Az says,] the vulgar say, أَدَى لِلْأَمَانَةِ; but this is incorrect, and not allowable; and I have not known any one of the grammarians allow أَدَى, because أَفْعَلٌ denoting wonder [and the comparative and superlative degrees] is not formed but from the triliteral [verb], and one does not say, أَدَى in the sense of أَدَى: the proper phrase is أَحْسَنُ أَدَاةً. (T.) — See also art. ادو.

أَدَى: see art. ادو.

اد

اد a word denoting past time: (Lth, T, S, M, L, Mughnee, K:) it is a noun, (S, L, Mughnee, K,) indecl., with its last letter quiescent; and properly is prefixed to a proposition; (S, L, K;) as in جِئْتُكَ إِذْ قَامَ زَيْدٌ [I came to thee when Zeyd stood], and إِذْ زَيْدٌ يَقُومُ and إِذْ زَيْدٌ قَائِمٌ [When Zeyd was standing]. (S, L.) The proposition to which it is prefixed is either nominal, as in [the words of the Kur viii. 26,] وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ [And remember ye when ye were few]; or verbal, having the verb in the pret. as to the letter and as to the meaning, as in [the Kur ii. 28, &c.,] وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [And when thy Lord said unto the angels]; or verbal with the verb in the pret. as to the meaning but not as to the letter, as in [the Kur ii. 121,] وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ [And when Abraham was rearing the foundations]; all three of which kinds are comprised in the Kur where it is said, [ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا [If ye will not aid him, verily God aided him, when those who disbelieved expelled him, being the second of two, when they two were in the cave, when he was saying to his companion, Grieve not thou, for God is with us]. (Mughnee.) But sometimes one half of the proposition is suppressed, as in إِذْ ذَاكَ, [also written إِذَاكَ], meaning إِذْ ذَاكَ إِذْ ذَاكَ كَائِنْ [When that was so], or إِذْ ذَاكَ كَزَيْدٍ [When that was, i. e. then, at that time]. (Mughnee.) And sometimes the whole of the proposition is suppressed, (M, Mughnee,) as being known, (Mughnee,) and tenween is substituted for it; the ز receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the ز and the tenween, (M,) and thus one says, يَوْمَئِذٍ; the kesreh of the ز not being, as Akh holds it to be, the kesreh of declension, although اد here occupies the place of a noun governed in the gen. case by another prefixed to it, (M, Mughnee,) for it still requires a proposition

to be understood after it, (Mughnee,) and is held to be indeel. (M, Mughnee) by general consent, like كَم and مَن, (M,) as being composed of two letters. (Mughnee.) [J says,] when إِذ is not prefixed to a proposition, it has tenween: (§:) and hence Aboo-Dhu-eyb says, (§, M,)

- نَهَيْتَكَ عَنْ طَلَابِكَ أَمْرَ عَمْرٍو
- بِعَاقِبَةٍ وَأَنْتَ إِذْ صَحِيحٌ

[I forbade thy suing Umm-'Amr in health, thou being then sound]; (§, M, L, Mughnee, TA; [but in two copies of the §, for بِعَاقِبَةٍ, I find بِعَاقِبَةٍ; and in the L it is without any point;]) in which [J says] the poet means حِينَئِذٍ, like as one says يَوْمَئِذٍ and لَيْلَتِئِذٍ: (§:) and Fr says that some of the Arabs say, وَهُوَ إِذْ صَبِيٌّ, meaning هُوَ إِذْ ذَاكَ صَبِيٌّ [Such and such things were, he being then a boy]. (T.) إِذِي also occurs for إِذ [app. إِذ, but whether this or إِذ is not clear in the MS. from which I take this]. (M.) When إِذ is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely حِينَئِذٍ [At that time, or then], and يَوْمَئِذٍ [In, or on, or at, that day], and لَيْلَتِئِذٍ [In, or on, or at, that night], and عَدَاتِئِذٍ [In, or on, that morning], and عَشِيَّتِئِذٍ [In, or on, that evening], and أَعْتِئِذٍ [In that hour: or at that time; then], and قَتِئِذٍ [In that year], and وَقَتِئِذٍ [At that time; then]; but they did not say الْإِئِذِ, because الْإِئِذِ denotes the nearest present time, except in the dial. of Hudhcyll, in which it has been found to occur. (T.) When it is followed by a verb, or by a noun not having the article ال prefixed to it, or [rather] by any movent letter, the ذ of إِذ is quiescent; but when it is followed by a noun with ال, [or by any ل,] the ذ is mejroorah, as in the saying,

- إِذِ الْقَوْمُ كَانُوا نَارِيْنَ بِكَاطِمَةٍ

[When the people, or company of men, were alighting, or taking up their abode, at Kādhimeh]. (T.)—In general, (Mughnee, K,) it is an adverbial noun denoting past time, (M, Mughnee, K,) when it is a noun denoting such time, (Mughnee, K,) as in وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [explained above], (M,) and in فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا [also explained above, and in other instances already mentioned]: (Mughnee, K:) in the former of which instances, AO says that it is redundant; (M, Mughnee;) but Aboo-Is-hāk says that this is a bold assertion of his; (M;) [and IHsh says,] this assertion is of no account, and so is that of him who says that it here denotes certainty, like قَدْ: (Mughnee:) [J holds the opinion of AO on this point; for he says,] إِذ is sometimes redundant, like إِذَا, as in the saying in the Kur [ii. 48], وَإِذْ وَاعَدْنَا مُوسَى [And We appointed a time with Moses; but instances of this kind are most probably elliptical: see the next sentence]. (§.) As a noun denoting past time, it is [said to be] also an objective complement of a verb, as in [the Kur vii. 84], وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا [And remember ye when ye were few]: (Mughnee, K:)

and generally in the commencements of narratives in the Kur, it may be an objective complement of وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ understood, as in [before cited], and the like. (Mughnee: but see the third of the sentences here following.) As such, it is [said to be] also a substitute for the objective complement of a verb, as in [the Kur xix. 16], وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ [And mention thou, or remember thou, in the Scripture, Mary, the time when she withdrew aside], where إِذ is a substitute of implication for مَرْيَمَ. (Mughnee, K: but see the second of the sentences here following.) As such, it also has prefixed to it a noun of time, of such a kind that it is without need thereof, as in يَوْمَئِذٍ, or not of such a kind that it is without need thereof, as in [the Kur iii. 6], بَعْدَ إِذْ هَدَيْتَنَا [After the time when Thou hast directed us aright]. (Mughnee, K.) And it is generally asserted, that it never occurs otherwise than as an adverbial noun, or as having a noun prefixed to it; that in the like of وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا, it is an adverbial noun relating to an objective complement suppressed, i. e. وَأَذْكُرُوا نِعْمَةَ اللَّهِ [And remember ye the grace of God towards you when ye were few]; and in the like of إِذِ اتَّخَذَتْ, that it is an adverbial noun relating to a suppressed prefixed noun to [that which becomes by the suppression] the objective complement of a verb, i. e. [in this instance] وَأَذْكُرْ قِصَّةَ مَرْيَمَ [And mention thou, or remember thou, the case of Mary]: and this assertion is strengthened by the express mention of the [proper] objective complement in [the Kur iii. 98], وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً [And remember ye the grace of God towards you when ye were enemies]. (Mughnee.)—Also, (Mughnee, K,) accord. to some, (T, Mughnee,) it is used (T, Mughnee, K) as a noun (Mughnee, K) to indicate future time, (T, Mughnee, K,) and إِذَا is said to denote past time, (T,) [i. e.] each of these occurs in the place of the other; (TA;) the former being used to indicate future time in the Kur [xxxiv. 50], where it is said, وَلَوْ تَرَى إِذْ فُزِعُوا [And couldst thou see the time when they shall be terrified], meaning the day of resurrection; this usage being allowable, says Fr, only because the proposition is like one expressing a positive fact, since there is no doubt of the coming of that day; (T;) and in [the Kur xcix. 4], يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا [On that day, she (the earth) shall tell her tidings]; (Mughnee, K;) this being generally regarded as similar to the expression of a future event which must necessarily happen as though it had already happened; but it may be urged in favour of those who hold a different opinion that it is said in the Kur [xl. 72 and 73], فَسَوْفَ يَعْلَمُونَ إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ [They shall hereafter know, when the collars shall be on their necks]; for يَعْلَمُونَ is a future as to the letter and the meaning because of its having سَوْفَ conjoined with it, and it governs إِذ, which is therefore in the place of إِذَا. (Mughnee.)—It also indicates a cause, as in [the Kur xliii. 38], لَنْ يَنْفَعَكَ الْيَوْمَ إِذْ ظَلَمْتَ [It will not profit you this day, since, or because, ye have acted wrongfully], (Mughnee, K,) i. e. because

of your having acted wrongfully in the sublunary state of existence; (Bd, Mughnee;) but it is disputed whether it be in this instance a particle in the place of the causative ل, or an adverbial noun: (Mughnee:) Aboo-'Alee seems to hold that إِذْ ظَلَمْتَ [as meaning when ye have acted wrongfully] is a substitute for, or a kind of repetition of, الْيَوْمَ; an event happening in the present world being spoken of as though it happened in the world to come because the latter immediately follows the former. (IJ, M, L, Mughnee.) You say also, الْحَمْدُ لِلَّهِ إِذْ جِئْتَ [Praise be to God because, or that, thou camest, or hast come]. (§ in art. جَاءَ.)—It is also used to denote one's experiencing the occurrence of a thing when he is in a particular state; (§, L;) or to denote a thing's happening suddenly, or unexpectedly; (§, Mughnee, K;) like إِذَا; (§;) and in this case is only followed by a verb expressing an event as a positive fact, (§, L,) and occurs after بَيْنَا and بَيْنَمَا; (Mughnee, K;) as [in exs. voce بَيْنَ and] in [While I was thus, or in this state, lo, or behold, or there, or then, at that time, (accord. to different authorities, as will be seen below,) Zeyd came]; (§, L;) and as in the saying of a poet,

- اسْتَعْدِرِ اللَّهَ خَيْرًا وَأَرْضِينَ بِهِ
- قَبِينَمَا الْقَسْرُ إِذْ دَارَتْ مَيَاسِيرُ

[Beg thou God to appoint for thee good, and do thou be content therewith; for while there has been difficulty, lo, easy circumstances have come about]: (Mughnee, K:*) but it is disputed whether it be [in this case] an adverbial noun of place, (Mughnee, K,) as Zj and AHei hold; (TA;) or of time, (Mughnee, K,) as Mbr holds; (TA;) or a particle denoting the sudden, or unexpected, occurrence of a thing, (Mughnee, K,) as IB and Ibn-Málik hold; (TA;) or a corroborative, i. e. [grammatically] redundant, particle, (Mughnee, K,) an opinion which Ibn-Ya'eesh holds, and to which Er-Radee inclines. (TA.)—It is also a conditional particle, but only used as such coupled with مَا, (§, L, Mughnee,*) and causes two aorists to assume the meizoom form, (Mughnee,) as when you say, إِذَا تَأْتَيْتَنِي أَتَيْتُ [When, or whenever, thou shalt come to me, I will come to thee], like as you say, إِنَّ تَأْتَيْتَنِي أَتَيْتُ [If thou come to me at some, or any, time, I will come to thee]; and you say also إِذَا أَتَيْتَ [like as you say, إِنَّ أَتَيْتَ, using the pret. in the sense of the future]: (§, L:) it is a particle accord. to Sb, used in the manner of the conditional إِنَّ; but it is an adverbial noun accord. to Mbr and Ibn-Es-Sarráj and El-Fárisee. (Mughnee.)—[What I have translated from the §, L, K, and TA, in this art., is mostly from الفصل الهمزة باب الالف اللينة: the rest, from الباب الذال]

إِذَا denotes a thing's happening suddenly, or unexpectedly; (Mughnee, K;) or one's experiencing the occurrence of a thing when he is in a particular state; (§;) like إِذ: (§ voce إِذ:), it pertains only to nominal phrases; does not require to

be followed by a reply, or the complement of a condition; does not occur at the commencement of a sentence; and signifies the present time, (Mughnee, K,) not the future; (Mughnee;) as in *إِذَا الْأَسَدُ بِالْبَابِ* [*I went forth, and lo, or behold, or there, or then, at that present time, (accord. to different authorities, as will be seen below,) the lion was at the door*]; and (in the saying in the Kur [xx. 21], TA,) *إِذَا هِيَ حَيَّةٌ* [*And lo, or behold, &c., it was a serpent running*]; (Mughnee, K;) and in the saying, *خَرَجْتُ إِذَا زَيْدٌ قَائِمٌ*, which means *I went forth, and Zeyd presented himself to me suddenly, or unexpectedly, at the time, by standing.* (S, TA.) Accord. to Akh, it is a particle, (Mughnee, K,) and his opinion is rendered preferable by their saying, *خَرَجْتُ إِذَا إِنَّ زَيْدًا بِالْبَابِ* [*I went forth, and lo, or behold, verily Zeyd was at the door*]; for [إِذَا] cannot here be a noun governed in the accus. case, as] what follows *إِنَّ*, which is with kesr, does not govern what precedes it: (Mughnee;) accord. to Mbr, it is an adverbial noun of place: accord. to Zj, an adverbial noun of time. (Mughnee, K.) Ibn-Malik adopts the first of these opinions; Ibn-'Oṣfoor, the second; (Mughnee;) and so El-Fenjedeeh; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from *الْمُحَاجَاةُ*; [agreeably with the explanation cited above from the S;] but others hold that the word which governs it in the accus. case is the enunciative, which is either expressed, as in *خَرَجْتُ إِذَا زَيْدٌ جَالِسٌ* [*I went forth, and there, in that place, or then, at that time, Zeyd was sitting*], or meant to be understood, as in *إِذَا الْأَسَدُ*, i. e. *حَاضِرٌ* [*And there, or then, the lion was present*]; or if it be supposed to be [itself] the enunciative, its governing word is *اسْتَقَرَّ* or *مُسْتَقَرٌّ* [understood]: and in the last of the phrases here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being *فِي الْحَاضِرَةِ الْأَسَدُ* [*And among the things present was the lion*]; but not accord. to the opinion of Zj, because a noun signifying time cannot be the enunciative of one signifying a corporeal thing; nor accord. to the opinion of Akh, because a particle cannot be used to denote the enunciative of such a thing; or, as signifying time, it may be the enunciative of such a thing if we suppose a prefixed noun to be suppressed, the meaning of *إِذَا الْأَسَدُ* being *إِذَا حَاضِرَ الْأَسَدِ* [*And then was the presence of the lion*]. (Mughnee.) You may say either *خَرَجْتُ إِذَا زَيْدٌ جَالِسٌ* or *جَالِسًا* [*I went forth, and lo, or behold, &c., Zeyd was sitting or Zeyd was there sitting*], with the nom. as an enunciative and with the accus. as a denotative of state. (Mughnee.) The Arabs said, *قَدْ كُنْتُ أَظُنُّ أَنَّ الْعَقْرَبَ أَشَدَّ نَعَةً مِنْ الزَّبَابِ* [*I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is (as vehement as) she*], and also, *إِذَا هُوَ إِهَامًا*, which Sb disallowed, in contending with Ks, who allowed it, and appealed for confirmation thereof to certain Arabs, whose judgment was pronounced in his favour;

but it is said that they were bribed to give this judgment, or that they knew the place which Ks held in the estimation of Er-Rasheed; and if the latter expression be of established authority, it is irregular and unchaste. (Mughnee.) — It also denotes the complement of a condition, like *فَ*, (S, Mṣb,) with which it is in this case syn., (Mṣb,) as in the words of the Kur [xxx. 35], *وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمْتُمْ أَيْدِيَهُمْ إِذَا هُمْ يَقْنَطُونَ* [*And if an evil befall them for that which their hands have sent before, (i. e. for sins which they have committed,) then they despair*]. (S, Mṣb.) — It is also an adverbial noun denoting future time, (S, Mṣb, Mughnee, K,*) and implying the meaning of a condition, (Mṣb, Mughnee,) and this is generally the case when it is not used in the manner first explained above. (Mughnee.) In this case it is not used otherwise than as prefixed to a proposition, (S, Mughnee,) which is always verbal, as in the words of the Kur [xxx. 24], *ثُمَّ إِذَا دَعَاكَمُ دَعْوَةٌ مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ* [*Then, when He shall call you, or when He calleth you, (for, as in Arabic, so in English, a verb which is properly present is often tropically future,) with a single call from out the earth, lo, or behold, or then, ye shall come forth*], in which occur both the usages of إِذَا here mentioned; (Mughnee;) and in the phrase, *إِذَا جِئْتَ أَكْرَمْتُكَ* [*When thou shalt come, I will treat thee with honour*]; (Mṣb;) and in the phrase, *إِذَا أَجْبُوكَ إِذَا أَحْمَرُ الْبُسْرُ* [*I will come to thee when the full-grown unripe dates shall become red*], and *إِذَا قَدِمَ فَلَانٌ* [*when such a one shall arrive*], which shows it to be a noun because this is equivalent to *يَوْمَ يَقْدَمُ فَلَانٌ* [*on the day when such a one shall arrive*]: (S;) or in the phrase *قَدْ إِذَا أَحْمَرُ الْبُسْرُ* [and in many other cases] it denotes time divested of any accessory idea, the meaning being [*Arise thou*] at the time of the full-grown unripe dates' becoming red: and so in the saying of Esh-Shāfi'ee, If a man were to say, *أَنْتَ طَالِبٌ إِذَا لَمْ مَتَى لَمْ اِطْلَقَكَ*, or *اطْلَقَكَ*, [*Thou art divorced when I do not divorce thee*], and then be silent for a time sufficient for the divorce to be pronounced therein, she would be divorced; but should he make it dependent upon a thing in the future, the divorce would be delayed to that time, as if he said, *إِذَا أَحْمَرُ الْبُسْرُ* [using it in the sense first assigned to this phrase above]. (Mṣb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Abou-Dhu-eyb,

• وَالنَّفْسُ رَاغِبَةٌ إِذَا رَغِبَتْهَا •
• وَإِذَا تَرَدُّ إِلَى قَلِيلٍ تَقْنَعُ •

[*And the soul is desirous when thou makest it desirous; and when thou reducest it, or restrictest it, to little, it is content*]. (Mughnee.) When it is immediately followed by a noun, as in [the phrase in the Kur lxxxiv. 1], *إِذَا السَّمَاءُ انشَقَّتْ*, the noun is an agent with a verb suppressed, explained by what follows it; contr. to the opinion of Akh; (Mughnee;) the complete phrase being *إِذَا انشَقَّتْ السَّمَاءُ انشَقَّتْ* [*When the heaven shall be cleft, (when) it shall be cleft*]; and in like

manner, *إِنْ*, as in the saying, in the Kur [ix. 6], *وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ*. (I'Alp. 123.) And in the saying of the poet,

• إِذَا بَاهِلِي تَحْتَهُ حَنْظَلِيَّةٌ •
• لَهُ وَلَدٌ مِنْهَا فَذَاكَ الْمُدْرَعُ •

كَانَ is meant to be understood after إِذَا [so that the meaning is, *When a Bāhilee (a man of the tribe of Bāhileh) has, or shall have, as his wife a Handhaleeyeh (a woman of the tribe of Handhaleh, who were renowned for generosity), he having offspring from her, that (offspring) is, or will be, the mail-clad*]. (Mughnee.) — Sometimes it denotes past time, (Mughnee, K,) like as *إِذَا* sometimes denotes future time, (Mughnee,) as in [the saying in the Kur lxii. 11], *وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا اتَّخَذُوا عَلَيْهَا* [*And when they saw merchandise or sport, they dispersed themselves to it*]. (Mughnee, K.) [Thus] it occurs in the place of *إِذَا*, like as *إِذَا* occurs in the place of *إِذَا*. (TA.) — And sometimes it denotes the present time; and this is after an oath, as in [the phrase in the Kur xcii. 1], *وَاللَّيْلِ إِذَا يَغْشَى* [*By the night when it covereth with its darkness*]. (Mughnee, K.) — It also occurs in the sense of the conditional *إِنْ*, as in the saying, *أَكْرَمُكَ إِذَا أَكْرَمْتَنِي*, meaning *إِنْ أَكْرَمْتَنِي* [*I will treat thee with honour if thou treat me with honour*]: (T:) [for] what is possible is made dependent upon it as well as what is known to be certain, as in the phrases, *إِذَا جَاءَ زَيْدٌ* [*If Zeyd come*] and *إِذَا جَاءَ رَأْسُ الشَّهْرِ* [*When the beginning of the month shall come*]; or, accord. to Th, there is a difference between *إِذَا* and *إِنْ*; (Mṣb;) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, *إِنْ جَاءَ زَيْدٌ* and *إِذَا جَاءَ رَأْسُ الشَّهْرِ*. (Mṣb in art. ان.) — When a verb in the first person sing. of the pret. is explained by another verb after it immediately preceded by *إِذَا*, [*إِذَا* is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in *إِذَا أَدْرَيْتَهُ لَجِئْتُ إِذَا أَدْرَيْتَهُ* [meaning *Thou sayest (of a thing) when, or if, thou hast turned it about in thy mouth*]. (MF in art. لَوْج. See also أُنَى; last sentence but one.) — It is sometimes redundant, like as *إِذَا* is sometimes [accord. to some], as in the saying of 'Abd-Menāf Ibn-Ribā El-Hudhalee,

• حَتَّى إِذَا اسْلُكُوهُمْ فِي فِئَابِهِ •
• فَلَا كَمَا تَطْرُدُ الْجَمَالَ الشُّرَا •

[*Until they made them to pass along Kutāideh, (here meaning a certain mountain-road so named, S in art. قَتَد) urging on, like as the owners, or attendants, of camels drive those that take fright, and run away*]; for it is the end of the poem; or he may have abstained from mentioning the enunciative because of its being known to the hearer. (S.) When *إِذَا* is preceded by *حَتَّى*, [as in this instance,] it is generally held that *إِذَا* is not

governed by *حتى* in the gen. case, but is still an adverbial noun, *حتى* being an inceptive particle without government. (Mughnee.) — As to what it is that governs *إذا* in the accus. case, there are two opinions; that it is its conditional proposition; or a verb, or the like, in the complement thereof: (Mughnee, K:) the former is the opinion of the critical judges; so that it is in the predicament of *أَيَّانَ* and *حَيْثُمَا* and *مَتَى*. (Mughnee.) — Sometimes it is used so as not to denote a condition, as in the words of the *Kur* [xlii. 35], *وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ* [And when, or whenever, they are angry, they forgive], in which it is an adverbial noun relating to the enunciative of the inchoative after it; for if it denoted a condition, and the nominal proposition were a complement, it would be connected by *فَ*: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) — See also what follows.

إذا, (Msb, TA, the latter as on the authority of Lth,) with *tenween*, (TA,) or *إِذَنْ*, (T, S, M, Msb, Mughnee, K, the first as on the authority of Lth,) written in the former manner, (TA,) or in the latter, (T,) when connected with a following proposition, (T, TA,) and in a case of pause written *إِذَا*, (T, S, M, Msb, Mughnee, K, TA,) and therefore the *Basrees* hold that in other cases it should be written *إِذَا*, (Msb,) though *El-Mázinec* and *Mbr* hold that it should be in this case also with *ن*, while *Fr* holds that it should be written with *ل* when it governs, and otherwise with *ن*, in order to distinguish between it and [the adverbial noun] *إِذَا*: (Mughnee:) a particle, (S, Msb, Mughnee, TA,) accord. to the general opinion; and accord. to this opinion, it is a simple word, not compounded of *إِذْ* and *أَنْ*; and as being simple, it is that which renders an aor. *mansoob*, not *أَنْ* suppressed and meant to be understood after it: some say that it is a noun: (Mughnee:) [but a knowledge of its meaning is necessary to the understanding of the reason given for asserting it to be a noun.] It denotes a response, or reply, corroborating a condition; (Lth, T, TA;) or compensation, or the complement of a condition; (Msb;) or a response, or reply, (Sb, S, Mughnee, K,) in every instance; (TA;) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, K,) though not always: (Mughnee, TA:) and its virtual meaning is [Then; i. e., in that case; or] if the case, or affair, be as thou hast mentioned, (M, K, TA,) or as has happened: (M, TA:) [and hence,] accord. to those who say that it is a noun, the original form of the phrase *إِذَنْ أَكْرَمَكَ* [Then, or in that case, or if the case be so, I will treat thee with honour], said in reply to one who says “I will come to thee,” is *إِذَا جِئْتَنِي أَكْرَمَكَ* [When thou shalt come to me, I will treat thee with honour]; then the proposition [جِئْتَنِي] is thrown out, and *tenween* [or *ن*] is substituted for it, (Mughnee,) for which reason, and to distinguish between it and [the adverbial] *إِذَا*, the *Koofees* hold that it should be written with *ن*, (Msb,) and *أَنْ* [preceded by *يَجِبُ عَلَى* or the like] is sup-

pressed and meant to be understood [as that which renders the aor. *mansoob*; so that when one says *إِذَا جِئْتَنِي أَكْرَمَكَ*, it is as though he said *يَجِبُ عَلَى أَنْ أَكْرَمَكَ* When thou shalt come to me, it will be incumbent, or obligatory, on me to treat thee with honour]. (Mughnee.) It renders an aor. following it *mansoob* on certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present: (TA:) *إذا* must commence the phrase in which the aor. occurs; (Mughnee, TA;) [or, in other words,] the aor. must not be syntactically dependent upon what precedes *إذا*: (TA:) and there must be nothing intervening between *إذا* and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative *لَا*: (Mughnee:) therefore, to a person who says, “To-night I will visit thee,” (S,) or who says, “I will come to thee,” (Mughnee,) you say, *إِذَنْ أَكْرَمَكَ* [Then, or in that case, &c., I will treat thee with honour]; (T, S, Mughnee;) and to one who says, “I will treat thee with honour,” you say, *إِذَا أَجِئَكَ* [Then, or if the case be so, I will come to thee]. (TA.) When the verb after *اذن* has the present signification, it does not govern: (S, Mughnee, TA:) therefore, to a person who says, “I love thee,” you say, *إِذَنْ أَطْنُكَ* [Then, or if the case be so, I think thee veracious]; for this is a mere reply: (Mughnee:) and to one talking to thee, *إِذَا أَطْنُكَ كَاذِبًا* [Then I think thee to be lying]. (TA.) When it is put in a middle place, (S,) not commencing the phrase, (Mughnee,) the verb after it not being syntactically dependent upon what is before it, (S, TA,) it does not govern: (S, Mughnee, TA:) therefore, to one who says, “I will come to thee,” (Mughnee, TA,) you say, *أَنَا إِذَنْ أَكْرَمَكَ* [I, in that case, will treat thee with honour]: (S, Mughnee, TA:) for *اذن* among the words which govern verbs is likened to *الظَّنُّ* among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, *إِذَا أَكْرَمَكَ* [I will treat thee with honour in that case]. (S.) The saying [of the poet, or *râjiz*],

- لَا تَتَرَكَّنِي فِيهِمْ شَطِيرًا
- إِيَّيْ إِذَا أَهْلِكَ أَوْ أَطِيرًا

is explained by regarding it as an instance of the suppression of the enunciative of *إِنْ*, so that the meaning is, *إِنِّي لَا أَقْدِرُ عَلَى ذَلِكَ*, and then a new phrase commences [wherefore the verse means *Do not thou leave me among them remote, or a stranger: verily I cannot endure that: in that case I should perish, or I should flee*]. (Mughnee.) When it is immediately preceded by a conjunction such as *وَ* or *فَ*, the aor. may be either *marfooʿ* or *mansoob*. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is *marfooʿ*, (T, Mughnee,) as in the saying, *إِذَنْ أَخُوكَ يُكْرِمُكَ* [Then, or in that case, thy brother will treat thee with honour], (T,) or *إِذَا يَا عَبْدَ اللَّهِ أَكْرَمَكَ* [Then, or in that case, O 'Abd-Allah, I will treat thee with honour]; but *Ibn-'Osoor* allows the intervention of an

adverbial noun [without annulling the government]; and *Ibn-Bābshādh*, that of the vocative, and of a prayer; and *Ks* and *Hishām*, that of a word governed by the verb; but *Ks* in this case prefers *naṣb*; and *Hishām*, *ref.* (Mughnee.) When you put an oath in the place of the noun, you make the aor. *mansoob*, as in the saying, *إِذَا وَاللَّهِ تَنَامَ* [Then, or if the case be so, by God, thou wilt sleep]: but if you prefix *لَ* to the verb with the oath, you make the aor. *marfooʿ*, saying, *إِذَنْ وَاللَّهِ لَتَتَذَمَّرَ* [Then, or if the case be so, by God, assuredly thou wilt regret, or repent]. (T.) When you introduce a particle between it and the aor., you make the latter either *marfooʿ* or *mansoob*, saying, *إِذَنْ لَا أَكْرَمَكَ* and *إِذَا أَكْرَمَكَ* [Then, or in that case, I will not treat thee with honour]. (T.) — Sometimes the *أ* is rejected, and they say, *ذَنْ لَا أَفْعَلُ* [Then, (a word exactly agreeing with *ذَنْ* in sound as well as in meaning,) or in that case, I will not do such a thing]. (M, K, TA.) — *IJ* relates, on the authority of *Khālid*, that *إذا* is used in the dial. of *Hudheyl* for *إِذْ*. (M.) — *إِذَنْ* or *إِذَا* is mentioned and explained in the *S* and *K* and *TA* in art. *اذن*, and in the *TA* in باب الالف اللينة also.]

اذر

أَذَارُ The sixth of the Greek [or Syrian] months [corresponding to March O. S.]. (K.) [This is not to be confounded with *أَذَر* or *أَزَر*, which is the ninth month of the Persian calendar.]

اذن

1. *أَذِنَ* (T, S, M, Msb, K) and *أَذِنَهُ* (M, K,) aor. *أَذَنَ*, (T, Msb, K,) inf. n. *أَذْنُ*, (T, S, Msb, K,) *He [gave ear or] listened to it, (T, S, M, Msb, K,) or him: (T, S, M, K:*) or it signifies, (K,) or signifies also, (M,) he listened to it, or him, pleased, or being pleased. (M, K.) It is said in a trad., (T,) مَا أَذِنَ اللَّهُ لِنَبِيِّ يُتَغَنَّى بِالْقُرْآنِ* (T, S) *God hath not listened to anything [in a manner] like his listening [to a prophet chanting the Kur-ān]. (T.) And in the Kur [lxxxiv. 2 and 5], وَأَذِنْتُ لِرَبِّي* And shall listen to its Lord, (M, Bd, Jel,) and obey; (Jel;) i. e., shall submit to the influence of his power as one listens to the commander and submits to him. (Bd.) And you say, *أَذِنَ لَلْبَهْوِ* He listened and inclined to sport, or play. (M.) — [Hence, perhaps,] *أَذِنَ لِرَائِحَةِ الطَّعَامِ* + *He desired eagerly, or longed for, the food, [perceiving its odour,] (Ish, K,) and inclined to it. (Ish, TA.) — [Hence also, app.,] أَذِنَ لَهُ فِي الشَّيْءِ*, (S, M, K,) or *أَذِنَ كَذَا*, (T,) or *أَمَرَ كَذَا*, (T, K,) inf. n. *أَذْنُ*, (T, S, M, K,) or this is a simple subst., (Msb,) and *أَذِنَ*, (K,) [as though originally signifying *He gave ear to him in respect of such a thing; and then] he permitted him, allowed him, or gave him permission or leave, to do the thing, or such a thing. (M, Msb, K.) [See also إِذْنٌ, below.] You say, أَذِنْتُ لِلْعَبْدِ فِي التِّجَارَةِ* [I gave permission, or leave, to the slave to traffic]. (Msb.) — أَذْنُ

He took, or got, permission, or leave, for him from him. (M.) You say, **إِذْنِي** (S, TA) Take thou, or get thou, permission for me from the commander, or governor, or prince. (TA.) El-A'azz Ibn-'Abd-Allah says,

- وَإِنِّي إِذَا ضَنَّ الْأَمِيرُ بِإِذْنِهِ
- عَلَى الْإِذْنِ مِنْ نَفْسِي إِذَا شِئْتُ قَادِرُ

[And verily I, when the prince is niggardly of his permission, am able to take permission of myself when I will]. (TA.) And a poet says,

- قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارَهَا
- تَشْنُنُ فَإِنِّي حَمُومًا وَجَارَهَا

[I said to a door-keeper, near by whom was her house, take thou, or get thou, permission for me to enter, for I am her husband's father, and her neighbour]: meaning, says Aboo-Ja'far, **بِتَأْذِنٍ**; for the suppression of the **ل** is allowable in poetry, and the pronunciation with **كسر** to the **ت** is accord. to the dial. of him who says **أَنْتَ** **تَعْلَمُ**. (S.) — **إِذْنٌ** (S, M, Mṣb, K,) aor. **ع**, (S, M, K,) inf. n. **إِذَّنَ** and **أَذَّنَ** and **أَذَانٌ** (M, K,) *He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it.* (S, M, Mṣb, K.) It is said in the *Kur* [ii. 279], **فَأَذَّنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ** (S, M, K) *Then be ye informed, or apprized, of war [that shall come upon you] from God and his apostle:* (M, K:) or *then be ye sure, or assured, &c.* (T.) [See also **إِذْنٌ**, below.] — **أَذَنَهُ** (T, S, M, K,) inf. n. **أَذَّنَ** (T,) *He hit, or hurt, his ear; (T, S, M, K;) or struck his ear; (so in some copies of the S;) and أَذَنَهُ signifies the same, (M, K,) inf. n. **أَذَانٌ**. (TA.) [See also 2.] — **أُذِنَ** [as though originally signifying *He had his ear hit or hurt;* *he complained, or had a complaint, of his ear;* (K;) said of a man. (TA.)*

2. **أَذَنَهُ** (S, M, K,) inf. n. **تَأَذَّنَ** (K,) *He wrung, or twisted, (عَرَكَ) his (a boy's, S) ear:* (S, K:) or *he struck, (ضَرَبَ) TA, or struck with his finger, or fillipped, (نَقَرَ) M, TA, his ear.* (M, TA.) [See also **أَذَنَهُ**.] They say, (in a prov., TA in art. **جَوْز**), **لِكُلِّ جَائِبٍ جَوْزَةٌ ثُمَّ يُؤْذَنُ** (M, TA,) i. e. *For every one that comes to water is a single watering for his family and his cattle; then his ear is struck, to apprise him that he has nothing more to receive from them:* (TA in the present art., and the like is said in the same in art. **جَوْز**:) or, **†** *then he is repelled from the water:* (TA in art. **جَوْز**:) [for **أَذَنَهُ** signifies also] — **†** *He repelled him, (IḤṢṢ, T, M, K,) namely, a man, (IḤṢṢ, T, M,) from drinking, (K,) and did not give him to drink.* (M, K.) You say also, **أَذَّنُوا عَنِّي أَوْلَهَا**, [in which the pronoun appears, from the context, to relate to camels,] **†** *Send ye away from me the first ones of them.* (En-Nadr, T.) — **أَذَنَ التَّعَلُّ** (inf. n. as above, S,) *He put to the sandal what is termed أَذْنٌ*, q. v. infra: (S, M, K:) and in like manner

one says with respect to other things. (S, K.) — **أَذَّنَ** (M, K,) inf. n. as above, (K,) also signifies *He made known, or notified, a thing (بَشَّرَ) much; (M, K;) he proclaimed, or made proclamation; syn. نَادَى: (Jel in vii. 42, and Bd and Jel in xii. 70 and xxii. 28:) Sb* says that some of the Arabs make **أَذَّنَ** and **أَذَنَ** to be syn.: but some say that the former signifies *he called out publicly;* and the latter, i. q. **أَعْلَمَ** [he made to know, &c.: see 4]. (M, TA.) It is said in the *Kur* [xxii. 28], **وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ** (M) *And proclaim thou, among the people, the pilgrimage.* (Bd, Jel.) — Also, (S, K,) or **أَذَنَ** (Mṣb,) inf. n. as above, (M, K,) or **أَذَانٌ** (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of **وَدَّعَ** and **وَدَّعَ** and **كَلَّمَ** **كَلَامًا** and **سَلَّمَ** **سَلَامًا** &c., (Mṣb,) *He called to prayer; (M, K;) he notified, or made known, or proclaimed, [i. e., chanted, from the مِثْلَةُ] the time of prayer; (S, Mṣb, TA;) and أَذَّنَ signifies the same, (K,) inf. n. **أَذَانٌ**. (TA.) IB says, the phrase **أَذَّنَ الْغَضْرُ**, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being **أَذَّنَ بِالْغَضْرِ** [The time of the prayer of afternoon was proclaimed, i. e., chanted], with the verb in the pass. form, and with the preposition to connect it with its subject. (Mṣb.) — You say also, **أَذَّنَ بِإِسْأَالِ إِبِلِهِ** *He spoke of sending away his camels.* (En-Nadr, T.)*

4. **أَذَنَهُ**: see 1, last sentence but one. — [Hence, app.,] inf. n. **إِذْنَانٌ**, **†** *He prevented him, or forbade him; (K;) and repelled him.* (TA.) [See also 2.] — And **†** *It (a thing, M) pleased, or rejoiced, him, (M, K,) and he therefore listened to it.* (M.) — **إِذْنَانٌ** (T, Mṣb,) in the place of which the subst. **أَذَانٌ** is also used, (T,) signifies **أَعْلَمْتَهُ** [I made him to know, or have knowledge; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice: and I made it known, notified it, or announced it]: (T, Mṣb:) and **تَأَذَّنْتُ**, also, signifies **أَعْلَمْتُ** [as meaning I made to know, &c.: and I made known, &c.]. (Mṣb.) You say, **أَذَنَهُ بِالْأَمْرِ** (T, K,) [in the CK, erroneously, **أَذَنَهُ**,] or **بِالشَّيْءِ** (S,) and **أَذَنَهُ** (M, K,) inf. n. **أَذْنَانٌ** (T,) meaning **أَعْلَمَهُ** [He made him to know, or have knowledge of, the thing; informed, apprized, advertised, or advised, him of it; gave him information, intelligence, notice, or advice, of it; made it known, notified it, or announced it, to him]; (T, S, M, K;) as also **تَأَذَّنَهُ**. (M.) So, accord. to one reading, in the *Kur* [ii. 279], **فَأَذَّنُوا بِحَرْبٍ مِنَ اللَّهِ** *Then make ye known, or notify ye, or announce ye, war from God.* (M. [For the more common reading, see 1, latter part.]) And so in the *Kur* [vii. 166], **وَإِذْ تَأَذَّنَ رَبُّكَ** *And when thy Lord made known, or notified, or announced:* (Zj, S, M, K:) or the meaning here is, *swore:* (M, K:) [for] you say, **تَأَذَّنَ**, meaning *he swore that he would assuredly do [such a thing]:* (M:) Lth

says that **تَأَذَّنْتُ** **لَفَعْلَنْ كَذَا وَكَذَا** signifies the making the action obligatory. (T.) You say also, **تَأَذَّنَ** **الْأَمِيرُ فِي النَّاسِ** (نَادَى) *The commander, or governor, or prince, proclaimed among the people, with threatening (S, K) and prohibition; i. e. تَعَدَّمَ and أَعْلَمَ.* (S.) And you say of a building that has cracked in its sides, **أَذَنَ بِالْإِنْهَادِ**, **†** [It gave notice of becoming a ruin and of falling down]. (Mṣb in art. **دَعَوَ**) [See also a similar ex. in a verse cited voce **أَلَا**. And hence,] **أَذَنَ الْعُشْبُ** [in the CK (erroneously) **أَذْنُ**] **†** *The herbage began to dry up; part of it being still succulent, and part already dried up.* (M, K, TA.) And **أَذَنَ الْحَبُّ** **†** *The grain put forth its أَذَنَة, or leaves.* (TA.) See also 2, latter half, in two places. — **أَذَنَ** and **تَأَذَّنَ** are [also] used in one and the same sense [as meaning *He knew; had knowledge; or became informed, apprized, advertised, or advised, of a thing;* like as one says **أَيَقَنَ** and **تَيَقَّنَ**. (S, TA.) You say, **تَأَذَّنَ**, meaning **أَعْلَمَ** [Know thou]; like as you say **أَعْلَمَ**, meaning **تَعْلَمَ**. (M.)

5: see 4, in eight places.

10. **اسْتَأْذَنَهُ** *He asked, or demanded, of him permission, or leave, (M, Mṣb, K,) فِي كَذَا* to do such a thing. (Mṣb.) [You say, **اسْتَأْذَنَ** meaning *He asked, or demanded, permission, or leave, to enter, or to come into the presence of another; and to go.* And **اسْتَأْذَنَ فِي الدُّخُولِ عَلَيْهِ**, and, elliptically, **اسْتَأْذَنَ عَلَيْهِ**, *He asked, or demanded, permission, or leave, to go in to him.*]

أَذْنٌ: see **أَذْنٌ**.

إِذْنٌ [is held by some to be an inf. n., like **أَذِينُ**: (see 1:) by others, to be] a simple subst.; (Mṣb;) signifying *Permission; leave; or concession of liberty, to do a thing; and sometimes command: and likewise will;* (Mṣb, TA;) as in the phrase **بِإِذْنِ اللَّهِ** *by the will of God:* (Mṣb:) or, accord. to El-Harállee, the *withdrawal, or removal, of prevention or prohibition, and the giving of power or ability, in respect of being and creation:* or, accord. to Ibn-El-Kemál, the *rescission of prohibition, and concession of freedom of action, to him who has been prohibited by law:* or, accord. to Er-Rághib, the *notification of the allowance or permission of a thing, and of indulgence in respect of it;* as in **إِلَّا بِطَاعِ إِذْنٍ** [in the *Kur* iv. 67,] meaning [but that he may be obeyed] *by the will of God, and [also] by his command:* (TA:) or, as explained in the *Ksh*, *facilitation; an explanation founded upon the opinion that the actions of men are by their own effective power, but facilitated by God; and in this sense, Esh-Shiháb regards it as a metaphor, or a non-metaphorical trope:* (MF:) and *accommodation; syn. تَوْفِيقٌ* (Hr in explanation of a clause of iii. 139 of the *Kur* [which see below];) but Es-Sameen says that this requires consideration. (TA.) — Also *Knowledge; syn. عِلْمٌ*; (T, M, K;) and so **أَذِينُ**; (M, K;) as in the saying **فَعَلَهُ بِأَذْنِي** (T, M, K) and **بِأَذْنِي** (M, K) [He did it with my knowledge]: or **إِذْنٌ** has a

6.

مَازِنَةٌ : } see what next follows.
مُؤَذِّنَةٌ :

مِيزْنَةٌ (which may also be pronounced مِيزْنَةٌ, Mghb) The place [generally a turret of a mosque] upon which the time of prayer is notified, made known, or proclaimed; (T, M, K;*) i. q. مَنَارَةٌ [which has this meaning and others also]; (AZ, T, S, Mghb;) as also مُؤَذِّنَةٌ: (AZ, T;) or it signifies, (as in some copies of the K,) or signifies also, (as in other copies of the same,) i. q. مَنَارَةٌ: and صَوْمَعَةٌ: [see these two words:] (K;) or i. q. مَنَارَةٌ, meaning صَوْمَعَةٌ: (Lh, M, TA;) by way of comparison [to the turret first mentioned]: but as to مَازِنَةٌ, it is a vulgar word: (TA:) the pl. is مَازِنٌ, agreeably with the original form of the sing. (Mghb.)

مُؤَذِّنٌ One who notifies, makes known, or proclaims, [by a chant,] the time of prayer; (M, Mghb, K;*) [i. e., who chants the call to prayer;] as also مُؤَذِّنٌ. (M, K.)

مَازُونٌ, as meaning A slave permitted, or having leave given him, by his master, to traffic, is used for مَازُونٌ لَهُ, (Mghb, TA,) by the lawyers. (Mghb.) — Also Having his ear hit, or hurt; and so مُؤَذِّنٌ. (TA.)

ادى

1. أُدِي, aor. ʿ, inf. n. أُدِي, (T, M, Mghb, K,) in [some of] the copies of the K written إِذَا, and so by IB, (TA,) and إِذَا, (CK, [but not found by me in any MS. copy of the K nor in any other lexicon,]) and, accord. to IB, أَذَاهُ and أَذِيَّةُ, (TA,) or these two are simple subst.; (M, K;) and تَأَذَّى; (T, S, M, Mghb, K;) [He was, or became, annoyed, molested, harmed, or hurt;] he experienced, or suffered, slight evil, [i. e., annoyance, molestation, harm, or hurt,] less than what is termed ضَرَرٌ; (El-Khattābec;) or he experienced, or suffered, what was disagreeable, or hateful, or evil, (Mghb, K,) in a small degree; (K;) بِهِ [by him, or it]; (T, S, M, K;) [and مِنْهُ from him, or it:] تَأَذَّى signifies the being affected by what is termed الْأَذَى [i. e. what annoys, molests, harms, or hurts, one]: and also the showing the effect thereof; which is forbidden by the saying of 'Omar, بِالنَّاسِ تَأَذَّى [Avoid thou, or beware thou of, showing the being annoyed, molested, harmed, or hurt, by men]; for this is what is within one's power. (Mghb.) — Also, aor. and inf. n. as above, It (a thing) was unclean, dirty, or filthy. (Mghb.)

4. أُدِي signifies فَعَلَ الْأَذَى [He did what annoyed, molested, harmed, or hurt]. (M, K.) — And أَذَاهُ, (T, S, M, Mghb, K,) aor. يُؤْذِيهِ, (S,) inf. n. يُؤْذِي, (T, IB, Mghb) and [quasi-inf. n.] أَذِيَّةُ, (T,) or أُدِي and أَذَاهُ and أَذِيَّةُ, (S, K,) but IB refuses his assent to this, saying that these three are inf. ns. of أُدِي, and MF says of أُذِيَّةُ, which is expressly disallowed by the author of the K, though he himself uses it, that others assert it to have been heard and transmitted, and to be required by rule, but he adds that he had

searched for examples of it in the language of the Arabs, and investigated their prose and their poetry, without finding this word; (TA;) [He, or it, annoyed him, molested him, harmed him, or hurt him; or] he did what was disagreeable, or hateful, or evil, to him. (Bd in xxxiii. 53, Mghb.) It is said in the Kur [xxxiii. 47], وَدَعِ الْأَثَمَ, meaning And leave thou the requiting of them until thou receive a command respecting them; (M, Bd, Jcl;) namely, the hypocrites: (M:) or leave thou unregarded their doing to thee what is [annoying, molesting, harmful, hurtful, or] disagreeable, &c., to thee. (Bd.)

5: see 1, in three places.

أَدَى inf. n. of 1. (T, M, Mghb, K.) [As a simple subst., A state of annoyance or molestation.] — And [Annoyance, molestation, harm, or hurt: quasi-] inf. n. of أَذَاهُ. (S, K.) — It signifies also, [like أَذِيَّةُ and أَذَاهُ:] كُلُّ مَا تَأَذَّى بِهِ [Anything by which thou art annoyed, molested, harmed, or hurt]; (T;) or مَا يُؤْذِيكَ [a thing that annoys, molests, harms, or hurts thee]: (Mghb;) or a slight evil; less than what is termed ضَرَرٌ. (El-Khattābec.) You say, أَمَاطَ الْأَذَى عَنْ الطَّرِيقِ He removed, or put away, or put at a distance, what was hurtful from the road, or way. (Mghb and TA in art. مِيط.) — Also A thing held to be unclean, dirty, or filthy: so in the Kur ii. 222. (Mghb, Mghb.) [Filt; impurity: often used in this sense in books on practical law.]

أَذَى Experiencing, or suffering, [annoyance, molestation, harm, hurt, or] what is disagreeable, or hateful, or evil, (M, K, Mghb,) in a great, or vehement, degree; (M, K;) applied to a man; (M, Mghb;) as also أُدِي: (M, K;) and both signify the contr.; i. e. doing what is disagreeable, or hateful, or evil, in a great, or vehement, degree. (K.) — Also, applied to a camel, That will not remain still in one place, by reason of a natural disposition, not from pain, (El-Umawec, A'Obeyd, S, M, K,) nor disease; (K;) as also أُدِي: (M:) fem. of the former أَذِيَّةُ; (El-Umawec &c.;) and of the latter أَذِيَّةُ. (TA.)

إِذَا : and إِذَا : see art. إِذَا.

أَذَاهُ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of أَذَاهُ. (S, K.) — See also أُدِي and أَذِيَّةُ.

أَذِيَّةُ, and أَذِيَّةُ as its fem.: see إِذِي, in three places.

أَذِيَّةُ an inf. n. of 1. (IB.) — And [quasi-] inf. n. of أَذَاهُ. (S, K.) — And a subst. from أَذَاهُ; (Mghb;) or, as also أَذَاهُ, a subst. from أُدِي and تَأَذَّى; (M, K;) signifying A thing that is disagreeable, or hateful, or evil, in a small degree. (K.) See also أُدِي.

أَدَى (S, M, K, &c.) with medd and tesheed, (TA, [in the CK, erroneously, إِدَى,]) Waves (S, M, K) of the sea: (S:) or vehement waves: (TA:) or the أَطْبَاقُ [app. meaning rollers, because they fall over like folds,] which the wind raises from the surface of the water, less than دُونُ [but this

sometimes signifies above]) what are termed مَوْجٌ: (ISh, TA:) pl. أَوَادِي. (S.)

ار

1. أَرَاهَا, aor. يُؤَرِّ, (S,) inf. n. أَرَّ, (S, K,) Inivit eam; he compressed her. (S, K.)

أَرَّ, (M, TT, L, [and so in the present day,]) or أَرَّ, (K,) A cry by which sheep or goats are called. (M, L, K.)

أَرَّ A man (S,) much addicted to venery: (S, K:) so accord. to A'Obeyd, as related by Sh and El-Iyādce, but thought by Az to be مَبْرُ, of the same measure as مَعْبَرٌ, i. e., مُغْبِلٌ, [originally مَآبِرُ,] from أَرَاهَا. (T.)

ارب

1. أَرَبَ, aor. ʿ, (T, S, M, K,) inf. n. أَرَابَةٌ (AZ, T, S, M, K) and أَرَبٌ, like صَغُرَ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that Ar is related to have assigned this signification to أَرَبَ, aor. ʿ, inf. n. أَرَبٌ,] S, M, K,) and knowing in affairs. (M.) [The TA assigns the former inf. n. to it when it signifies simply intelligence, and the latter when it has the more comprehensive signification of cunning.] — أَرَبَ بِالشَّيْءِ, [aor. ʿ,] He became expert, or skilful, in the thing: (M:) or he became accustomed to, or practised or exercised in, the thing, (S, K,*) and became knowing, or skilful [therein]. (S.) — أَرَبَ, inf. n. أَرَبٌ, is also syn. with أَرَبَ [app. as meaning He became familiar with a person or thing]. (M.) — And أَرَبَ بِالشَّيْءِ also signifies He devoted, or addicted, himself, or gave, or kept, to the thing: (T, K:) and he was, or became, niggardly, avaricious, or tenacious, of the thing. (T, M, TA.) — And أَرَبَ فِي الْأَمْرِ, and أَرَبَ فِيهِ, He exerted, or employed, his power and ability in the affair, and understood it: (ISh, T:) or أَرَبَ signifies he exerted his strength, force, or energy; or strained himself; (As, S, M;) فِي الشَّيْءِ [in the thing]; (As, S;) and فِي حَاجَتِهِ [in his needful affair, or in the accomplishment of his want]. (As, S, M.) — أَرَبَ عَلَيْهِ He had, or obtained, power over him, or it. (M.) — أَرَبَ, aor. ʿ, (T, S, K,) inf. n. أَرَبٌ, (T, S,) He was, or became, in want, or need. (T, S, K.) [See أَرَبْتُ أَرَبْتُ إِلَيْهِ, and two other phrases following it, in a later part of this paragraph.] — أَرَبَ إِلَيْهِ, (M, Mghb,) or بِهِ, (T,) aor. and inf. n. as above, He wanted it; was, or became, in want, or need, of it; (T, M, Mghb;) and sought it, or desired it; (T;) namely, a thing. (T, Mghb.) — أَرَبَ النَّحْرُ Fortune was, or became, hard, or adverse: (T, S, K:) as though it wanted something of us, for which it pressed hard. (M, TA.) And أَرَبَ عَلَيْهِ He was, or became, hard upon him in his demand. (TA, from a trad.) — أَرَبَهُ, [from أَرَبَ,] He struck upon a member, or limb, belonging to him. (K,*)

TA.)—أَرْبَ (T, S, K, TA.) *His member, or limb, (generally meaning the arm, or hand, M,) was cut off: (M, K:) or dropped off: (T:) and his members, or limbs, (generally relating to [the members, or fingers, of] the arm, or hand, TA,) dropped off, one after another, (S, K, TA,) in consequence of his being affected by the disease termed جُذَامُ: (TA:) and it (said of a member, or limb,) dropped off. (TA.)* The phrase, أَرَبْتَ عَنْ ذِي يَدَيْكَ (T, TA,) or مِنْ ذِي يَدَيْكَ (S, TA, [and said in the latter to be likewise found in the T, but I have consulted two copies of the T and found only عَنْ ذِي يَدَيْكَ, (IAqr, as related by Sh,) or مِنْ يَدَيْكَ (K,) but MF says that مَنْ in this phrase is a mistranscription, (TA,) means, *May the members [or fingers] of thy hands, or arms, drop off: (S, K, TA:) or it means, may what is in thy hands depart from thee, so that thou shalt be in want: occurring in a trad. (IAqr, T, TA.)* And أَرْبَ مَا لَهُ, said by Moḥammad on the occasion of a man's coming to him and asking him to acquaint him with some work that should introduce him into Paradise, means, accord. to Kt, *May his members, or limbs, drop off, or be cut off: what aileth him? (TA:) or, accord. to IAqr, may he become in want: what aileth him? (T, TA:) but I Ath says that this has been related in three different ways: first, أَرْبَ, signifying an imprecation, [as rendered above,] and used as expressive of wonder: secondly, أَرْبَ مَا لَهُ, i. e. حَاجَةً لَهُ, being [syntactically] redundant, denoting littleness; the meaning being, *he has some little want: or, as some say, a want hath brought him: what aileth him? thirdly, أَرْبَ, i. e. هُوَ أَرْبَ, meaning he is intelligent, or sagacious, or skilful, [as is said in the T,] and perfect: what aileth him? or what is his affair? the inchoative being suppressed. (TA.)* مَا لَهُ أَرَبْتَ يَدَهُ (M, K,*) another form of imprecation, (M,) means *What aileth him? may his arm, or hand, be cut off: or, may he become poor, and want what is in the hands of others. (M, K,*)*—[Hence, perhaps,] أَرَبْتَ مَعْدَنَهُ *His stomach became vitiated, disordered, or in an unsound state. (K.)*—أَرْبَ also signifies *He prostrated himself firmly, or fixally, upon his [seven] members [mentioned in the explanations of the word أَرْبَ]. (T.)**

2. أَرْبَ, inf. n. تَأْرِبُ, *He, or it, [made, or rendered, cunning, or intelligent, excellent in judgment, sagacious, and knowing in affairs; (see أَرْبَ);] made to have knowledge, or skill; or made to understand. (M, TA.)*—*He was, or became, avaricious; [in a state of vehement want of a thing;] eagerly desirous. (A'Obeid, TA.)* [See also 1.]—*He cut up, or cut into pieces, (T, A, Mgh,) a sheep, or goat, (A, Mgh,) limb by limb. (T, A, Mgh.)*—*He cut off a member, or limb, entire. (M, TA.)*—*He made entire, or complete, (T, S, M, K,) a thing, (S,) a lot, or portion, (T, TA,) or anything. (M.)*

3. أَرَبَهُ (S, A,) inf. n. مُؤَارِبُهُ (M, A,) *He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; syn. دَاهَاهُ. (S, M, A,*)*

It is said in a trad., (TA,) مُؤَارِبَةُ الْأَرْبِ جَهْلٌ وَعَنَاءٌ (TA,) *[The striving to outwit the cunning, or intelligent, or sagacious, is ignorance, and labour without profit]: (A, TA:) i. e., the intelligent is not to be outwitted. (TA.)* And أَرْبَ بِهِ signifies *He practised an artifice, a stratagem, or a fraud, upon him. (TA, from a trad.)*

4. أَرْبَ عَلَيْهِمْ (T, S, M, K,) of the measure أَفْعَلَ (T,) inf. n. إِيْرَابُ [originally إِيْرَابُ], (K,) *He was successful against them, and overcame them. (T, S, M, K.)*

5. تَأْرَبَ *He affected, or endeavoured to acquire, (تَكَلَّفَ,) cunning, or intelligence, and excellence of judgment, (K, TA,) and deceit, guile, or artifice, and wickedness, mischievousness, or malignity. (TA.)* [See الأَمْرُ—إِيْرَابُ:] see 1.

أَرْبَ: see what next follows, in two places.

أَرْبَ *Cunning, intelligence with craft and forecast, or simply intelligence, excellence of judgment, sagacity, (T, S, M, L, K,) and knowledge in affairs; (M, L;) as also إِيْرَبَةٌ and إِيْرَبَةٌ (M, K) and أَرْبَ (M, A,) or أَرْبَ (L.)* You say, هُوَ ذُو إِيْرَابٍ [He is a possessor of cunning, or intelligence, &c.]. (S.)—*Intelligence and religion. (Th, M, K.)*—*Deceit, guile, artifice, or fraud; syn. مَكْرٌ: so in the L and other lexicons: in the K, نَكْرٌ [i. e. "cunning," &c., as above]: (TA:) and so إِيْرَبَةٌ; syn. حِيلَةٌ. (K.)*—*Wickedness, mischievousness, or malignity; hidden rancour, malevolence, or malice. (K, TA.)* [In a trad. it occurs in this sense written, in the TA, أَرْبَ.]—See also أَرْبَ, in four places.—Also *A member; a distinct and complete part of an animal body; a limb; (T, S, M, Mgh, Msb, K;) or such as is made complete, or entire, not wanting anything: (M:) pl. أَرَابُ (S, M, Mgh, Msb) and أَرَابُ (S, Mgh;) the latter formed by transposition. (Mgh.)* You say, قَطَعْتُهُ إِيْرَابًا إِيْرَابًا *I cut him up, member by member, or limb by limb. (TA.)* And أَرَابَ السُّجُودَ عَلَى سَبْعَةِ أَرَابٍ *Prostration [in prayer] is [performed] on seven members; (S, Mgh;) namely, the forehead, the hands, the knees, and the feet. (TA.)*—Also *The membrum genitale; the pudendum; syn. فَرْجٌ: (M, K:) but some say that this signification is not known: [see أَرْبَ:] in some copies of the K, the explanation is written فَرْجٌ, with the unpointed ح. (TA.)*—أَرَابُ [the pl.] also signifies *Pieces of flesh, or of flesh-meat. (M.)*

أَرْبَ: see إِيْرَابُ.—*Want, or need; (T, S, M, Mgh, Msb, K;) as also إِيْرَابُ and إِيْرَبَةٌ (the same, and A) and إِيْرَبَةٌ (K) and مَأْرَبَةٌ and مَأْرَبَةٌ (T, S, M, A, Msb, K) and مَأْرَبَةٌ (K) and مَأْرَبٌ: (M, A:) the pl. [of أَرْبَ or إِيْرَابُ] is أَرَابُ, and [of إِيْرَبَةٌ, and perhaps of the other sings. commencing with ا,] إِيْرَابُ; (M;) and the pl. of مَأْرَبَةٌ is مَأْرَبُ. (T, Msb.)* It is said in a trad., respecting Moḥammad, كَانَ أَمَلَكُمْ لَارِهِ *He had the most power, of you, over his want, and desire: (M,*)*

Mgh,*) Msb,*) TA:) I Ath says that the most common reading is لَارِهِ, meaning لِحَاجَتِهِ: but some read لَارِيهِ, [as in the M and Mgh,] i. e., either the same as above, [and so in the Mgh,] or لِعِضْوِهِ, by which is specially meant the membrum genitale: (TA:) but this is not known. (M.) Respecting the phrase أَرْبَ مَا لَهُ, see 1. You say also, مَا إِيْرَبَكَ إِلَى هَذَا *What is [the reason of] thy want of this? (A.)* And مَا لِي غَيْرَ *I have no want of it. (A.)* By غَيْرَ أَوَّلَى الْإِيْرَبَةِ, in the Kur [xxiv. 31], are meant Idiots; or persons deficient in intellect: [from إِيْرَبَةٌ as meaning "intelligence:"] (Sa'ced Ibn-Jubeyr, S:) or not such as have need of women. (Jel.) مَأْرَبٌ لَا حِفَاوَةَ, (S, A,) or مَأْرَبَةٌ لَا حِفَاوَةَ (M,) is a proverb, (S, A,) meaning *He only honours thee for the sake of something which he wants of thee; not for love of thee: (A, Meyd:) or only thy want brought thee; not the object of paying extraordinary honour to me. (M.)* [See also Freytag's Arab. Prov., ii. 690.] You say also, أَلَحِقْ بِمَأْرَبِكَ مِنَ الْأَرْضِ, meaning, *Go thou whither thou wilt [so as to attain thy want]. (A.)*

أَرْبَ: see إِيْرَبُ.—Also [Expert; skilful: (see أَرْبَ, of which it is the part. n.:) or] accustomed to, or practised or exercised in, a thing, and knowing, or skilful. (S, TA.) See also 1, in the latter part of the paragraph.—أَرْبَ بَشَى: [or إِلَى شَيْءٍ; (see أَرْبَ)] or أَرْبَ, of the measure أَفْعَلَ (Msb,) *Wanting, needing, or desiring, a thing. (Msb,*) TA in art. مَهَر, &c.)*

أَرَبَةٌ: see إِيْرَابُ.—and أَرْبَ.

أَرَبَةٌ: see إِيْرَابُ, in two places.—and أَرْبَ, in two places.

أَرَبِيَّ *Calamity; misfortune: (T, S, M, A, K:) [said to be] the only word of this measure except أَرَمِيَّ and سَعَبِيَّ [names of two places]. (TA.)*

أَرَبَانُ (M, K): } dial. vars. of عَرَبَانُ and عَرَبُونَ
أَرَبُونَ (TA): }
أَرَبُونَ (TA): } and عَرَبُونَ. (M,*) K,*) TA.)

أَرَبِ *Cunning, characterized by intelligence with craft and forecast, or simply intelligent [as in the S], excellent in judgment, sagacious, (T, S,*) M, K,) and knowing in affairs; (M;) as also أَرْبَ (K:) pl. of the former أَرَبَاءُ. (T, M.)*—A wide, an ample, or a capacious, cooking-pot. (K.)

أَرْبَ *More, or most, cunning, or intelligent, excellent in judgment, or sagacious. (A.)* [See أَرَبِ.]

أَرْبَ: see إِيْرَابُ.

مَأْرَبَ: see أَرْبَ, in three places.

مَأْرَبَةٌ and مَأْرَبَةٌ and مَأْرَبَةٌ: see أَرْبَ, in four places.

مُؤَرَّبَ *A member, or limb, cut off entire: (T:)*

or an entire, unbroken, member, or limb: (S:) and anything made entire, complete, or perfect. (S, K.) You say, كَتَفَ مُؤَرَّةً *A shoulder cut off entire*, (Mgh, TA,) having none of its flesh taken from it, (Mgh,) without any deficiency. (TA.)

ارث

1. أَرَّثَ: see 2.

2. أَرَّثَ, (M, A,) inf. n. تَأَرَّثَ, (T, S, K,) *He kindled, or lighted, a fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (T, S, M, A, K;) as also أَرَّثَ, aor. 2, (T, K,) inf. n. أَرَّثَ; (K; in a copy of the A أَرَّثَ;) but this [says SM] no leading lexicographer has mentioned, nor have I found any example of it. (TA.) [See also وَرَّثَ.]—[Hence,] تَأَرَّثَ also signifies † *The exciting discord, dissension, disorder, strife, quarrelling, or animosity, between a people.* (S, K.) You say, بَيْنَ الْقَوْمِ, (M, A,) and أَرَّثَ بَيْنَ الشَّرِّ وَالْحَرْبِ, (T, TA,) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men; (T, M, A;) kindled the fire of discord, dissension, &c., [or evil, and war,] between them, or among them.* (T, TA.)*

3. تَأَرَّثَ النَّارُ *The fire became kindled, or lighted; or it burned, burned up, burned brightly or fiercely, blazed, or flamed.* (S, M, K.)

أَرَّثَ, originally وَرَّثَ, (T, S,) *Inheritance; or a person's obtaining possession of property left to him by one who has died.* (MF.)—*An inheritance, or a heritage; what is inherited.* (S, A, K.)—*An old condition, case, or state of things, which the last has inherited from the first.* (S, A, K.) So in the phrase, هُوَ عَلَى إرْثٍ مِنْ كَذَا [*He is conforming, in respect of such a thing, with an old state of things, or an old usage, which he has inherited from his ancestors.* (S.) And in the following ex., from a trad., إِنَّكُمْ عَلَى إرْثٍ مِنْ أَبِيكُمْ إِبْرَاهِيمَ [*Verily ye are conforming with an old state of things, or an old usage, which ye have inherited from your father Abraham*], the meaning is, that his religion was their heritage. (T, TA.) [See also وَرَّثَ.]—*A remainder, or what remains, (M, L, K,) of a thing, (K,) or of the original of a thing: (M, L:) pl. إِرَاثٌ. (L.)—And [hence, app.,] Ashes. (M, K.)—Also Origin, race, or stock. (S, M, A, K.) You say, هُوَ فِي إِرْثٍ صَدَقَ *He is of an excellent origin, race, or stock.* (S.) And لَفِي إِرْثٍ مَجْدٍ [*Verily he is of a glorious origin, race, or stock*]; as also إِرْفٍ مَجْدٍ, by a change of letters. (Yaqkoob, M.) Accord. to IAqr, إِرْثٌ relates to حَسَبٍ [or grounds of pretension to respect or honour, on account of one's ancestors' or one's own deeds or qualities, &c.]; and وَرْثٌ, to property, or wealth. (M.) [See art. وَرْث.]*

أَرَّثَ: see إِرَاثٌ, in three places.

إِرَاثٌ *Fire; (T, M, L, K;) as also إِرَاثَةٌ and إِرِثٌ: (TA:) or (so accord. to the M and L,*

but in the K “and”) *tinder, and the like, prepared for fire; (M, L, K;) [as also إِرَاثَةٌ and إِرِثَةٌ; or these two words signify a means of kindling or inflaming; as will be seen from what follows:] or a lump of the dung of a horse or the like, or a similar thing, with which one kindles a fire; as also إِرِثَةٌ: (A:) or this last signifies dung of camels or horses or the like, (S, K,) or wood, or a stick, (T,) that is prepared, or put in readiness, by the ashes, (S, K,) or buried in them, (T,) for the time when it may be wanted (T, S, K) for fuel. (T.) It is said in a prov., mentioned in the collection of Meyd, التَّيْمَةُ إِرَاثَةٌ الْعَدَاوَةِ [*Calumny, or slander, is a means of kindling, or inflaming, enmity.* (TA: but in Freytag's Arab. Prov., ii. 773, in the place of إِرَاثَةِ, we find إِرِثَةِ.)*

أَرِثَ: see the paragraph next preceeding.

إِرَاثَةٌ: see إِرَاثٌ, in three places.

ارج

1. أَرَجَ, aor. 2, inf. n. أَرَجَ (S, A, Mgh, K) and أَرِجَ (S, A, K) and أَرِجَةٌ, (K, [in which it is only mentioned as syn. with the first and second of these ns., so that it may be a simple subst.,]) *It (perfume) diffused, or exhaled, its odour; (S, A;) as also تَأَرَجَ: (A:) it had a hot, or strong, odour; syn. تَوَفَّجَ رِيحُهُ. (S, A, K.)—It (a place) was, or became, strongly fragrant. (Mgh.) = أَرَجَ: see 2, in three places.*

2. أَرَجَ, [and app. أَرِجَ also,] *He perfumed a thing; made it fragrant. (Ham p. 135.)—[Both also app. signify He made perfume to diffuse, or exhale, its odour: or made it to have a hot, or strong, odour.—And hence,] أَرَجَ, inf. n. أَرِجَ; (S, K;) and أَرِجَ, (TA,) aor. 2, (TK,) inf. n. أَرِجَ; (K, TA;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, (S, K, TA,) بَيْنَ الْقَوْمِ between, or among, the people, or company of men, like أَرَشَ, (S, TA,) and أَرَجَ الْحَرْبَ in war. (TA.) And أَرَجَ الْحَرْبَ, (S, K, TA, and Ham ubi suprâ,) and أَرَجَهَا, (TA,) † *He kindled war, or the war; (S, TA, and Ham ubi suprâ;) and in like manner, تَأَرَجَ the fire. (IAqr, Ham.)***

3: see 1.

أَرِجَ (L) and أَرِجَ and أَرِجَةٌ (ISd, TA) *A sweet odour: (ISd, L, TA:) pl. of the last, أَرَائِجُ. (ISd, TA.) [See also 1.]*

أَرِجَ *Perfume diffusing, or exhaling, its odour: having a hot, or strong, odour. (TA.)—Applied also to a place: you say, مَكَانٌ أَرِجٌ A strongly fragrant place: (Mgh:) and بَيْتٌ أَرِجٌ بِالطِّيبِ [a house, or chamber, fragrant, or strongly fragrant, with perfume]. (A.)*

أَرِجَ: }
أَرِجَةٌ: } sec 1.

أَرِجَ (K) and مَرِجَ (TA) † *A liar: and one*

who excites discord, dissension, disorder, strife, quarrelling, or animosity, among people. (K, TA.)

مَرِجَ: see what next preceeds.

المَرِجُ † *The lion. (K.)*

ارخ

1. أَرَخَ الْكِتَابَ: see 2.

2. أَرَخَ الْكِتَابَ, (S, Mgh, Mgh, K,) inf. n. تَأَرَخَ; (S, Mgh;) and أَرَخَهُ, (IKtt, Mgh, K,) inf. n. أَرَخَ; (TA;) but the former is the more common, (Mgh,) and the latter is by some rejected, though correct accord. to IKtt and others; (MF;) and أَرَخَهُ, (K,) inf. n. مَوَارَخَةٌ; (TA;) as also وَرَخَهُ, inf. n. تَوَرَخَ; (S, Mgh, Mgh;) in which the و is a substitute for the ا; (Yaqkoob, Mgh;) a form seldom used; (Mgh;) *He dated the writing, or letter; inscribed it with a date, or note of the time when it was written. (S, Mgh, Mgh, K.) You say also, أَرَخَ الْكِتَابَ يَوْمَ كَذَا He inscribed the writing, or letter, with the date of such a day. (S, L.) And أَرَخَ الْبَيِّنَةَ He dated, or mentioned the date of, the evidence, proof, or voucher: in the contr. case saying, أَطْلَقَ. (Mgh.) Some say that تَأَرِخٌ is an arabicized word, (L, Mgh,) borrowed by the Muslims from the people of the Bible: [i. e., from the Jews or Christians; app. from the Hebr. יָרַח the “moon,” or יָרַח “a month;” or from the Chald. יָרַח “a month;” as observed by Golius:] (L:) others say that it is [pure] Arabic: (Mgh, TA:) some, that it is formed by transposition from تَأَخِيرَ. (TA.)*

3: see 2.

أَرَخَ: see what next follows.

تَأَرِخَ inf. n. of 2.—Also, [as a subst., generally pronounced without a,] *A date; an era; an epoch; (Mgh;) and أَرَخَةٌ is a subst. [signifying the same,] from أَرَخَ. (K.) تَأَرِخُ الْهَجْرَةِ is *The era, or epoch, of the Emigration [or Flight (for such it really was)] of Mohammad [from Mekkeh to El-Medeenah], (L, Mgh,) which his companions, in the time of 'Onmar, agreed to make their era, commencing the year from the first appearance of the new moon of [the month] El-Moharram, [two months before the Flight itself,] and making the day to commence from sunset: (Mgh:) it is also called تَأَرِخُ الْمُسْلِمِينَ the era, or epoch, of the Muslims. (L.)—Also The utmost limit, term, or time, of anything: whence the saying, فُلَانٌ تَأَرِخُ قَوْمِهِ Such a one is the person from whom date the nobility, or eminence, and dominion, or authority, of his people. (Eg-Soolce, Mgh, TA.)—[Also, A chronicle; a book of annals; a history: pl. تَوَارِخُ, from تَوَرِخَ.]**

مَوَرِخٌ *A chronicler; a writer of annals; a historian.]*

ارز

ارز and ارز The pine-tree; syn. شَجَرُ الصَّنَوْبَرِ (K:) or this is called ارز, and ارز is the pl.: (A'Obeyd, §:) [or rather ارز is a coll. gen. n., and ارز is the n. un.:] or the male of that kind of tree; (AHn, K;) as also ارز; (K;) and the author of the Minhāj adds, it is that which does not produce fruit; but pitch (زفت) is extracted from its trunks and roots, and its wood is employed as a means of light, like as candles are employed; and it grows not in the land of the Arabs: A'Obeyd says, ارز is the name of a tree well known in Syria, called with us صَنْوَبَر, because of its fruit: he says also, I have seen this kind of tree, called ارز, and it is called in El-'Irāk صَنْوَبَر, but this last is the name of the fruit of the ارز: (TA:) or i. q. عَرَّعَر [a name given to the cypress and to the juniper-tree]. (K.) It is said in a trad., مَثَلُ الْكَافِرِ مَثَلُ الْأَرْزَةِ الْمُجَذَّبَةِ [The similitude of the unbeliever is the similitude of the pine-tree standing firmly upon the ground until it is pulled up at once]: respecting which AA and AO say that it is ارز, with fet-ḥ to the ر; meaning the tree called الارز: but A'Obeyd thinks this to be a mistake, and that it is ارز, with the ر quiescent. (L.)

ارز: see ارز: and see also ارز.

ارز: } ارز.
ارز: }

ارز: see ارز, in five places.

ارز The tree called ارز [which is a hard kind, from which staves are made]: (AA, S, K:) some say that it is ارز, of the measure قَاعَة; but A'Obeyd disapproves of this. (TA.) See also ارز.

ارز and ارز and ارز and ارز (S, Mgh, K) and ارز and ارز (Kr, K) and ارز (S, Mgh, K) and ارز (S, K), the first of which is the form commonly obtaining among persons of distinction; the last but one, that commonly obtaining among the vulgar; (TA;) and the last, of the dial. of 'Abd-El-Kays; (S, TA;) [Ilice;] a certain grain, (S, K,) well known: (K:) [said in the TA to be a species of بر; but this is an improper explanation:] there are several kinds; Egyptian and Persian and Indian; and the best kind is the جوهري [perhaps a mistake for مصري, or Egyptian]: it is cold and dry in the second degree; or, as some say, moderate; or, as some say, hot in the first degree; and its husk is poisonous. (El-Minhāj, TA.)

ارز: } ارز.
ارز: }

ارز: see ارز.

ارش

ارش (TA,) aor. ٤, (TK,) inf. n. ارش, (K, TA,) He scratched with the nails, or lacerated him, [a man,] or it, [the skin, or (as in the TK)

the face,] little or much, so as to bring blood or not; syn. ارش. (K, TA.) [This signification is probably derived from ارش as syn. with تاريش, in which sense it seems to be the inf. n. of an obsolete verb.] = ارش, (TA,) inf. n. as above, (K, TA,) He gave him (K, TA) the fine, or mulct, for a wound. (TA.) — ارشوه, inf. n. as above, They sold the milk of their camels for the water of his well. (Sgh.) = ارش, like عني, (Sgh,) inf. n. as above, (Sgh, K,) He sought to obtain, or demanded, the fine, or mulct, for a wound. Sgh, K. *)

2. ارش بين القوم, (S, L, Mgh,) and بين الرجلين, (TA,) inf. n. تاريش, (S, Mgh,) He made mischief; or excited disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; (S, L, Mgh, TA;) between, or among, the people, or company of men, (S, L, Mgh,) and between the two men: (TA:) accord. to some, its original is حرش. (Mgh.) — And ارش النار, inf. n. as above, He kindled the fire; or made it to burn: (S, K:) and in like manner, الحرب + war, or the war. (S.)

8. ارش منه خماشته [written with the disjunctive alif ايش] Take thou from him the fine, or mulct, for thy خماشته, q. v. (K.) — ارش لنفسه [He surrendered himself to pay the fine, or mulct, for the injury termed خماشته] is like استسلم للقصاص. (K.)

ارش The making mischief; or exciting disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; [like تاريش; see 2, and see also 1;] syn. فسار [in the sense of افساد]; (Mgh;) and افرأ. (K.) — Disagreement, discord, or dissension; and contention, or altercation: you say, بينهما ارش Between them two is disagreement, &c. (K.) = A fine, or mulct, for a wound: (S, Mgh, Mgh, K:) from the first of the significations in this paragraph; (Mgh;) or from its being one of the causes of contention, or altercation; or, accord. to AM, from the same word as inf. n. of ارش in the first of the senses explained in this art.; accord. to IF, originally ارش: (TA:) pl. ارش. (Mgh, Mgh.) Hence the saying mentioned by IAqr, انتظرني حتى ارشك انتظرني حتى ارشك [Wait thou for me until thou accept a fine for a wound in lieu of retaliation; for thou hast no compensation for a wound to receive from us except the spear-heads]: meaning, thou shalt not slay a man for whom we will ever give bloodwit. (L, TA.) — What is diminished [of the price] by reason of a defect in a garment or piece of cloth: as being a cause of contention, or altercation. (K, TA.) — What is payed [by way of adjustment of the difference] between freedom from defect and defect in an article of merchandise: (Kt, K:) for when the purchaser of a garment or piece of cloth as being free from defect discovers in it a hole or other defect, contention ensues between him and the seller. (TA.) — A bribe. (Aboonahshal, Sh, K.)

ارشه Scratched with the nails, or lacerated.

little or much, so as to bleed or not. Ru-beh says,

• قُلْ لِّذَلِكَ الْمُزْعَجِ الْمَحْنُوشِ
• أَصْبَحَ فَمَا مِنْ بَشَرٍ مَارُوشِ

Then say thou to that man who is disquieted by envy, and as though he were stung, Act thou gently, for [there is no scarf-skin scratched; meaning,] my honour is uninjured, having in it no defect nor scratch. (L, TA.)

ارض

1. ارض الارض, (S, K, [in two copies of the S, but this is evidently a mistake,]) with ارضت, (S,) like كرمت, (K,) inf. n. اراضة, (S, M, K,) The land became thriving, or productive; (S, K;) as also استارضت; (TA;) it became pleasing to the eye, and disposed by nature to yield good produce; (K, TA;) it became fruitful, and in good condition; (M;) it collected moisture, and became luxuriant with herbage; it became soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) and ارضت الارض, (K,) aor. ٤, (TA,) the land became abundant in herbage, or pasture. (K.) — ارض, inf. n. اراضة, is also said of a man, meaning + He was, or became, lowly, or submissive, and naturally disposed to good, or to do good. (L, TA,) = ارض الارض He found the land to be abundant in herbage, or pasture. (K.) = ارضت الخشب, (S, A, Mgh, TA,) in the pass. form, (Mgh,) like عني, (TA,) aor. تارض, (S, TA,) inf. n. ارض, (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add ارضت, aor. تارض, inf. n. as above; (TA;) [and so in a copy of the S in the place of what here precedes;] The piece of wood was, or became, eaten by the ارضت القرحه, q. v. (S, A, Mgh, TA.) = ارض, (S, M, K,) aor. ٤, (S, K,) inf. n. ارض, (S, M, K,) The ulcer, or sore, became blistered, (S, M, K,) and wide, (M,) and corrupt (S, M, K,) by reason of thick purulent matter, (S,) and dissundered; (M;) so says Ag; (TA;) as also استارضت. (Sgh, K.) = ارض, like عني, (K,) inf. n. ارض; (TA;) or ارض, like سمع, aor. ٤, inf. n. ارض; (L;) He was, or became, affected with زكام [or rheum]. (L, K.)

2. ارض, (TK,) inf. n. تاريش, (K,) He depastured the herbage of the earth, or land: and he sought after it: (K:) or, accord. to some, تاريش denotes this latter signification with respect to a place of alighting, or abiding: (TA:) and you say [also], تارض المنزل he sought after, and chose, the place for alighting, or abiding: (M, TA:) and تارك الحى يتارضون I left the tribe seeking after a tract of country in which to alight, or abide. (TA.) = He, or it, rendered heavy; [app. meaning slow, or sluggish; see 5;] syn. ثقل. (Ibn-'Abbād, K.) — He made to tarry; to tarry and wait, or expect; or to be patient, and tarry, and wait, or expect. (Ibn-'Abbād, K.)

the pl. is **أَرْضٌ** (AHn, Mgb, TA) and **أَرْضَاتٌ**; (Mgb;) or, as some [more properly] say, **أَرْضٌ** is a quasi-pl. [or coll. gen.] n. (AHn, TA.) It is said in a prov., **أَكَلَ مِنَ الْأَرْضَةِ** [More consuming than the wood-fretter, or the termite]. (TA.) And in another, **أَفْسَدَ مِنَ الْأَرْضَةِ** [More marring, or injuring, or destructive, than the wood-fretter, or the termite.] (A, TA.)

أَرْضَةٌ: see **أَرِيضٌ**.

إَرْضَةٌ: see **إَرِيضَةٌ**.

أَرُوضٌ: see **أَرِيضٌ**.

أَرُوضٌ part. n. of **أَرَضَ**. — You say **أَرِيضَةٌ** (S, A, K) and **أَرْضَةٌ** (TA) Land that is thriving, or productive; (S, A, K;) pleasing to the eye; (AA, S, A, K;) and disposed by nature to yield good produce: (A, K, TA:) or fruitful; increasing in plants or herbage: (IAar:) or level, or soft: (ISh:) or that collects moisture, and becomes luxuriant with herbage; that is soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) it also signifies a wide land; syn. **عَرِيضَةٌ**: (TA:) and **إِرَاضٍ** [as pl. of **أَرِيضٌ**] is syn. with **عَرَاضٌ** and **وَسَاعٌ**: (AA, K, TA;) as though the **و** were a substitute for the **ع**. (TA.) — **أَرِيضٌ** is also an imitative sequent to **عَرِيضٌ**; (S, K;) as in the phrase **عَرِيضٌ أَرِيضٌ** [A very wide thing]: (S;) or it signifies fat, as an epithet: (K;) some use it in this sense without **عَرِيضٌ**, applied to a kid. (S.) And you say, **أَمْرَأَةٌ عَرِيضَةٌ أَرِيضَةٌ** [A very wide, or wide and fat, woman; or, as seems to be indicated in the TA in art. **عَرَضٌ**, prolific and perfect]; and in like manner, **مُؤَرَّضَةٌ**. (TA.) You say also **أَرِيضٌ** **رَجُلٌ**, (S,) and **لَلْخَيْرِ** **أَرُوضٌ**, (A,) A man lovely, or submissive; (S;) naturally disposed to good, or to do good. (S, A.) And **نَفْسٌ وَاسِعَةٌ أَرِيضٌ**: see **رَاطٍ**.

هُوَ أَرَضَهُمْ بِهِ He is the most adapted, meet, suited, fitted, or fit, of them, for it; or most worthy of them of it. (K.) And **هُوَ أَرَضَهُمْ أَنْ** **يَفْعَلَ ذَلِكَ** He is the most adapted, &c., or most worthy, of them to do that. (A, S.)

أَرِيضَةٌ: see **أَرِيضٌ**.

مَارُوضٌ Wood eaten by the **أَرْضَةُ** [or wood-fretter, or termite, but generally meaning the former]; (S, A, Mgb, K;) as also **أَرُوضٌ**. (TA.) — A person affected with **خَبَلٌ** [q. v.] from the **يَن**, or **gruui**, and [what are called] **أَفْعُلُ الْأَرْضِ** (S, K,) i. e. (so accord. to the S and TA, but in the K “and”) he who moves about his head and body involuntarily. (S, K.) — A person affected with **زُكَامٌ** [or rheum]: (S, K;) accord. to Sgh, [who seems, like J, not to have known] from **أَرَضَهُ**; (Sgh, TA;) whereas by rule, [if from **أَرَضَهُ**] it should be **مُؤَرَّضٌ**. (TA.)

وَدِيَّةٌ مُسْتَارِضَةٌ, and **فَيْسِلٌ مُسْتَارِضٌ** A young palm-tree, and a small young palm-tree, having a root in the ground: such as grows forth from the trunk of the mother-tree is called **رَاكِبٌ**.

Bk. I.

(S, K.) — **مُسْتَارِضٌ** also signifies Heavy, slow, or sluggish, inclining, or propending, to the ground. (IB.)

ارط

1. [The unaugmented verb from this root seems to be unknown, if it were ever in use, for it is not mentioned, though the pass. part. n., **مَارُوطٌ**, is mentioned as having three significations, which see below.]

2: see 4.

4. **أَرَطَتِ الْأَرْضُ**, (AHcyth, K,) of the measure **أَفْعَلَتْ**, [originally] with two alifs, (TA,) [aor. **يُؤَرِّطُ**, inf. n. **إِبْرَاطٌ**] The land produced the kind of trees called **أَرَطِيٌّ** [or **أَرَطِيٌّ**]; (AHcyth, K;) as also **أَرَطَتْ**, inf. n. **إِرْطَاةٌ**; or this is a corruption, attributable to J: so says the author of the K, following AHcyth: but it is no corruption, for it is mentioned by the authors on verbs and by ISd and others; (MF, TA;) for instance, by AHn, in his book on plants, and by IF, in the Mj: (TA:) [and J mentions it in its proper place, in art. **رَطِيٌّ**, as well as in the present art.:] **أَرَطَتْ**, with the **ر** mushdadedeh, has also been found in the handwriting of certain of the men of letters; but this is a corruption. (K.)

أَرَطِيٌّ A colour like that of the **أَرَطِيٌّ** [or **أَرَطِيٌّ**]. (Sgh, K.)

فَعْلَى (Mbr, S, K,) of the measure **أَفْعَلَى**, because you say **أَدِيرُ مَارُوطٌ**, [explained below,] (Mbr, S,) the alif (Mbr, S, K) ending it (Mbr) [written **ي**] being a letter of quasi-coordination, (S, K,) not to denote the fem. gender, (Mbr, S,) its n. un. being **أَرَطَاةٌ**, (Mbr, S, K,) wherefore it is with **tenween** when indeterminate, but not when determinate: (S, K:) or it is of the measure **أَفْعَلٌ**, (Mbr, S,) the last letter being radical, (Mbr,) because you say **أَدِيرُ مَرُطِيٌّ**, (Mbr, S,) and in this case it should be mentioned among words with an infirm letter [for the last radical], and is with **tenween** both when determinate and when indeterminate; (S;) [but this is a mistake, for when it is determinate, it can be with **tenween** only if used as a proper name; therefore,] IB observes, that if you make its last letter radical, its measure is **أَفْعَلٌ**, and a word of this measure, if a subst., is imperfectly decl. when determinate, but perfectly decl. when indeterminate: (TA:) [the author of the K copies the error of the S, saying, “or its alif is radical,” (meaning its last letter,) “and in this case it is always with **tenween**,” and he adds, “or,” (for which he should have said “and,”) its measure is **أَفْعَلٌ**: to all which it is necessary to add, that some of the grammarians hold it to be also of the measure **فَعْلَى**, ending with a fem. alif, and therefore assign to it no n. un.:] A kind of tree, (S, K,) of those growing in sands, (S, TA,) resembling the kind called **عَضَاهُ**, growing as a branch [in the TA **عَضْبًا**, for which I read **غَضْبًا**] from a single stem, to the height of the stature of a man, the leaves whereof are what are termed **هَدَبٌ** [q. v., and are included among those termed

خُوصٌ, (AHn, TA,) and its flower is like that of the **خَلَفٌ** [or **salix ægyptia**], (AHn, K,) save in being smaller, the colour being one; and the odour thereof is pleasant: it grows in sands, and therefore the poets make frequent mention of the wild bulls' and cows' taking refuge among this and other trees of the sands, burrowing at their roots to hide themselves there, and to protect themselves from the heat and cold and rain, but not among the trees in hard ground, for burrowing in the sand is easy: (AHn, TA:) its fruit is like the **عَنْابٌ** [or **jujube**], bitter, and is eaten by camels in its fresh moist state, and its roots are red, (AHn, K,) intensely red: (AHn, TA:) AHn adds, a man of the Benoo-Asad informed me, that the leaves (**هَدَبٌ**) of the **ارطى** are red like the red pomegranate: its fruit also is red: (TA:) the dual is **أَرَطْيَانٍ**: (AHn, TA:) and the pl. **أَرَطِيَّاتٍ** and **أَرَاتِيٌّ** and **أَرَاتٍ**, (AHn, K,) in the accus. case **أَرَاتِيٍّ**. (TA.)

أَرَطَوِيٌّ: } see what next follows.
أَرَطَاوِيٌّ

مَارُوطٌ A hide tanned with **أَرَطِيٌّ**; (S, K;) i. e. with the leaves thereof; (S in art. **رَطِيٌّ**;) as also **مَرُوطِيٌّ**; (TA;) and so **مَرُطِيٌّ**. (S.) — A camel having a complaint from eating **أَرَطِيٌّ**: (L, K:*) and a camel that eats **أَرَطِيٌّ**, (AZ, S, K,) and keeps to it; (K;) as also **أَرَطَوِيٌّ** (AZ, S, K) and **أَرَطَاوِيٌّ**. (Ibn-'Abbād, Sgh, L, K.)

مُؤَرَّطِيٌّ: see what next precedes.

ارف

2. **أَرَفَ**, (T, M, Mgh,) namely **الدَّارَ**, and **الأَرْضَ**, (T, M,) inf. n. **تَأْرِيفٌ**, (T,) He set, or put, limits, or boundaries, [أَرَفَ,] to it; (M, Mgh;) and marked it out: (Mgh;) or he divided it; and set, or put, limits, or boundaries, to it: (T:) namely the house, and the land. (T, M.) And **عَلَى الْأَرْضِ**, (S, Mgh, Mgb,) or **أَرَفَ عَلَى الْمَالِ**, inf. n. as above, (K,) The property, (S, Mgh, Mgb,) or the land, (K,) had limits, or boundaries, set, or put, to it, (S, Mgb, K,) or around it; (Mgh;) and was divided. (K.) When this is done, it is said that there is no **شَفْعَةٌ** [or right of preemption] with respect to the property. (S, Mgh, Mgb.) — **تَأْرِيفٌ** also signifies The tying a rope, or cord, so as to form a knot or knots. (K.)

إِنْهُ لَيْسَ إِرْفٌ مَجْدٌ [Verily he is of a glorious origin, race, or stock]: mentioned by Yaākoob as an instance of a change of letters. (M.)

أَرَفَةٌ A limit, or boundary, (As, T, S, M, Mgh, Mgb, K,) making a separation (Mgb) between two pieces of land; (Mgb, K;) a sign, or mark, (As, T, S, Mgh,) of the limits, or boundaries, between two pieces of land: (S;) and a separation between houses and estates: (M:) and a dam between two pieces of land sown or for sowing: (Th, M:) Yaākoob asserts that its **ف** is a substitute for the **ث** of **أَرَفَةٌ** [which is, however, less com-

أرم

ای

in a bath. (Mgh.)—El-'Ajjaj says, describing a [wild] bull, and his covert,

وَأَعْتَادَ أَرْبَاضًا لَهَا أَرَى

meaning [And he frequented lodging-places] having a firm foundation for the quiet of the wild animals therein [as having been from the first occupied by such animals and unfrequented by men]. (S.)—أَرَى is also said to signify Land of a kind between even and rugged. (M.)

أَرَى: see أَرَى.

از

1. أَزَّتِ الْقِدْرُ, (S, K,) or الْبُرْمَةُ, (A,) aor. 2, (S, K,) and أَزَّ, (K,) inf. n. أَزِيزُ, (S, A, K,) and أَزَّ and أَزَّازَ, (K,) The cooking-pot made a sound in boiling: (S, accord. to an explanation there given of the inf. n.; and A:) or boiled: (S:) or boiled vehemently; (K;) as also أَتَتَتْ [written with the disjunctive alif أَتَتَتْ], (S, K,) inf. n. أَتَتَزَّازَ; (S;) and أَتَتَتْ, (K,) inf. n. أَتَتَزَّ: (TA:) or all signify it boiled not vehemently. (K.) It is said in a trad., كَانَ يُصَلِّي وَيَجُوهُ أَزِيزُ كَأَزِيزِ الْبَرْهَلِ مِنَ الْبَكَاةِ: [He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of reeping]: (S, A, Mgh:) this is said of Muhammad: أَزِيزُ meaning boiling, or the sound thereof. (Mgh.)—أَزَّتِ السَّحَابَةُ The cloud made a sound from afar. (K.) [In this instance, the TA assigns only one form to the aor., namely أَزَّ, and gives only أَزَّ and أَزِيزُ as inf. ns.] أَزِيزُ signifies The sounding of thunder; (S, A;) and of a mill-stone. (A.) You say, هَاتِنِي أَزِيزُ الرَّعْدِ [The sounding of the thunder terrified me]: and أَزِيزُ الرَّحَى [The sounding of the mill-stone made my head to ache]. (A, TA.)—Also, inf. n. أَزِيزُ, It flamed, or blazed, like fire in firewood, and was in motion, or in a state of commotion. (AO.)

—أَزَّ بِالْقِدْرِ, [aor. 2,] inf. n. أَزَّ, He kindled a fire, or made it to burn or to burn fiercely, beneath the cooking-pot, in order that it might boil: or you say, أَزَّ الْقِدْرَ, inf. n. as above, meaning he collected firewood beneath the cooking-pot so that the fire flamed, or blazed: and he made the fire to flame, or blaze, beneath the cooking-pot. (TA.) And أَزَّ النَّارَ, (K,) aor. 2, inf. n. أَزَّ, (TA,) He kindled the fire, or made it to burn or to burn fiercely. (K, TA.)—أَزَّ الشَّيْءَ, (K,) aor. 2, inf. n. أَزَّ, (TA,) He put the thing into a state of violent motion or commotion: (ISd, K:) so accord. to IDrd: (ISd:) but Ibrâheem El-Harbee explains أَزَّ only as signifying the act of moving. (TA.)—أَزَّه, (A, TA,) aor. 2, (TA,) inf. n. أَزَّ, (S, TA,) He put him in motion; disquieted him; (A, TA;) stirred up, roused, or provoked, him; and incited, urged, or instigated, him; (S, A, TA;) كَذَا عَلَى كَذَا to do such a thing. (A, TA.) It is said in the Kur [xix. 86], أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزِمُهُمُ أَزًّا Seest thou not that we have sent the devils against the unbelievers inciting them strongly to acts of

disobedience? (S, TA.) Or أَزَّ signifies The inciting a man to do a thing by artifice, or cunning, and gentleness. (El-Harbee.)

5. تَأَزَّتِ الْقِدْرُ: see 1.

8. هُوَ يَأْتِزُّ مِنْ كَذَا: see 1. He becomes angry, and distressed, and disquieted or disturbed, by reason of such a thing. (A, TA.)

أَزَّةٌ A sound, or noise. (TA.)

أَزِيزُ inf. n. of 1.—Sharpness; syn. حِدَّة. (TA.)

ازب

1. أَزَبَ, aor. 2, (A, K,) inf. n. أَزَبَ, (TK,) It (water) flowed or ran; (A, K;) like وَزَبَ. (TA.)

مِزَابٌ, (S, A, Mgh, Msh, K,) and مِزَابٌ, (S, Msh,) A water-spout; a pipe, or channel, that spouts forth water: (Mgh, TA:) or that by which water pours down from a high place: (Towsheeh:) or a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF in art. زوب:) the former is from the verb above mentioned: (A, K:) or it is arabicized, (A, Mgh, K,) from the Persian, (Mgh, K,) signifying “make water:” (K:) its pl. is مَازِيبٌ: (ISk, S, Mgh, Msh:) and the pl. of مِزَابٌ is مِزَابٌ and مِزَابٌ, from وَزَبَ, said of water, meaning “it flowed,” (Mgh, Msh,) accord. to IAqr; (Mgh;) or this is arabicized; or post-classical: (Msh:) but مِزَابٌ, without 2, is altogether disallowed by Yaqoob [i. e. ISk]: (Mgh:) it is also called مِزَابٌ, (T, S, Msh,) accord. to IAqr; (T, Msh;) but this is disallowed by ISk, Fr, and AHû, (Msh,) and by Az [the author of the T]; (Mgh;) and مِزَابٌ also, accord. to IAqr and Lth and others, as is mentioned in the T. (Msh.)

ازج

2. أَزَجَ, inf. n. أَزَجَ, (Msh, K,) He built a structure of the kind called أَزَجَ, and made it long: (K:) or he built a house, or chamber, in the form of what is so called. (Msh.)

أَزَجٌ A certain kind of structure; (S, K;) or a house, or chamber, built in a long, or an oblong, form; (Mgh, L, Msh;) called in Persian اُوسْتَان, (Mgh, L,) and also, in the same language, سَخ, and كَبَر: (Mgh:) [i. e. an oblong, arched, or vaulted, structure or edifice; (such as a bridge; see قَنْطَرَة); a portico, gallery, or piazza; accord. to Golius and Freytag, edificii genus oblongum et fornicatum, porticus instar; to which Freytag adds, portæ arcus superior:] or, accord. to some, a roof: (Msh:) pl. [of pauc.] أَزَاجَ (S, Msh, K) and أَزَجَةٌ (S, K) and [of mult.] أَزَجَةٌ. (K.)

ازر

1. أَزَّرَهُ, aor. 2, (TK,) inf. n. أَزَّرَ, (IAqr, K,) It surrounded, or encompassed, it, (IAqr, K, TA,) namely, a thing. (TK.)—See also 2, in two places: and see 3.

2. أَزَّرَهُ, inf. n. أَزَّرَ, He put on him, or clad

him with, an أَزَارَ; (S;) as also أَزَّرَهُ. (TA.)—It covered it: (K, TA:) as in the phrase, أَزَّرَ الثَّبَّتِ الْأَرْضَ The herbage covered the ground, or land. (TA.)—He repaired the lower part of it, (namely, a wall,) and thus made that part like an أَزَارَ: (Mgh, Msh:) he cased [the lower part of] it, (namely, a wall,) and thus strengthened it. (A.)—He strengthened him, or it; (K, TA;) as also أَزَّرَهُ, (Fr,) inf. n. أَزَّرَ. (Fr, K.) [See also 3.]

3. أَزَّرَهُ, (Fr, S, A, Msh,) for which the vulgar say أَزَّرَهُ, (Fr, S,) the latter an extr. form, (K,) inf. n. مَوَازَرَةٌ; (Msh, K;) and أَزَّرَهُ; (TA;) He aided, assisted, or helped, him; (Fr, S, A, Msh, K;) and strengthened him. (Msh.) [See also 2.] You say, أَزَّرْتُ الرَّحْلَ عَلَى فَلَانٍ I aided, assisted, or helped, and strengthened, the man against such a one. (Zj.) And أَزَّرْتُ كَذَا فَازَرَنِي أَزَّرْتُ كَذَا فَازَرَنِي I desired to do such a thing, and such a one aided, assisted, or helped, me to do it. (A, TA.)—أَزَّرَ التَّرْوَعُ بَعْضُهُ بَعْضًا, (A,) inf. n. as above, (K,) The seed-produce became tangled, or luxuriant, (A, K,) one part reaching to another, (A,) and one part strengthening another; (K;) as also أَزَّرَ التَّرْوَعُ أَزَّرَ: (TA:) or أَزَّرَ الثَّبَّتِ signifies the herbage became tangled, or luxuriant, and strong. (S.)—أَزَّرَ الشَّيْءُ الشَّيْءَ, (TA,) inf. n. as above, (K,) The thing equalled, or was equal to, the thing: the thing matched, or corresponded to, the thing. (K, TA.) In some copies of the K, in the place of الْمَوَاسَاة, is found الْمَوَاسَاة: the former is the correct reading. (TA.)

5: see 8, in two places:—and see also 3, in two places.

8. أَتَزَّرَ, (S, Mgh, Msh,) originally أَتَزَّرَ, (Mgh, Msh,) and أَتَزَّرَ, (S,) or أَتَزَّرَ بِالْإِزَارِ, and أَتَزَّرَ بِهِ, (S, Mgh, Msh, K,) He put on, or wore, the إِزَارَ: (S, Mgh, Msh, K:) أَتَزَّرَ is wrong, (Nh,) or vulgar, (Mgh,) and should not be said: it occurs in certain of the trads., but is probably a corruption of the relaters: (K:) or it is a correct form, [like أَتَخَذَ &c., (see art. اخذ,)] (Msh, MF,) accord. to El-Karmānee and Sgh and others. (MF.)

أَزَّرَ Strength. (IAqr, S, A, K.)—And (or as some say, TA) Weakness: thus bearing two contr. significations. (IAqr, K.)—And The back. (IAqr, S, K.) أَشَدُّ بِهِ أَزَّرِي, in the Kur [xx. 32], means Strengthen Thou by him my back: (IAqr, S:) or confirm Thou by him my strength: or strengthen Thou by him my weakness. (IAqr.)—Aid, assistance, or help. (Msh.)

—Also, (S,) or أَزَّرَ, (K,) The place, (K,) or part of [each of] the two flanks, (S,) where the إِزَارَ is tied in a knot. (S, K.)

أَزَّرَ: see أَزَّرَ.

أَزَّرَ: see أَزَّرَ.

أَزَّرَهُ Any particular mode, or manner, of putting on, or wearing, the إِزَارَ. (S, K.) You say, إِنَّهُ لَحَسَنُ الْإِزَرَةِ [Verily he has a good manner of putting on, or wearing, the إِزَارَ]. (A.) And أَتَزَّرَ إِزَرَةً He put on, or wore, the إِزَارَ in

a good manner. (S.) And it is said in a trad., *إِزْرَةُ الْمُؤْمِنِ إِلَى نَصَبِ السَّاقِ وَلَا جَنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الْكَعْبَيْنِ* [The believer's mode of wearing the *izar* is to have it reaching to the middle of the shank; and there shall be no sin chargeable to him with respect to what is between that and the two ankles]. (TA.)

إِزَارٌ, masc. and fern., and *إِزَارَةٌ*, and *مِثْرَرٌ*, (S, Msh, K,) and *مِثْرَرَةٌ*, (Lh,) and *إِزْرٌ*, (K,) *A thing well known*; (S, Msh;) [a waist-wrapper;] a wrapper for covering, or which covers, the lower part of the body, [from the waist downwards, concealing the thighs, and generally the upper half, or more, of the shanks, (see *أَزْر*, or *أَزَر*, and *إِزْرَةٌ*.)] not sewed: or such as is beneath the shoulders, or on the lower half of the body: the *إِزْر* is that which covers the upper half of the body; or that which is upon the shoulders and back; and this also is not sewed: each of these explanations is correct: (MF:) or *مِلْحَقَةٌ*: (K:) [in the present day, *إِزَار*, vulgarly pronounced *إِيزَار*, is also applied to a woman's outer covering, or wrapper, of white calico; described in my "Modern Egyptians:" and *مِثْرَرٌ*, to a pair of drawers: and app., in post-classical writings, to anything resembling a waist-wrapper, worn on any part of the person, and in any manner; sometimes as a turban:] and *إِزَارٌ* also signifies anything with which one is veiled, concealed, or covered: (Th, K:) its pl. is *أَزْرَةٌ*, (S, Msh, K,) a pl. of pauc., (S, Msh,) and (of mult., S, Msh) *أَزْرٌ* (S, Msh, K) and *أَزَر*, (K,) which is of the dial. of Temcem, or, accord. to MF, a contraction of *أَزْر*: (TA:) and the pl. of *مِثْرَرٌ* is *مَازِرٌ*. (Msh.) You say, *شَدَّ لِلْأَمْرِ مِثْرَرَةً* *He prepared himself for the thing, affair, or business.* (A.) And *شَدَّ الْمِثْرَرُ* *He abstained from sexual intercourse: or he prepared himself for religious service.* (TA, from a trad.) And *أَخْضَرَ إِزَارِي* *(The place of) my izar became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue.* (Iḥar p. 494.) And *دَارِي إِزَارِي* [My house is my covering]: said by Es-Sarawce to IḤar, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) —; *Continence; chastity.* (K, TA.) You say, *فُلَانٌ غَفِيفُ الْإِزَارِ*, and *الْمِثْرَرِ* *Such a one is continent, abstaining from women with whom it is unlawful to him to have commerce: (A'Obeyd:) and in like manner, فُلَانٌ طَيِّبُ الْإِزَارِ.* (TA in art. *حَجَر*.) —; *One's wife: (S, M, K:) or one's self: (IKt, Suh:) or one's wife and family: or one's family and self.* (TA.) One says, *فَدَى لَكَ إِزَارِي* *May my wife be a ransom for thee: (Abou-Omar El-Jarmec, S:) or myself.* (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Akabeh, *لَتَمْنَعَنَّكَ* *We will assuredly defend thee from that from which we defend our wives and our families: or ourselves.* (TA.) —; *A ewe.*

(K, TA.) [But see *مُؤَزَّرَةٌ*.] And *إِزَارُ إِزَارٍ* is *A cry by which a ewe is called to be milked.* (K.)

إِزَارَةٌ: see *إِزَارٌ*.

أَزْرٌ, and *أَزْرَاءُ*, [which is the fem.,] *† A horse, and a mare, white in the hinder part, (A, TA,) which is the place of the izar of a man; (TA;) [i. e., it corresponds to the lower part of the body of a man:] when the whiteness descends to the thighs, the epithet مَسْرُورٌ is employed: (A:) or the former signifies a horse white in the thighs, and having his fore parts black, or of any colour: (AO, K:) pl. أَزْرٌ. (A.)*

مِثْرَرٌ: see *إِزَارٌ*, in five places.

مِثْرَرَةٌ: see *إِزَارٌ*.

شَاةٌ مُؤَزَّرَةٌ *† A ewe, or she-goat, that is [black in the hinder part] as though attired with a black izar. (A; [in which is added, إِزَارٌ, which may mean, "and one says, She has an izar;" or "and one calls her izar;" but more probably the former is meant thereby;] and K; [in which نَعَجَةٌ, "a ewe," is put in the place of شَاةٌ.]) — نَصَرَ مُؤَزَّرٌ † Aid [made] effective and powerful: (K, TA:) occurring in a trad. (TA.)*

مَوْزُورَاتٍ for *مَازُورَاتٍ*: see art. *وَزَر*.

ازف

1. *أَزَفَ*, aor. *أَزَفَ*, inf. n. *أَزِفَ* (S, Msh, K) and *أَزُوفَ*, (Msh, K,) *It (departure) was, or became, or drew near: (S, Msh, K:) and in like manner, a time.* (TA.) Hence, in the Kur [liii. 58], *أَزَفَتِ الْأَزْفَةُ* *The resurrection draweth near.* (S, Msh.) — *He (a man) hastened, or was quick: (S, K:) or he drew near, and hastened, or was quick.* (A, TA.)

4. *أَزَفَنِي* *He (a man, TA) incited me, or urged me, to hasten, or be quick: (K, TA:) it is of the measure أَفْعَلَنِي. (TA.)*

5. *تَأَزَفَ* *The stepping with contracted steps.* (K.) But see *مُتَأَزِفٌ*, below. (TA.)

6. *تَأَزَوْا* *They drew near together, one to another.* (IF, K.)

أَزَفَ, applied to a man, *Hastening, or quick: (S, TA:) and endearouring to hasten, or be quick.* (TA.)

الْأَزْفَةُ *The resurrection: so in the Kur liii. 58, (S, Msh,) and xl. 18: (Bd:) or in the latter place it means the near event, or case, of being on the brink of the fire [of Hell]: or, as some say, death.* (Bd.)

مُتَأَزِفٌ, of the measure مَفَاعِلٌ, applied to a man, (TA.) *Short: (S, A, K:) as being contracted in make; (A, TA:) having his several parts near together.* (S, K.) [In the CK it is written *مُتَأَزَفٌ*, in this sense and others, following.] — *A strait, or narrow, place.* (O, L, K.) — *A contracted stepping: you say, خَطُّوْ مُتَأَزِفٌ: so in the O and L. (TA.) — † A man (Sgh, TA) evil in disposi-*

tion; narrow-minded: (Sgh, K, TA:) weak; cowardly. (TA.)

ازق

1. *أَزَقَ*, aor. *أَزَقَ*; (K;) and *أَزَقِي*, aor. *أَزَقِي*; (IDrd, K;) inf. n. (of the former, TA) *أَزَقَ*, (S, O, K,) and (of the latter, TA) *أَزَقِي*, (IDrd, K,) or the latter is used by poetic licence for the former; (Aḡ, Sgh;) *He, or it, (said of a man, MF, or of a man's bosom or mind, K,) became strait, or straitened; (IDrd, S, O, K, MF;) أَزَقٌ being thus syn. with أَزَلٌ: (S, O:) or it (a man's bosom or mind) became straitened in war or fight; (K;) or he (a man) became straitened in his bosom or mind, in war or fight: (TA:) as also تَأَزَقَ, with respect to both these significations; (K;) or this signifies it (a man's bosom or mind) became strait, or straitened; like تَأَزَلَ; (Fr, S;) and تَأَزَقَ signifies the same as تَأَزَقَ. (Z, in Golius.) [See also 10.] — أَزَقَهُ, inf. n. أَزَقِي, *He straitened him: the verb being trans. and intrans. (MF.)**

5 and 6: see 1.

10. *أَسْتَوْزَقَ عَلَى فُلَانٍ* *The place became strait to such a one, (K, TA,) so that he was unable to go forth [into it, to war or fight]. (TA.)*

مَازِقٌ *A place of straitness, or a strait place, (S, K, TA,) in which people fight. (TA.) And hence, A place of war or fight. (S.) And مَازِقُ الْعَيْشِ* *The place of straitness of life, or living. (Lh.) Pl. مَازِقٌ. (TA.)*

ازل

1. *أَزَلَ*, (S, K,) aor. *أَزَلَ*, inf. n. *أَزَلٌ*, (S,) *He (a man) became in a state of straitness, or narrowness, and suffering from dearth or drought or sterility. (S, K.) [See also the pass. form of the verb here following; and see 5.] — أَزَلَهُ, aor. as above, (K,) and so the inf. n., (TA,) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him; (K, TA;) and straitened him; in consequence of distress, or adversity, and fear. (TA.) — He shortened his (a horse's) rope, [or tether,] and then left him to pasture at pleasure (Lth, K, [in the CK, شَبَبَهُ is put for سَبَبَهُ,]) in the place of pasturage. (Lth.) — أَمَوَاهُمُ, (S,) or أَمَوَاهُمُ, (K,) aor. as above, (S,) *They confined, restricted, or debarred, their cattle from the place of pasturage, (S,) or did not take, or send, them forth thereto, (K,) in consequence of fear, (S, K,) or dearth or drought or sterility. (K.)* — It is said in a trad. respecting Ed-Dejjal, and his besieging the Muslims in Beytel-Makdis, [or Jerusalem,] *فَيُؤْزَلُونَ أَزَلًا شَدِيدًا* *And they will be straitened with a vehement straitening. (TA.)* And *أَزَلَ النَّاسُ* signifies *The people suffered, or were afflicted with, drought, or want of rain. (TA.)**

4. *أَزَلَتِ السَّنَةُ* *The year became severe, distressful, calamitous, or adverse. (TA.) — أَزَلَهُمُ اللَّهُ* *God afflicted them with drought, or want of rain. (TA.)*

5. *تَأَزَلَ* *It (a man's bosom or mind) became*

strait, or straitened; (Fr, S, K;) as also تَزَق (Fr, S.)

أَزْل *Straitness; distress; difficulty; (S, K;) and drought, or want of rain. (TA.) — Vehemence of might, or of strength, in war, or fight; of courage, valour, or prowess: or of war, or fight: or of fear: or of punishment: syn. شِدَّةٌ بَأْسٍ. (TA.)* — It is also used as an epithet, meaning *Strait; narrow; confined.* (Ham p. 339.)

أَزْل *A calamity; (K;) because of its distressing character. (TA.) — Lying, or falsehood. (Yaq-kooib, S, K.)*

أَزْل *i. q. قَدَمٌ [i. e. Eternity, with respect to past time, or considered retrospectively; existence from eternity; or ancientness] (S, K, TA) that is without beginning; (TA;) or the continuance of existence in decreed times interminable in respect of the past; like as أَبَدٌ is the continuance of existence in decreed times interminable in respect of the future; (KT;) or that [existence, or time,] which has no extremity in its beginning; like قَدَمٌ; and أَبَدٌ is that which has no extremity in its latter part; like بَقَاءٌ: the former is existence without any beginning: (Kull p. 31:) said to be from the phrase نَزَلَ [“he, or it, has not ceased” to be &c.; i. e. “has ever” been &c. (see أَزَلَى): or, accord. to some, from أَزْل signifying “narrowness,” because the intellect is prevented by its narrowness from perceiving its beginning: (MF:) أَزْل is a name for that of which the mind is prevented by its narrowness from determining the limit of the beginning; from أَزْل meaning “narrowness;” and ابد is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from ابد meaning the act of “shrinking” from a thing, or “shunning” it. (Kull pp. 30 and 31.) Hence the saying, كَانَ فِي الْأَزْلِ قَادِرًا عَلَيَّا [He was, or has been, ever, powerful, knowing]. (A, TA.) The phrase أَزْل الْأَزَالِ [During the space, without beginning, of all past times; or ever, in all past times:] is like the phrase أَبَدُ الْآبَادِ; said to be no evidence of the use of أَزْل as a pl. of أَزْل in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. ابد.) [See also أَزَلَى.]*

أَزْل: see أَزَل.

أَزَلَى *[Eternal, with respect to past time; existing from eternity; or ancient without beginning; as is implied in the S and K &c.;] a thing, or being, which has not been preceded by non-existence: it is applied to God: and to [his] knowledge: that which exists must be one of three kinds only: أَزَلَى أَبَدَى [existing from eternity, and consequently existing to eternity]; and this is God [who is also called الْقَدِيمُ الْأَزَلِيُّ the Ancient without beginning]: and أَزَلَى وَلَا أَبَدَى [not existing from eternity nor existing to eternity]; and such is the present world: and أَبَدَى غَيْرَ أَزَلَى [existing to eternity without existing from eternity]; and such is the world to come;*

the reverse of which [last] is impossible: (TA:) it is a rel. n. from أَزَل: or, accord. to some, it is not [genuine] Arabic: (TA:) or it is originally يَزَلِي, a rel. n. from نَزَلَ, (S, K,) a phrase applied to that which is قَدِيمٌ; and is formed by contraction; (S;) then, the ي is changed into ا, as being easier of pronunciation; as in أَزَلِي, applied to a spear, in relation to يَزَن; (S, K, Sgh, TA;) and as in أَزَلِي, applied to a blade, (S, Sgh, TA,) in relation to يَنْزِب: (TA:) so say some of the learned. (S.)

أَزَلِي The quality, or attribute, of أَزَل [eternity, with respect to past time, &c.]: but it is a forged term, not of the [genuine] language of the Arabs. (A, TA.)

أَزْلٌ *A severe, distressful, calamitous, or adverse, year: pl. أَزَلٌ. (K.)*

أَزْلٌ *A man in a state of straitness, distress, adversity, or difficulty. (TA.) — A man in a state of straitness in consequence of fever: or who is unable to go forth in consequence of pain: or confined, restricted, withheld, or prevented [from going forth]. (TA.) — لَبُونُ أَزْلَةٍ [A milch camel] confined, or restricted, not pasturing at pleasure, having her shank tied up to her arm, on account of her owner's fear of a hostile incursion: occurring in a poem of El-Aqshā. (TA.) — أَزْلٌ أَزْلٌ, in the K, erroneously, أَزْلٌ, Severe, or vehement, straitness, distress, or difficulty. (K, TA.)*

مَأَزَلٌ *A place of straitness, or a strait place; (S, K;) like مَأَزِق: (S:) or a place of war or fight, when strait. (Lh.) And الْعَيْشُ مَأَزَلٌ The place where the means of subsistence are strait, or narrow. (Lh.)*

سَنِيَّةٌ حَمْرَاءُ مُؤَزَّلَةٌ *[A severe year of dearth, or sterility,] afflicting with drought. (TA, from a trad.)*

مَأَزُولٌ *A horse having his rope [or tether] shortened, and then left to feed at pleasure in the place of pasturage. (Lth.)*

ازم

1. أَزَمَ, aor. َ, inf. n. أَزِمُ and أَزِمُ, *He bit with the whole mouth, vehemently: (K:) or with the canine teeth: or you say, أَزَمَهُ, and أَزَمَ عَلَيْهِ, meaning he bit it, and then repeated [the action] upon it, not letting it go: or he seized upon it with his mouth: (TA:) or أَزَمَهُ signifies [simply] he bit it: (S:) and أَزَمَ عَلَيْهِ, aor. َ, inf. n. أَزِمُ; and أَزَمَ, aor. َ, inf. n. أَزِمُ; the same; or he seized, or took hold, upon it with his teeth: (Msb:) and أَزَمْتُ يَدَ الرَّجُلِ I bit the arm, or hand, of the man most vehemently. (TA.) أَزَمَ بِهَا occurs in a trad. as meaning *He bit it*, (referring to a ring of a coat of mail,) and held it between two of his central teeth. (AO.) And in another trad., أَزَمَ فِي يَدِهِ, meaning *He bit his arm, or hand.* (TA.) And you say, أَزَمَ الْفَرَسُ عَلَى نَاسِ اللَّجَامِ The horse seized [with his teeth, or champed,] upon the*

فَاسِ [q. v.] of the bit. (K.) And أَزَمَ signifies also *The cutting with the canine tooth, and with a knife, (K,) and with other things. (TA.)* — [And hence,] أَزَمَ عَلَيْنَا, (S, Msb, K, aor. َ, inf. n. أَزِمُ (S) and أَزِمُوا, (TA,) said of a time, (S, Msb,) or a year, (K,) *It was, or became, distressful, or afflictive, to us, [as though it bit us,] by drought, dearth, or scarcity; (S, Msb, K;) and scant in its good things; (S;) as also أَزَمَ أَصَابَتَهُمْ سَنَةً. (Msb.)* And أَزَمَ أَزَمَهُمْ, (S, K, aor. َ, inf. n. أَزِمُ (S, TA,) *A year, or year of dearth or drought or sterility, befall them, which extirpated them: (S, K:) or, accord. to Sh, the verb in this sense is only with ر. (TA. [See art. ازم.] — [Hence also,] أَزَمَ بِهِ, (AZ, S, K,) inf. n. أَزِمُ, (TA,) *He clave to him, namely, his companion; (AZ, S, K;) and to it, namely, a place. (K.)* And أَزَمَ عَلَيْهِ, (K,) aor. َ, inf. n. أَزِمُ, (TA,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it; (K;) he clave to it. (TA.)* And أَزَمَ بِضَيْعَتِهِ, or لَهَا, (accord. to different copies of the K, the former being the reading in the TA,) and عَلَيْنَا, (TA,) inf. n. أَزِمُوا, (AZ, TA,) *He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to his ضَيْعَةٌ [or land, &c.]. (AZ, K, TA.)* — أَزَمَ, (Nh, K,) inf. n. أَزِمُ, (Nh, TA,) also signifies *He held his teeth together, one upon another: (Nh:) [and he compressed, or put together, his lips: (see أَزَمَ:)] and he closed, or locked, a door. (K, TA.)* It is said in a trad., السَّوَاكُ تَسْتَعْمَلُهُ عِنْدَ تَغْيِيرِ الْغَمْرِ مِنَ الْأَزَمِ The stick for cleaning the teeth, thou shalt use it on the occasion of the mouth's becoming altered in odour from the holding of the teeth together. (Nh.) — [And hence,] أَزَمَ, (S, Nh, Msb,) inf. n. أَزِمُ, (Msb, K,) *He held, refrained, or abstained, (S, K, TA:) and he held, refrained, or abstained, from desiring much: (TA:) and from food (Msb, K) and drink; (Msb;) as also أَزَمَ, aor. َ, inf. n. أَزِمُ: (Msb:) and from speech; (Nh, K;) like as does the fuster from food: and hence, (Nh,) or from the next preceding signification, (Msb,) حَمِيَّةٌ [meaning as explained in what follows] is termed أَزَمَ: (Nh, Msb:) but accord. to the relation commonly known, of a trad. in which أَزَمَ is said to occur in the last of the senses explained above, the word is أَزَمَ, with ر, and with teshdeed in the case of the م. (Nh.) It is related in a trad., that 'Omar having asked El-Hārith Ibn-Keldeh, the طَبِيبُ of the Arabs, “What is the [best] remedy?” (S,) or having asked him respecting [the best] medical, or curative, treatment, (Msb,) the latter said, الْأَزَمُ, meaning الحَمِيَّةُ; (S, Msb;) both these words here meaning *The practising abstinence; (PS;) or the abstaining, or desisting, from eating: (TA:) or, in this instance, (TA,) الْأَزَمُ signifies the not putting in food upon food: and (some say, TA) the being silent: (K, TA:) and it signifies also strength. (TA.) — أَزَمَ الشَّيْءُ The thing became contracted; became drawn together, or compressed; as also أَزَمَ, aor. َ. (K.)***

5. تَأَزَمَ الْقَوْمُ دَارَهُمْ (S,) or تَأَزَمَ الْقَوْمُ (TA,) The people, or company of men, stayed, remained, or dwelt, long in their abode. (S, TA.)

أَزَمَ: see أَزَمَ.

أَزَمَ [part. n. of أَزَمَ; fem. with ة]: see أَزَمَ.

أَزَمَةٌ [inf. n. of un. of 1: and hence,] A single act of eating; (K, TA;) i. e. an eating but once in the course of the day; like وَجَبَةٌ [q. v.]. (TA.) — Also, (Fr, S, Msh, K,) and أَزَمَةٌ and أَزَمَةٌ (Fr, K, [the last in the CK like the first,]) Straitness, hardness, or distress; (S, Msh, K;) drought, dearth, or sterility: (S, Msh;) pl. (of the first, TA) أَزَامٌ, (K,) [or rather this is a coll. gen. n.,] like as تَمَرٌ is of تَمَرَةٍ, (TA,) [but originally an inf. n. of أَزَمَ, q. v.,] and أَزَامٌ, (K,) like as بَدْرٌ is of بَدْرَةٍ. (TA.) Hence the trad., اِسْتَدَى أَزَمَةً, meaning *Become severe, O year of drought, or dearth, or sterility: then thou wilt pass away*: though it has been strangely asserted that أَزَمَةٌ is here the proper name of a woman, to whom, on an occasion of her being taken with the pains of labour, these words were said by the Prophet. (TA.) You also say سَنَةٌ أَزَمَةٌ and أَزَمَةٌ (K,) so in the copies of the K, there said to be like فَرِحَةٌ, but correctly أَزَمَةٌ, as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَزَمَ and أَزَمَ,] and أَزَوَمَةٌ, meaning *A distressful, or an afflictive, year; (K;) a year of vehement drought or dearth or sterility.* (TA.) And أَوَامَرٌ [pl. of أَزَمَةٌ, used as a subst.,] signifies *Distressful, or afflictive, years.* (TA.) أَزَامٌ, also, (K,) or, accord. to Abou-'Alee, أَزَوَمٌ, (IB,) [each a proper name, as denoting a kind of personification,] signifies *The year of drought or dearth or sterility.* (K.) And you say, نَزَلَتْ بِهِمْ أَزَامٌ and أَزَوَمٌ *Severe straitness, or distress, befell them.* (S, TA.)

أَزَمَةٌ: }
أَزَمَةٌ: } see أَزَمَةٌ.

أَزَامٌ: see أَزَمَةٌ, in two places.

أَزَامٌ: see what next follows.

أَزَوَمٌ: see أَزَمَ, in three places. — أَزَوَمٌ: see أَزَمَةٌ, in two places. — Also, the former, *Cleaving to a thing; (K;) and so أَزَامٌ.* (Sgh, K.)

أَزَوَمَةٌ: see أَزَمَةٌ.

أَزَمَ act. part. n. of أَزَمَ; *Biting with the whole mouth, vehemently*: [&c.]: as also أَزَوَمٌ (K: [in the CK the former is erroneously written أَزَمَ:]) or the latter signifies *that has a habit of biting; or that bites much*; syn. عَضُوضٌ: (Ham p. 532:) pl. of the former أَزَوَمٌ: (Ham p. 360:) and of the latter أَزَمٌ. (Ham p. 609.) [Hence,] أَزَوَمٌ *The biting lion; or the lion that bites much, or vehemently*; الأَسَدُ الْعَضُوضُ. (TA.) — [Hence also,] *The canine tooth*; syn. نَابٌ; and so أَزَمَةٌ; and أَزَوَمٌ: pl. of the first أَزَمٌ; and of the second أَوَامَرٌ; and of the third أَزَمٌ. (M, K.)

— Also *Having his lips compressed, or put together.* (AZ, S.)

أَزَمَةٌ: see أَزَمَ: — and see also أَزَمَةٌ, in three places.

مَازِمٌ A narrow, or strait, place; a place of narrowness or straitness; (S, K;) like مَازِلٌ; (S;) of a land, and of the pudendum muliebri, and of life, (K,) or of the means of subsistence; (Lh, K;) or of any kind: (TA:) any narrow road between two mountains: (S, Msh:) a narrow place in mountains, such that one part meets another, and the place beyond widens: (TA:) pl. مَازِمٌ. (S, K.) — And hence, (Msh,) A place of war or fight; (S, Msh;) because of the straitness of the state thereof, and the difficulty of escape from it. (Msh.)

مُتَأَزِمٌ Smitten, or afflicted, by أَزَمَةٌ [or straitness, &c.]: (K:) or expressing pain or grief, or lamenting, or complaining, on account of the straitness, or distressfulness, or afflictiveness, (شدَّةٌ and أَزَمَةٌ) of time, or fortune. (TA.)

ازی

2. تَأَزَى، inf. n. تَأَزِيَّةٌ (S, K,) and تَأَزَى، (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) *He put, or made, an إِزَاءَ [q. v.], to the watering-trough or tank*; (S, K;) i. e. he put upon its mouth a stone, or a جَلَّةٌ [explained below, voce إِزَاءَ], or the like; (TA;) as also أَزَاهُ, inf. n. إِزَاءَةٌ; (S, TA;) or تَأَزَاهُ. (K.)

3. أَزَاهُ, (S, K,) inf. n. مُوَازَاةٌ, (Msh in art. حذو, and TA in art. وزى, &c., [though it would seem from the K to be إِزَاءَةٌ,]) *He (a man, S) was, or became, over against it, or opposite to it; he faced, or fronted, him, or it.* (S, K, TA in art. وزى.) Accord. to the S, one should not say, وَأَزَاهُ: but it is said in a trad. respecting the prayer of fear, فَوَازَيْنَا الْعَدُوَّ, i. e. *And we faced, or fronted, the enemy*: (TA:) and the inf. n. is مُوَازَاةٌ. (TA in art. وزى.) [Its syn. حَاذَاهُ is more common.] = [Hence مُوَازَاةٌ signifying *A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together*; like إِزْدَوَاجٌ &c.: see art. زوج.] = [Hence, likewise,] أَزَاهُ also signifies *He contended with him, syn. جَارَاهُ*; (K, TA;) and *opposed, or withstood, him, syn. قَاوَمَهُ*. (TA.) Whence the saying in a trad., وَفَرَّقَ آزَتِ الْمَلُوكِ [And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God]. (TA.)

4. أَزَاهُ, q. v. (S, TA.) — And *He repaired, or put into a right or proper state, the إِزَاءَ [q. v.] of the watering-trough or tank.* (IAar, TA.) — And *He poured forth the water from its إِزَاءَ*. (TA.) — And أَزَى فِيهِ *He poured forth upon its إِزَاءَ*. (TA.)

5: see 2.

نَاقَةٌ أَزِيَّةٌ, (accord. to some copies of the S,)

or أَزِيَّةٌ, (accord. to other copies of the S,) or both, (IAar, TA,) each after the manner of a relative noun, [having no verb,] (TA,) *A she-camel that drinks from the إِزَاءَ [q. v.]: (TA:) or that will not drink save from the إِزَاءَ of the trough or tank*; and عَقْرَةٌ signifies one “that will not drink save from the عَقْرَ [thereof]:” (S, TA, and IAar in art. عقر in the TA:) or, accord. to IAar, *that will not come to the watering-trough or tank, to drink, until they leave it unoccupied for her*; as also قَدُورٌ. (TA in the present art.)

الْإِزَاءَةُ i. q. الْحِذَاءَةُ [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (Msh, and K &c. in art. حذو.) You say, هُوَ بِإِزَائِهِ *He is over against, opposite to, facing, fronting, or in front of, him*; syn. بِجِذَائِهِ, (S,) or مُحَازِيهِ. (Msh.) — [Hence, بِإِزَائِهِ signifies also *Corresponding to it*; as when one says,] الْإِبْجَلُ عَرَقٌ مِّنَ الْإِبْجَلِ [The vein of the horse and the camel, corresponding to the vein of man]. (TA in art. بجل.) [You say also, وَضَعَ لَفْظًا بِإِزَاءِ مَعْنَى *He applied a word, or phrase, as correspondent to an idea, or a meaning.*] = إِزَاءَةٌ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هُوَ إِزَاءَةُ الْأَمْرِ *He is the manager, conductor, orderer, regulator, or superintendent, of the affair.* (S, Msh, TA.) And in the same sense the word is used by Homcyd, in the phrase إِزَاءَةُ مَعَايِشٍ [The manager, or orderer, of the means of subsistence], applied to a woman. (TA.) And in an instance in which a poet likens the إِزَاءَ of a watering-trough or tank to the [stinking animal called] ظَرْبَانٌ: (S, TA:) in this case it means *The water-drawer [of the trough or tank].* (As, IB, TA.) [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فَلَانٌ إِزَاءَةُ مَالٍ (S) [Such a one is] a manager, tender, or superintendent, of cattle, or camels &c.; (K, TA;) a good pastor thereof. (TA.) And إِزَاءَةُ الْحَرْبِ *The vigorous wager, or prosecutor, of war.* (K.) And فَلَانٌ إِزَاءَةُ فَلَانٍ *Such a one is the fellow and assistant of such a one.* (TA.) And هُمُ إِزَاؤُهُمْ *They are their fellows, (K, TA,) who assist them, and order, or set in order, their affairs*: (TA:) or *they are those who order, or set in order, their affairs.* (Msh.) And إِنَّهُ لِأَزَاهُ خَيْرٌ *Verily he is a possessor of goodness, and of evilness.* (TA.) — Also, الْإِزَاءَةُ, (K,) or إِزَاءَةُ الْعَيْشِ, (TK,) *The means of sustenance: or what has been caused, or occasioned, of plentifulness and easiness, and of superabundance, of sustenance.* (K.) = Also *The place where the water is poured into the watering-trough or tank*; (As, S, K;) i. e. its fore part; [the part next to the well or other source whence it is filled;] the hinder part, where the camels stand when they come to water, being called the عَقْرُ: (S in art. عقر:) or, accord. to AZ, *a mass of stone, and what is put for protection [of the brink of the trough or tank (as it is generally constructed of stones cemented and plastered with*

mud]] upon the place where the water is poured when the bucket is emptied: (§ in the present art.:) or the whole (جمع) [said in the TA to be a mistake for جمع, but this I think extremely improbable,] of what is between the watering-trough or tank and the cavity of the well, [namely,] of the [casing of stones, or bricks, called] جِلَّة: (K:) or a stone, or skin, or جِلَّة [i. e. a thing made of palm-leaves woven together, generally used as a receptacle for dates], put [for protection] upon the mouth [or part of the border where the water is poured in] of the watering-trough or tank: (K, TA:) in the K, يَوْضَعُ عَلَيْهَا is erroneously put for يَوْضَعُ عَلَى قِمَرِ الْحَوْضِ. (TA.)

أَزِيَّة: see نَاقَة أَزِيَّة.

اس

1: see 2, in two places.

2. أَاسَة, (§, M, Mgh, K,) inf. n. تَأَسَّسَ, (§, Mgh, K,) He founded it; or made, or laid, a foundation, or basis, for it; (§, Mgh, K,) namely, a building, (§,) or a wall: (Mgh, K:) he marked out the limits of it, (namely, of a house,) and raised its foundations: he built its foundation, or basis: (K:) he commenced it; namely, a building; as also أَاسَهُ, aor. يَأْأُسُهُ, inf. n. أَاسُ: (M:) he built it; namely, a house; (TA;) as also أَاسَهُ. (K.) You say, هَذَا تَأَسَّسَ حَسَنٌ [This is a good founding, or foundation]. (TA.) And مَنْ لَمْ يَأْأُسْ مِنْ مَلِكِهِ بِالْعَدْلِ هَدَمَهُ [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.) — أَاسَ زَادًا: see زَادَ, in art. زود.

أَس: see what next follows, in six places.

أَس The foundation, basis, or lowest part, (§, A, Mgh, Mgh, K,) of a building, (§, A, K,) or of a wall; (Mgh, Mgh, K;) as also أَاسُ and أَاسُ (A, K) and أَاسُ (S, A, Mgh, Mgh, K) and أَاسُ (S, K,) which is a contraction of أَاسُ: (§) or the commencement of a building; and any commencement of a thing; as also أَاسُ and أَاسُ: (M:) and the origin, source, stalk, or root, (أَصْلُ,) of a man; as also أَاسُ: or of anything; (M, K;) as also أَاسُ (M, K) and أَاسُ and أَاسُ: (K:) and the heart of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, K:) pl. أَاسَ (S, M, Mgh, Mgh, K) and أَاسَ (M, Mgh, K) and أَاسَ (M, Mgh, K); the first of which is pl. of أَاسُ (Mgh, Mgh, K) like أَاسُ أَاسُ is of أَاسُ: (Mgh, K;) or of أَاسُ: like أَاسُ أَاسُ is of أَاسُ: (S;) or, as some say, of أَاسُ, [like أَاسُ أَاسُ is of أَاسُ], so that it is a pl. pl.; (TA;) and the second, of أَاسُ, like أَاسُ is of أَاسُ: (Mgh, K;) and the third, of أَاسُ (Mgh, Mgh, K) like أَاسُ أَاسُ is of أَاسُ. (Mgh, K.) You say, بَنَى بَيْتَهُ عَلَى أَاسِهِ [He built his house

upon its first foundation.] (A.) And قَلَعَهُ مِنْ أَاسِهِ [He uprooted it from its foundation]. (A.) And [Such a one, the foundation of his affair, or case, is falsehood]. (A, TA.) And كَانَ ذَلِكَ عَلَى أَاسِ الدَّهْرِ, (§, M, A, K,) and أَاسِهِ, and أَاسِهِ, (§, M, K,) That was in old, or ancient, time; (§, M, K;) at the beginning of time; (§, A, K;) and in like manner, عَلَى أَاسِ الدَّهْرِ. (A.) — Also أَاسُ remain, relic, trace, vestige, sign, mark, or track, of anything. (K.) You say, خُذْ أَاسَ الطَّرِيقِ, or أَاسُ الطَّرِيقِ, [accord. to different copies of the K, meaning, Take thou to the track of the way,] when one guides himself by any mark or track, or by camels' dung: but when the way is manifest, you say, خُذْ شَرْكَ الطَّرِيقِ. (K.) أَاسُ also signifies The remains of ashes (M, K) between the أَانْفَى, q. v.: (M:) occurring in a verse of En-Nābighah Edh-Dhabyānce; but accord. to most relaters of this verse, it is أَاسُ. (TA.)

أَس: }
أَسَس: }
أَسَّس: }
أَسَّس: } see أَاسُ, in several places.

اسب

4. أَاسَبَتِ الْأَرْضُ The land produced [herbage such as is termed] عَشْبٌ; syn. أَاعَشَبَتِ. (K.)

أَسَبُ The hair of the pubes: (M, K:) or of the pudendum: (Th, M, K:) or of the podex: (§, K:) it may be, (§,) or is said to be, (M,) from وَسَبٌ, (§, M,) which signifies "herbage," or "plants," (§,) or "abundance of herbage:" (M:) the و being changed into ا, as in the case of وَرَثٌ and وَرَثٌ: (§) pl. أَاسُوبٌ, and, accord. to IJ, أَاسَابُ. (M.)

مَوْسَبٌ A ram having much wool. (M, K.)

است

أَسْتُ, signifying The podex, or the anus, (K,) or signifying the former, and sometimes used as meaning the latter, (§ in art. سته) is with a conjunctive hemzeh, [written أَاسْتُ, when not immediately preceded by a quiescence,] and its final radical letter is elided; for the original form is سَتَه; (Mgh, K;) and it is mentioned in art. سته. (K.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he seeks, أَخْطَأْتُ أَاسَتَهُ الْحَقَرَةَ [His anus missed the hole in the ground]. (Meyd.) — [Hence,] أَاسْتُ الدَّهْرِ The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, K.) One says, مَا زَالَ عَلَى أَاسَتِ الدَّهْرِ مَجْنُونًا [He ceased not, or has not ceased, from the beginning of time, or from old time, to be insane, or mad; or] he always was, or always has been, known as being insane, or mad: like as one says, عَلَى إِيَّيْهِ. (AZ, S.) And Aboo-Nukheyleh says,

• مَا زَالَ مُذْ كَانَ عَلَى أَاسَتِ الدَّهْرِ
• ذَا حَقٍّ يَنْبَى وَعَقْلٍ يَحْرِى

↑ [He ceased not, or has not ceased, to be, since he was in the beginning of time, or in old time, i. e., from the first of his existence, a person of increasing foolishness, and of decreasing intellect]. (AZ, S.) IB says, J has erred in mentioning أَاسْتُ in this section [of the §]; its proper place being in art. سته, where he has also mentioned it; for its hemzeh is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] س into إِس into ت, like as they have changed the [final] س of طَس into ت, making this word طَسْتُ, is a mistake; for, were it so, the hemzeh of أَاسْتُ would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kaser]: moreover, he has attributed this assertion to AZ, who never made it, but only mentioned أَاسْتُ الدَّهْرِ with أَاسْتُ الدَّهْرِ because of their agreement in meaning. (TA.) — [Hence also,] أَاسْتُ الْكَلْبَةِ † Calamity, or misfortune: (K:) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.) — And أَاسْتُ الْهَتَنِ † The desert: (K:) or the wide desert. (TA.) — See also art. سته.

أَسْدِي The warp of cloth; (K;) as also أَاسْدِي and أَاسْدِي: (TA:) but it is improperly mentioned in this art.; for it is [originally أَاسْتَوِي], of the measure أَفْعُول. (K.)

أَسْتُ Of, or relating to, the أَاسْتُ. (TA in art. سته.)

استاد

أَسْتَادُ a foreign word, pronounced to be such because ا and ذ do not occur in any one Arabic word, (Mgh,) not found in the poetry of the pagan times, (Ibn-Dihyeh in TA art. سَتَد,) nor in the language of those times, (Shifā el-Ghaleel, ibid.,) [arabicized from the Persian أَاسْتَادُ,] A master: (MF:) a skilful man, who is held in high estimation: (Mgh:) a preceptor; a tutor; a teacher: a craftsman: (Ibn-Dihyeh; and Golius on the authority of Meyd:) [and so in the present day; as also أَاسْتَا and أَاسْتَا:] also applied by the vulgar to a eunuch; because he generally tutors children: (Shifā el-Ghaleel, and Ibn-Dihyeh:) pl. أَاسْتَاوُنَ. (Har p. 377) [and أَاسْتَاوُنَ and أَاسْتَاوُنَ; and vulgarly, in the present day, أَاسْتَاوَاتُ and أَاسْتَاوَاتُ].

استبرق

أَسْتَبْرَقَ: see art. بَرَق, in which, and in art. سَبْرَق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. سَبْرَق.

اسد

1. أَاسِدٌ, (§, M, A, K,) aor. اَسَدَ, (K,) inf. n. أَاسَدَ, (TA,) He (a man, M) was, or became, like a lion, (§, M, A, K,) in his boldness, (A,) and his

other dispositions; (S, A, TA;) as also **استأبد** (M, A, K;) [and **تأبد**; (see **أبد**);] **عَلَيْهِ** towards him, or against him. (A.) You say **أَسَدٌ بَيْنَ الْأَسَدِ** [A lion bearing evidence of being like a lion in boldness]: an extr. phrase, like **حَقَّةٌ بَيْنَهُ الْحَقَّةُ**; (TA;) which is [said to be] the only other instance of the kind. (TA in art. **حق**.) [Hence the saying,] **إِذَا دَخَلَ قَيْدٌ وَإِذَا خَرَجَ أَسَدٌ** [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see **قَيْدٌ**]. (S, from a trad.) You say also, **أَسَدٌ عَلَيْهِ** meaning † *He became emboldened against him*; (TA;) as also **استأبد** (S, Msh, K.) And † *He was, or became, angry with him*: (M, L, K:*) or (so accord. to the M and L, but in the K “and,”) *behaved in a light and hasty manner, or foolishly, or ignorantly, towards him*. (M, L, K:*) — **أَسَدٌ** (S, K,) aor. as above, (K,) and so the inf. n., (TA,) also signifies † *He (a man, S) became stupefied (S, K) by fear (S) at seeing a lion*. (S, K.) Thus it has two contr. meanings. (K.) = **أَسَدٌ**, aor. -, i. q. **سَعَّ** [† *He bit another with his teeth, like as does the beast of prey: or he reviled, vilified, or vituperated, another; charged him with a vice or fault or the like; or assailed him with foul language, such as displeased him*]. (K.) — See also 4.

2: see 4.

4. **أَسَدُهُ** (S, M, Msh, K,) or **أَسَدُهُ بِالصَّيْدِ** (A,) inf. n. **إِسَادٌ**; (TA;) and **أَوَسَدُهُ** (S, K,) in which the **أ** [i. e. the second **أ**, for **أَسَدُهُ** is originally **أَسَدُهُ**] is changed into **و**; (S;) and **أَسَدُهُ**; (K;) † *He incited him (namely a dog) to the chase*. (S, M, A, Msh, K:*) — **أَسَدٌ بَيْنَ الْكِلَابِ** † *He incited the dogs to attack one another*. (A.) And **أَسَدُ بَيْنِ الْقَوْمِ** (S, M, A, L, Msh,) inf. n. **إِسَادٌ**; (Msh;) or **أَسَدٌ**, aor. -: (K;) † *He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men*. (S, M, A, L, Msh, K:*) = **أَسَادُهُ** *He journeyed with energy*; syn. **أَسَادُهُ**; (IJ, M;) from which it is probably formed by transposition. (M.)

5: see 1.

10. **استأبد** *He called a lion*. (M.) = See 1, in two places. — † *He became accustomed, or habituated, [to a thing, as a dog to the chase,] and emboldened*; syn. **ضَرَبَ**. (Msh.) — † *It (a plant, or herbage,) became strong, and tangled, or luxuriant*: (S:) or *became tall and large*: or *grew to its utmost height*: (M:) or *attained its full growth, and became tangled, or luxuriant*, (M,) and *strong*: (TA:) or *became tall, and dry* (**جَفَّ** [perhaps a mistake for **انْتَفَّ**, as in the S and M,]) and *large*, (A, TA,) and *spread every way*: (A:) or *became tall, and attained its full growth*. (K.) = **أُسْتُودَ** (K, TA, [or **أُسْتُودَ**], in the CK) † *He (a man, TA) was, or became, excited, roused, provoked, (هَجَّجَ, K, TA, in the CK) or incited*. (TA.)

أَسَدٌ [The lion;] a certain beast of prey, (M, Bk. I.

TA,) well known: (M, A, Msh, K:) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as subst.]: (TA:) pl. [of pauc.] **أَسَدٌ** (S, K [in the TA with two hemzhs, **أَسَدٌ**, which is the original form, but deviating from the regular pronunciation,]) and **أَسَادٌ** (S, M, K) and [of mult.] **أُسُودٌ** (S, M, Msh, K) and **أُسْدٌ** (S) and **أُسْدٌ** (S, M, Msh, K,) the last two of which are contractions of the form next preceding them, (S,) and **أُسْدَانٌ** (K) and **مَأْسَدَةٌ** (Msh, K,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called **أَسْدَةٌ**; (AZ, Ks, S, M, A, Msh, K;) or **أُسْدٌ** is applied to the male and the female, and sometimes the female is called **أَسْدَةٌ**. (Msh.) — **لَقِيتُ مِنْهُ أَسَدًا** — **أَسْدَةً** is a phrase [meaning *I found him to be a man of exceeding boldness; being*] expressive of an intensive degree of boldness. (Mughnee in art. **ب**.) — **الْأَسْدُ** † *The constellation Leo*. (Kzw, &c.) [See **الذَّرَاعُ**]. — And † *The star Cor Leonis, or Regulus*. (Kzw, &c.) [See **الْجَبَّةُ**].

أَسْدٌ † [Like a lion;] bold; daring; as also **أُسْدٌ** and **مُتَأَسِدٌ** [and **مُتَأَسِدٌ** (see 10)]. (Msh.) You say **أَسْدٌ أَسْدٌ** [A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IAar, M.) — [Its fem.] **أَسْدَةٌ** [app. applied to a bitch] signifies † *Accustomed, or habituated, [to the chase,] and emboldened*; syn. **ضَارِبَةٌ**. (K, TA, in the CK) **ضَارِبَةٌ**. [See also 10.]

أَسْدَةٌ A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] **حَظِيرَةٌ**. (K.) [Like **أَصِيدَةٌ**.] = [See also **أَسْدٌ**, of which it is the fem.]

أُسْدِيٌّ, with damm, (IB, K,) thus correctly written, (IB,) in the L [and S] **أُسْدِيٌّ** (TA,) A kind of garments or cloths (**ثِيَابٌ**, S, for which is put, in the K, erroneously, **ثِيَابٌ**, TA): occurring in a poem of El-Hoteih, (S,) who likens thereto an extensive, even, waterless desert. (L.) IB says that he is in error who mentions it in the present art.: Abou'Alce says that **أُسْدِيٌّ** and **أُسْدِيٌّ** are quasi-pls. of **سَدَى** and **سَدَى** as signifying **أُسْدِيٌّ** and **أُسْدِيٌّ**, and originally **أُسْدِيٌّ** and **أُسْدِيٌّ**; like as **أُسْدِيٌّ** is a quasi-pl. of **مَعَزٌ**. (L.) [But see art. **سَدَى** and **سَدَى**.]

أَسِيدٌ: see **أَسِيدٌ**.

إِسَادَةٌ (S, K) and **أَسَادَةٌ** (K) i. q. **وَسَادَةٌ** [A pillow, &c.]: (S, K:) like **وَسَاحٌ** for **إِسَاحٌ**. (TA.)

مُؤَسِدٌ † One who trains a dog, or dogs, to the chase. (L, Msh.)

مَأْسَدَةٌ A place in which are lions: (Msh, K:) or **مَأْسَدَةٌ** a land having lions in it: (S, A:)

or a land abounding with lions: (M, R:) pl. **مَأْسَدَاتٌ**. (A.) — See also **أَسْدٌ**.

مُتَأَسِدٌ: } **أَسْدٌ**.
مُتَأَسِدٌ: }

اسر

1. **أَسَرَهُ** (S, M, A,) aor. -, inf. n. **أَسْرٌ** (S, M, K) and **إِسَارٌ** (M, TA,) *He bound, braced, or tied, him, [namely, his captive,] or it, (S, M, A, K,) namely, his قَتَبٌ [or camel's saddle,] (S, A,) or his horse's saddle, (A,) with an إِسَارٌ, i. e. a thong of untanned hide, (S, A,) by tying the two extremities of the عُرْقُوتَانِ of the camel's saddle, or of the curved pieces of wood of the horse's saddle*. (A.) — Also, aor. as above, and so the inf. n., i. e. **أَسْرٌ** (S, Msh) and **إِسَارٌ** (Lth, S,) *He made him a captive; captived him; or took him a prisoner; whether he bound him with an إِسَارٌ or did not*; (S;) as also **أَسَرَهُ**, of the same form as **أَكْرَمَ**; (Msh;) and **استأسره**, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and *he imprisoned him*. (TA, from a trad.) — Also, (S, Msh,) inf. n. **أَسْرٌ** (Msh,) † *He (God) created him, or formed him, (S, Msh,) in a goodly manner*. (Msh.) You say, **أَسَرَهُ اللَّهُ أَحْسَنَ الْأَسْرِ** *God created him, or formed him, in the best manner*. (Fr, TA.) — **أَسِرَ** (S, A,) aor. **يُؤَسِّرُ**; (S;) or **أَسِرَ**, aor. **يَأْسِرُ**; (IKt;) or **أَسِرَ**; (M;) inf. n. **أَسْرٌ** (M, and so in a copy of the S,) or the latter is a simple subst.; (M, IKt;) *He (a man, S, A) suffered suppression of his urine*. (S, M, IKt, A.) [See **أَسْرٌ**, below.]

[2. **أَسَرَ** *He bound, or tied, tight, fast, or firmly*. (So accord. to Golius; but for this he names no authority.)]

4: see 1.

5. **تَأَسَّرَ عَلَيْهِ فُلَانٌ** † *Such a one excused himself to him, and was slow, or tardy*: (AZ, T, K:*) thus as related by Ibn-Hunee from AZ: as A'Obeid relates it from him, **تَأَسَّرَ**; but this is a mistake: it is correctly with **ر**. (T.)

8. **يَأْتَسِرُ**, inf. n. **أَتَسَارٌ** [written with the disjunctive alif **إِتَسَارٌ**]; for **يَتَسِرُ**, inf. n. **إِتَسَارٌ**: see art. **يسر**.

10. **استأسر لِعَدُوٍّ** *He submitted himself as a captive to the enemy*. (Mgh.) You say, **استأسر**, meaning *Be thou a captive to me*. (S.) = See also 1.

أَسْرٌ i. q. **إِسَارٌ**, q. v. (S.) Hence the saying, **هَذَا الشَّيْءُ لَكَ بِأَسْرِهِ** *This thing is for thee, or is thine, [lit.] with its thong of untanned hide [wherewith it is bound]; meaning, altogether*; like as one says, **بِرَمَّتِهِ**. (S.) And **أَسْرُهُ** *Take thou it all, or altogether*. (Msh.) And **جَاءَ الْقَوْمُ بِأَسْرِهِمْ** *The people came altogether*. (Abou-Bekr.) — **Strength of make, or form**. (M, K.) [Accord. to the copies of the K in my hands, it also signifies *Strength of natural disposition*; but instead of **وَالْخُلُقِ**, in those copies,

we should read **وَالْخَلْقُ**, agreeably with other lexicons, as is implied in the TA: see 1.] You say, **فَلَانٌ شَدِيدٌ أَسْرَ الْخَلْقِ**! Such a one is of strong, firm, or compact, make, or form. (TA.) — **شَدَدْنَا أَسْرَفَرًا**, in the Kur [lxxvi. 28], means **‡ We have strengthened their make, or form**: (S, A, Mghb:) or, **their joints**: or, **their two sphincters which serve as repressers of the urine and feces (مَصْرَتِي الْبَوْلِ وَالْغَائِطِ)**, which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAqr, K.)

أَسْرَ (S, M, IKtt, A,) a subst., (M, IKtt,) as also **أَسْرٌ**, (M, Lb,) meaning *Suppression of the urine*: (S, M, &c.): *suppression of the feces is termed خَصَرٌ*: (S:) or *a dribbling of the urine, with a cutting pain in the bladder, and pangs like those of a female in the time of parturition.* (IAqr.) You say, **أَخَذَهُ الْأَسْرُ** [*Suppression of urine, &c., took him, or affected him*]. (A.) And **أَنَا اللَّهُ أَسْرًا** [*May God give him a suppression of urine, &c.*]: a form of imprecation. (A.) — Hence, (M,) **عُودُ أَسْرٍ** (IAqr, S, M, A, K) and **عُودُ الْأَسْرِ** and **عُودُ أَسْرٍ** (Expositions of the Fq) and **عُودُ يَسْرٍ** (IAqr, K), or this is a corruption, (K,) or a vulgar mistake, (A,) and should not be said, (Fr, S, A,) unless meant to be used as ominous of good, (A,) *A stick, or piece of wood, which is put upon the belly of a man affected by a suppression of his urine, (S, A, K, &c.) and which cures him.* (A.)

أَسْرٌ: see **أَسْرٌ**.

أَسْرَةٌ † A man's kinsmen that are more, or most, nearly related to him; his near kinsmen: (S, M, A, Mghb, K:) or a man's nearer, or nearest, relations on his father's side: (Abou-Ja'far En-Nahhas:) so called because he is strengthened by them. (S, A.)

إِسَارٌ A thing with which one binds; (M, K;) a thong of untanned hide, (S, A, Mghb,) with which one binds a camel's saddle, (Aq, S,) [as also **إِصَارٌ**], and a captive; and so **أَسْرٌ**, q. v.: (S:) and a rope, or cord, with which a captive is bound: and a pair of shackles: (TA:) pl. **أَسْرٌ**. (M, K.) [See also 1.] You say, **حَلَّ إِسَارَهُ** He untied his thong of untanned hide wherewith he was bound, and released him. (A.) — See also **أَسِيرٌ**.

أَسِيرٌ i. q. **مَأْسُورٌ**; (S, TA;) Bound with an **إِسَارٌ** (M, TA:) shackled: (K:) imprisoned: (Mujāhid, M, K:) captive, or a captive; (S, M, K;) absolutely, (TA,) although not bound with an **إِسَارٌ**: (S:) and **إِسَارٌ** is sometimes used in the same sense. (Mghb.) **أَسِيرٌ** is also applied as an epithet to a woman, (Mghb, Mghb,) when the woman is mentioned; but otherwise **أَسِيرَةٌ** is used as the fem.: you say, **قَتَلْتُ الْأَسِيرَةَ** [I slew the female captive], like as you say, **رَأَيْتُ الْقَتِيلَةَ**. (Mghb.) The pl. is **أَسْرَى** (S, M, Mghb, K) and **أَسْرَاءٌ** (M, K) and (accord. to several authors, pls. of **أَسْرَى**, TA) **أَسَارَى** (S, M, Mghb, K) and **أَسَارَى**:

(M, K:) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Abou-Is-hāk:) it is used in this instance because a captive is like one wounded or stung. (Th, M.)

تَأْسِيرُ السَّرَجِ [in the CK, erroneously, **تَأْسِيرُ**] The thongs of the horse's saddle, whereby it is bound: (K:) accord. to the more correct opinion, a pl. without a sing. (MF.)

مَأْسُورٌ: see **أَسِيرٌ**. A camel's saddle bound with an **إِسَارٌ**: pl. **مَأْسِيرٌ**. (TA.) — † A man, and a beast, having strongly-knit joints. (M.) — A man suffering suppression of his urine. (S.)

اسطرلاب

أَسْطُرْلَابٌ or **أَسْطُرْلَابٌ**, [accord. to different copies of the K,] and with **ص** in the place of **س**, [from the Greek *αστρολάβον*, *An astrolabe*: a word of which F gives the following fanciful derivation:] **لَابٌ** was a man who traced some lines, and founded upon them calculations; whence **أَسْطُرْلَابٌ** [the lines of **لَابٌ**], from which was formed the compound word **اسطرلاب**, and **اسطرلاب**, the **س** being changed into **ص** because of the **ط** following. (K in art. **لُوبٌ**.) It is either an arabicized or a post-classical word: accord. to the Nihāyet el-Adab, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.)

اسف

1. **أَسَفٌ**, aor. **أَسَفَ**, inf. n. **أَسَفٌ**, (M, Mghb, K,) He grieved, lamented, or regretted: and he was angry: (Mghb:) or he grieved exceedingly: and he was exceedingly angry: (M:) or he grieved most intensely: (K:) some say that **أَسَفٌ** signifies the grieving for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the rising, or swelling, or mantling, of the blood of the heart, from desire of vengeance; and when this is against an inferior, it is *anger*; but when against a superior, it is *grief*. (Er-Rāghib.) Mo-hammad, being asked respecting sudden death, answered, saying, **وَأَخَذَهُ أَسَفٌ لِلْكَافِرِ**, or accord. to one recital, **أَسَفٌ**, i. e. [Rest, or ease, to the believer, and an act of punishment] of anger [to the unbeliever], or of one who is angry. (K.) You say, **أَسَفٌ عَلَى مَا فَاتَهُ**, inf. n. as above; (S:) and **تَأْسَفُ**; (S, M, K;) He grieved, or lamented, for, or at, or regretted, most intensely, what had escaped him: (S, M, K:) and **أَسَفٌ عَلَيْهِ**, (S, K,) inf. n. as above, (S,) he was angry with him, or at it: (S, K:) or **كَذَا**, and **تَأْسَفُ**, signify, accord. to some, such a one grieved, or lamented, for, or at, such and such things which had escaped him: or, accord. to others, grieved, or lamented, most intensely. (Iamb.) **أَسَفًا** in the Kur xviii. 5 means, accord. to Ed-Dahhāk, **جَزَعًا** [i. e. In grief, or in most violent grief, &c.]: or, accord. to Katādch, in anger. (TA.) And **يَا أَسَفًا عَلَى يُونُسَ**, in the

Kur [xii. 84], means **يَا جَزَعًا** [O my grief for Joseph: or O my most violent grief]. (TA.)

4. **أَسَفُهُ** (in [some of] the copies of the K, erroneously, **أَسَفُهُ**, TA) He angered him; made him angry: (S, M, O, L, Mghb, K:) and he grieved him; made him to grieve, or lament. (M, TA.)

5: see 1, in two places. — **تَأْسَفَتْ يَدُهُ** i. q. **تَشَعَّتْ** [app. meaning His hand became bruised, or mangled; or became cracked, or chapped]. (M, TA.)

أَسَفٌ inf. n. of 1, which see throughout. [Used as a subst., i. q. **أَسَافَةٌ**.]

أَسَفٌ (M, Mghb, Mghb) and **أَسَفٌ** and **أَسَفَانٌ** and **أَسِيفٌ** (M, TA) and **أُسُوفٌ** (M) Angry: (Mghb, Mghb, TA:) or exceedingly angry. (M.) For an ex. of the first, see 1. See also **أَسِيفٌ**, in two places.

أَسِيفٌ: see **أَسَفٌ** and **أَسَفَانٌ**.

إِسَافٌ (S, M, Sgh, &c.) and **أَسَافٌ** (IAth, K) A certain idol, (S, M, K,) belonging to Kureysh, (S, M,) as was also **نَائِلَةٌ**; (S;) the former of which was placed, by 'Aunr Ibn-Lohci, upon *Es-Safā*, and the latter upon *El-Marvech*; and he used to sacrifice to them, in front of the Ka'beh: (S, K:) or, (S, M, K,) as some assert, (S,) these two were two persons of Jurhum, (S, K,) a man and a woman, (M,) **إِسَافٌ** the son of 'Aunr, and **نَائِلَةٌ** the daughter of Sahl, (S, K,) who committed fornication in the Ka'beh, and were therefore changed into two stones, (S, M, K,) which Kureysh afterwards worshipped. (S, K.) [Other accounts of them are also given, slightly differing from the latter above.]

أُسُوفٌ: see **أَسِيفٌ**, in two places: and see **أَسَفٌ**.

أَسِيفٌ Grieving, lamenting, or regretting, (K, TA,) most intensely, on account of a thing that has escaped: (M, TA:) and quickly affected with grief, (S, Mghb, K,) and tender-hearted; as also **أُسُوفٌ**: (S, K:) or, as also **أُسُوفٌ** (M) and **أَسَفَانٌ** and **أَسَفٌ** (M, TA) and **أَسَفٌ** (M,) grieving exceedingly: (M:) or grieved: (TA:) and sometimes the first signifies angry, and at the same time grieving, or lamenting: (S:) pl. **أَسَافَةٌ**. (M.) See also **أَسَفٌ**. — A slave: (ISK, S, M, K:) and a hired man: (ISK, M, K:) because of their state of abasement and subjection: fem. with **ة**: (M:) and pl. as above. (S, M.) — A captive. (TA.) — A very old man: (K:) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) — One who scarcely, or never, becomes fat. (K.) — † A region, or country, that does not give growth to anything, or produce any vegetation; as also **أَسِيفَةٌ** and **أَسَافَةٌ** and **أَسَافَةٌ**: (M:) and **أَسَافَةٌ** also signifies † thin, or shallow, earth: (AHn, M:) and **أَرْضٌ أَسِيفَةٌ**, † thin, or shallow, earth, which scarcely, or never, gives growth to anything, or produces any vegetation: (S:) or which is not commended for its vegetation: (A, TA:) or, as also **أَسَافَةٌ** and **أَسَافَةٌ**, † thin, or shallow, earth: or such as does

not produce vegetation: and † **أَرْضٌ أَسْفَةٌ** † land which scarcely, or never, produces vegetation. (K.)

أَسْفَةٌ [Grief, lamentation, or regret: and anger: (see 1:) or] excessive grief: and excessive anger: (M:) or most intense grief: (K:) a subst. from **أَسَفٌ**. (M, K.)—The state, or condition, of a slave: (M, K:) and, of a hired man. (M.)—† The state, or condition, of land which scarcely, or never, produces vegetation. (K, TA.)—See **أَسِيفٌ**, in three places.

أَسْفَةٌ: see **أَسِيفٌ**, in two places.

أَسَفٌ: see **أَسِيفٌ**: and **أَسِيفٌ**.

اسفیداج

إِسْفِيدَاجٌ [Ceruse; or white lead;] ashes of lead (رَمَادُ الرِّصَاصِ وَالْإِنْدَكِ, K, which last word is as though it were added to explain that immediately preceding, TA): when subjected to a fierce heat, it becomes what is termed **إِسْرَنْجٌ**: [so in the CK: more probably **إِسْرَنْجٌ**:] it has clearing and mitigating properties, (K,) and other useful qualities: (TA:) an arabicized word [from the Persian **isfédāj**]. (K.)

اسك

1. **أَسَكَا**, aor. -, inf. n. **أَسَكُ**, *He hit, hurt, or wounded, her* (a woman's) **إِسْكَتَانَ**. (TA.) And **أَسَكْتُ** *She* (a woman) *was hurt, or wounded, in a place not that of circumcision, [i. e., in her **إِسْكَتَانَ**,] by the circumcising woman's missing the proper place.* (Msb.) [See **بَطْرٌ**.]

أَسَكٌ: see **الإِسْكَتَانِ**.

إِسْكٌ: see **الإِسْكَتَانِ**.—Also *The side of the ist* [i. e., of the *podex*, or of the *anus*]. (Sh, TA.) [Hence,] one says of a man, **إِنَّمَا هُوَ إِسْكٌ أَمَةٌ**, meaning *He is but a stinking fellow*. (TA.)

الإِسْكَتَانِ (T, S, M, Mgh, Sgh, Msb, K) and **الْإِسْكَتَانِ** (M, K,) *The two sides [or labia majora] of the vulva, or external portion of the female organs of generation, (T, S, Mgh, Msb,) i. e., of a woman, above [or rather within] the شُفْرَانِ; (Mgh; the شُفْرَانِ being the two borders thereof; T, Msb;) i. e. the two قُدَّتَانِ thereof; (S and M and L in art. قَدَّ:) the two sides, on the right and left, of the vulva, or external portion of the organs of generation, of a woman, between which is the مَشَقُّ (Zj in his “Khalk el-Insán”) or [accord. to some, but incorrectly,] the شُفْرَانِ [in the CK the شُفْرُ of the رَجَمِ here meaning, as in many other instances, the vulva, i. e. فرج], (M, K,) or of the حَيَاءِ [which also means the vulva, but seldom that of a woman]: (El-Khárzenjee:) or [agreeably with general usage, and with the explanations given before this last,] its two sides, next to its شُفْرَانِ (M, K:) or, [what is the same,] its قُدَّتَانِ: (K:) pl. **إِسْكٌ** (El-Khárzenjee, K) and [quasi-pl. ns.] **إِسْكٌ** and **أَسْكٌ**. (M, K.)*

مَأْسُوكَةٌ A woman hit, hurt, or wounded, in her **إِسْكَتَانَ**: (TA:) a woman (Msb) hurt, or wounded, in a place not that of circumcision, by the circumcising woman's missing the proper place; (S, Msb, K;) [i. e.,] hurt, or wounded, by that cause, in her **إِسْكَتَانَ**. (T, TA.)

اسل

أُسِّلَ, aor. -, inf. n. **أُسْلَةٌ**, (S, M, IAth,) *It was smooth and even*: (M:) *it* (anything) *was lank*: (S:) *it* (a cheek, M, IAth, K) *was smooth and long*: (M:) or long, or oblong, and not high in its ball: (IAth:) or long, (K, TA,) soft in make, (TA,) and lank. (K, TA.) **أُسْلَةٌ** in the cheek of a horse is approved, and is an indication of generous quality: you say, **تُنْبِئُ أُسْلَةٌ خَدَّه عَنْ أَصْلَةِ جَدِّهِ** [The smoothness and longness, &c., of his cheek tells of the generous origin of his ancestor]. (AO, Z.)—See also 2.

2. **أُسْلُهُ** *He made it* (an iron thing) *thin*. (TA.) [*He made it* (anything) *sharp, or pointed*. (See the pass. part. n., below.)]—**أُسِّلَ الْبَطْرُ**, inf. n. **تَأْسِيلٌ**, *The rain moistened to the measure of the **أُسْلَةُ** [or thin part] of the arm.* (K.) When it has moistened to the measure of the **عَظْمَةُ** [or thick part] of the arm, you say of it **عَظِمَ**, inf. n. **كَفِّفَ كَانَتْ مَطْرَتُهُمْ أَسْلَتْ أَمْرٌ** **تَعْظِيمٌ** [*How was your rain? Did it moisten to the measure of the thin part of the arm, or did it moisten to the measure of the thick part thereof?*]. (TA.) And **أُسِّلَ الْتَرَى**, (TA,) or **أُسِّلَ**, (M, [so in a copy of that work, but probably a mistranscription,]) *The moisture reached to the measure of the **أُسْلَةُ**.* (M, TA.)

5. **تَأْسَلُ أَبَاهُ**, (M, K,) as also **تَأْسَنُ**, (M, TA,) *He resembled his father, (M, K, TA,) and assumed his natural dispositions; and so تَقَيَّنَهُ*. (TA.) [See **أَسَالٌ**, below.]

أُسِّلَ [*Rush, or rushes*: so called in the present day:] *a kind of trees*: (S:) or [rather] *a kind of plant, (M, Mgh, TA,) having shoots* (M, Mgh) *which are slender, (Mgh,) without leaves; (M, Mgh;) or of which the shoot is slender, and of which sieves are made; as is said in the A; and Sgh adds, [growing] in El-Irák: (TA:) AHn says, (TA,) accord. to Abou-Ziyád, it is of the kind called أَغْلَاثٌ, and comes forth in slender shoots, not having branches growing out from them, nor wood, (M, TA,) and sometimes men beat them, and make of them well-ropes and other cords, (TA,) and it seldom or never grows but in a place wherein is water, or near to water: (M, TA:) AHn says [also,] it signifies shoots, or twigs, growing (M, K) long and slender and straight, (M,) without leaves; of which mats are made: (M, K:) or **أُسْلَةٌ**, (K,) which is the n. un. of **أُسِّلَ** applied to the plant mentioned above, (M, K,) signifies any shoot, or twig, in which is no crookedness. (K.)—Hence, (M,) † *Spears*; (S, M, K;) as being likened to the plant mentioned above, in respect of its evenness and length and straightness and the slenderness of its extremities: n. un. as above: (M:) and † *arrows*,*

or *Arabian arrows*; syn. **نَبْلٌ**; (M, K:) applied to both of these in a trad. of 'Omar, which refutes an assertion that it is peculiarly applied to spears, or long spears, and not to **نَبْلٌ**: (A'Obeyd, TA:) Sh says that it is applied to spears because of the points of the heads fixed upon them. (TA.)—† *Any thin thing of iron, such as a spear-head, and a sword, and a knife.* (TA.)—† *The prickles of palm-trees*: (M, K:) n. un. as above: (M:) by way of comparison [to the plant mentioned above]: (TA:) or any long thorns, or prickles, of a tree. (S.)—[See also what next follows.]

أُسْلَةٌ n. un. of **أُسِّلَ**, q. v. (M, K.)—Hence, by way of comparison, the significations here following from the K. (TA.)—† *Anything in which is no crookedness.* (M.)—† *The thin part of a blade of iron, such as that of an arrow &c.*: (M, K:) and of the fore arm; (S, M, K;) i. e. the half thereof next the hand; the half next the elbow being called the **عَظْمَةُ**. (K in art. عَظْمُ.)—† *The thin part, (S,) or extremity, or tip, (M, K,) of the tongue; (S, M, K;) the thick part thereof being called the **عَظْمَةُ**.* (K in art. عَظْمُ.) One says, **أَسْلَاتُ السِّبْطِ أَمْضَى مِنْ أُسْنَةِ أَسْلِبِهِمْ** [*The tips of their tongues are sharper than the heads of their spears*]. (A, TA.)—† *The nervous, (K,) or the extremity thereof, (M,) of a camel.* (M, K.)—† *The head, [or what we term the toe, or foremost extremity, also called دُرْنَابَةٌ and أَنْفٌ] of a sandal; (M, K;) which is tapering.* (M.)

أُسْلِيَّةٌ an epithet applied to the letters **ز** and **س** and **ص** because *Pronounced with the tip of the tongue*. (TA.)

أُسِيلٌ *Smooth and even*: (M, K:) anything lank; (S, A;) syn. **سَبَطٌ**, (A,) [i. e.] **مُسْتَرَسِلٌ**: (S, A:) applied to a cheek, (AZ, K, TA,) [*smooth and long: or long, or oblong, and not high in its ball: (see 1:) or] soft, tender, thin, and even*: (AZ:) or long, (K, TA,) soft in make, (TA,) and lank. (K, TA.) You say **أُسِيلُ الْخَدِّ** *A man having the cheek soft and long*: (S:) and in like manner, **فَرَسٌ أُسِيلٌ** *a horse*. (TA.) And **كَفٌّ أُسِيلٌ** *A hand small and slender, and lank, or long, in the fingers.* (TA.)

أَسَالٌ a pl. having no sing.: (K:) mentioned by ISk as a word of which he had not heard any sing. (S.) You say, **هُوَ عَلَى أَسَالٍ مِنْ أَبِيهِ** [in the CK, erroneously, **أَسَالٍ**,] *He is of a semblance and of characteristics and natural dispositions which are those of his father; (S, K;) like **أَسَانٍ**.* (S.)

مُؤَسِّلٌ Anything sharpened, or pointed. (M, K.) You say **أُذُنٌ مُؤَسَّلَةٌ** *An ear [of a horse or the like] slender, pointed, and erect.* (M.)

اسر

1. **أَسَمَهُ** a dial. var. of **وَسَمَهُ**, q. v. (TA.)

إِسْرٌ: see art. **سَمُو**.

أَسَامَةٌ, determinate, (S, M, K,) and imperfectly decl., (M, Msb,) as a proper name, (Msb, K,) 8 •

The lion; (S, M, Mgh, K;) as also **الْأَسَمَةُ** (Sgh, K.)

اسن

1. **أَسَنَ**, aor. ʔ (S, M, Mgh, Mṣb, K) and **أَسِنَ** (S, M, K,) inf. n. **أُسُونُ** (S, M, Mṣb) and **أَسِنَ** (M;) and **أَسِنَ**, aor. ʔ, (S, M, &c.,) inf. n. **أَسِنَ** (S, M, Mṣb;) said of water, i. q. **أَجَنَ** and **أَجِنَ** (S, K;) [i. e.] It became altered for the worse (M, Mgh, Mṣb) in odour, (M,) [or in taste and colour, from some such cause as long standing, (see **أَجَنَ**),] but was drinkable; (M;) or so as not to be drunk, (Mṣb, TA,) thus differing from **أَجَنَ** and **أَجِنَ**. (TA.) [See also **أَجَل**.]

أَسِنَ: see what follows.

أَسِنَ (S, Mgh, Mṣb, K) and **أَسِنَ** (S, Mgh, Mṣb,) applied to water, (S, Mgh, &c.,) i. q. **أَجَنَ** [and **أَجِنَ**]; (S, K;) [i. e.] Altered for the worse (Mgh, Mṣb) in odour, (Mgh,) [or in taste and colour, from some such cause as long standing, but drinkable; (see above, and see **أَجَنَ**);] or so as not to be drunk, (Mṣb, TA,) thus differing from **أَجَنَ** and **أَجِنَ**: (TA:) pl. [of the former] **أَسَنَ** [like **أَطْبَارَ** is pl. of **طَائِرَ**, or perhaps it may have for its sing. **أَسِنَ**, like **أَجِنَ**]. (M, TA.) **أَسِنَ** in the Kur [xlvi. 16], is explained by Fr as meaning Of water not altered for the worse; not **أَجِنَ**. (TA.)

اسو

1. **أَسَوَّ**, aor. **أَسَوَّ** (S, Mgh, K) inf. n. **أَسَوَّ** and **أَسَا**, [but in the S, the latter seems to be mentioned as a simple subst.,] He dressed the wound; treated it curatively, or surgically. (S, M, K.) — [Hence,] **أَسَا** **بِنَهْمٍ** [This is an affair of which the evil (lit. the wound) will not be remedied]. (S.) — [Hence also,] **أَسَا** **بِنَهْمٍ** (first pers. **أَسَوْتُ**, S, Mṣb, inf. n. **أَسَوَّ**, S, M,) † He made peace, effected a reconciliation, or adjusted a difference, between them; (S, M, Mṣb, K;) as also **بِنَهْمٍ** **أَسَى**. (El-Muarrizj, TA.) — **أَسَى** aor. **أَسَى**, inf. n. **أَسَا** or **أَسَى**, He grieved, or mourned, (S, M, Mṣb, K,) **عَلَيْهِ** [for him, or it], (M, K,) and **عَلَى** **مُصِيبَةٍ** [for an affliction], and **لِفُلَانٍ** [for such a one]. (S.) [This belongs to the present art. and to art. **أَسَى**; but is distinguished in the M and K by being mentioned only in the latter art.; though the inf. n. is mentioned in the K in both arts.] Hence the saying, **الْأَسَا** **يَذْفَعُ الْأَسَا** [Medicine dispels grief, or mourning]. (TA.)

2. **أَسَى** **بِنَهْمٍ**. see 1. — **أَسَاهُ** (S, M, K,) inf. n. **أَسَاهُ** (S, K,) i. q. **عَزَاهُ** [He exhorted him, or enjoined him, to be patient; to take patience; or to take example by, or console himself by the example of, him who had suffered the like affliction]; (S, M, K, TA;) saying to him, Wherefore dost thou grieve, or mourn, when such a one is thine example (**إِسْوَتُكَ**)? i. e. what has befallen thee befell him,

and he was patient; therefore take thou example by him and so be consoled (**تَأْتَى بِهِ**). (TA.) You say, **أَسَاهُ بِمُصِيبَةٍ** i. e. **عَزَاهُ** [He exhorted him, or enjoined him, to be patient, &c., by mentioning an affliction that had befallen another; unless **بِمُصِيبَةٍ** be a mistranscription for **بِمُصِيبَةٍ** on account of an affliction]; as also **أَسَاهُ**, with medd. (TA.)

3. **أَسَيْتُهُ بِهَالِي**, (S, Mgh,) inf. n. **مُؤَاسَاةٍ** (S, M, K,) I made him my object of imitation (**إِسْوَتِي**), [meaning I made myself like him,] in respect of my property: (S:) or I made him an object of imitation [with, or in respect of, my property], I imitating his example, and he imitating my example: (Mgh:) and **وَأَسَيْتُهُ** is a dial. var., but of weak authority: (S, Mgh:) and **أَسَانِي** [alone] he made me an object of imitation to him by giving me of his property [and thus reducing himself to my condition in some degree while in the same degree raising me to his]; (Hain p. 696;) and **أَوَاسِيهِ** [thus without a second,] I make him the object of my own imitation and so share with him my property: (Id p. 198:) or **أَسَاهُ بِهَالِهِ** signifies he gave him of his property, and made him an object of imitation in respect of it: or only, of food sufficient for his want; not of what is superabundant: (M, K:) whence the saying, **رَحِمَ اللَّهُ رَجُلًا أَعْطَى مِنْ فَضْلِ وَوَأَسَى مِنْ كِفَافٍ** [May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food]: (TA:) [and **أَسَاهُ** signifies he shared with him: and he was, or became, equal with him: for] **الْمُؤَاسَاةُ** occurs often in trad., signifying the sharing with another, or making another to share with one, in the means of subsistence [&c.]; and is originally [المُؤَاسَاةُ] with ʔ: also, the being, or becoming, equal with another: (TA:) and you say, **أَسَيْتُهُ بِنَفْسِي**, meaning I made him equal with myself; in the dial. of El-Yemen **وَأَسَيْتُهُ**. (Mṣb.) **أَسَى بَيْنَ النَّاسِ فِي وَجْهِكَ**, in a letter of 'Omar, means Make thou the people to share [alike], one with another, in thy consideration and regard: or, as some say, make thou them equal [in respect thereof]. (Mgh.) The saying **مَا يُؤَاسِي فُلَانٌ فُلَانًا** is explained in three different ways: accord. to El-Mufaddal Ibn-Mohammad, it means Such a one does not make such a one to share with him: accord. to El-Muarrizj, does not good to such a one; from the saying of the Arabs, **أَسَى فُلَانًا بِخَيْرٍ**, Do thou good to such a one: or, as some say, does not give such a one any compensation for his love, or affection, nor for his relationship; from **يُؤَاسِيهِ**, meaning the **عَوَاضَ**; being originally **يُؤَاسِيهِ**, then **يُؤَاسِيهِ**, and then **يُؤَاسِيهِ**: or it may be from **أَسَوْتُ الْجُرْحَ**. (Idrd, TA.) [See also an ex. voce **أَثَرُهُ**.]

4. **أَسَاهُ**: see 2.

5. **تَأْتَى**: see 8. — **تَعَزَّى** [He took patience; or constrained himself to be patient; or he took example by, or became consoled by the example of, another who had suffered in like

manner and had been patient]. (S, M, K.) You say, **تَعَزَّى بِهِ**, i. e. **تَأْتَى بِهِ** [He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (S.) [See 2.]

6. **أَسَى بَعْضُهُمْ بَعْضًا تَأَسَوْا** [They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were, or became, equal, one with another: see 3]. (S, K.) A poet says,

وَأَنَّ الْأَوَّلَى بِالطَّقِ مِنْ آلِ هَاشِمٍ
تَأَسَوْا فَتَسَوْا لِلْكَرَامِ التَّاسِيَا

(S,) in which **تَأَسَوْا** is from **الْمُؤَاسَاةُ**; not from **التَّاسِيَا**, as it is stated to be by Mbr, who says that **تَأَسَوْا** means **تَوَاسَوْا** and **تَعَزَّوْا**. (Id, TA.) [This verse is cited and translated in art. **الْيَاقُوتِي**, voce **أَسَى**, q. v.]

8. **أَتَسَى بِهِ** [written with the disjunctive **أَلِفٍ**] He imitated him; followed his example; did as he did, following his example, or taking him as an example, an exemplar, a pattern, or an object of imitation; he took example by him; (S, Mgh, Mṣb, TA;) as also **بِهِ** (Mṣb, TA:) he made him an object of imitation (**إِسْوَةً**) [to himself]. (M, K.) One says, **لَا تَأْتِسْ بِمَنْ لَا تَأْتِسُ لَكَ بِإِسْوَةٍ** Do not thou imitate him who is not far thee a [fit] object of imitation. (S, M.)

Q. Q. 1. **أَسَوَيْتُهُ بِهِ** [I made him to imitate him, to follow his example, or to take example by him;] I made him an example, an exemplar, a pattern, or an object of imitation, to him: (M, K:) from **إِسْوَةٍ**: and if from **الْإِسْوَةِ**, as he asserts it be, the measure of this verb is **فَعْلَيْتُ**, like **دَرَيْتُ** and **جَعَلَيْتُ**. (M.)

أَسَى or **أَسَى** Curative, or surgical, treatment. (S.) [See the verb **أَسَا**.] — **أَسَى** Grief, or mourning. (S, K.) [See the verb **أَسَى**.]

أَسَوَانُ: see **أَسَى**.

أَسَى Patience. (S.) — Also pl. of **أَسْوَةٌ**, like **أَسَى** is pl. of **أَسْوَةٌ**. (S, K, TA.)

أَسْوَةٌ: } see what next follows.
أَسْوَةٌ: }

أَسْوَةٌ and **أَسْوَةٌ** (S, M, Mgh, Mṣb, K) and **أَسْوَةٌ**, mentioned by Er-Rāghib in one of his works, (MF,) An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example; syn. **قُدْوَةٌ** or **قُدْوَةٌ** (S, M, Mṣb, K;) each a subst. from **بِهِ** (Mgh;) i. e. **مَا يُؤْتَى بِهِ**: (TA:) explained by Er-Rāghib as meaning the condition in which is a man in respect of another's imitating [him], whether good or bad, pleasing or hurtful: (TA:) also a thing [or person] by which one who is

[8. اَتَشْرَتْ, written with the disjunctive alif
اِتَشْرَتْ, *She invited another to make her teeth*

serrated and to sharpen their extremities; as also استأشرت. See the act. part. ns. below: and see also استوشرت.]

10: see 8.

أَشْرُ: }
أَشْرُ: } see أَشْرُ.
أَشْرُ: }

أَشْرُ (S, A, Mṣb, K) and أَشْرُ and أَشْرُ and أَشْرُ (K) and أَشْرَانُ (S, K) *Exulting, or exulting greatly, or excessively; and behaving insolently and unthankfully, or ungratefully*: (S, A, Mṣb, K, TA:) or *exulting by reason of wealth, and behaving with pride, and self-conceitedness, and boastfulness, and want of thankfulness*: or *behaving with the utmost exultation, &c.*: or *rejoicing, and resting the mind upon things agreeable with natural desire*: (TA:) pl. [of the first] أَشْرُونَ and [of the second] أَشْرُونَ (L, K) and [of the first four] أَشْرُ (K [accord. to the TA, but not in the copies of the K in my hands,]) and (of أَشْرَانُ, TA) أَشْرَى (K) and أَشَارَى (S, K) and أَشَارَى (K). One says, أَشْرُ أَفْرُ, and أَشْرَانُ أَفْرَانُ, using the latter word in each instance as an imitative sequent. (TA.) — أَشْرُ أَشْرُ: *Lightning flashing repeatedly to and fro*. (A.) — أَشْرُ أَشْرُ: *A plant, or herbage, extending beyond its proper bounds*. (A.)

أَشْرُ: see what next follows.

أَشْرُ and أَشْرُ and أَشْرُ (S, K), which last is a pl., (K,) *In his teeth is a serration*, (S, K,) and *a sharpness of the extremities* [such as is seen in the teeth of young persons]; (S;) which is sometimes natural and sometimes artificial; (K;) and [naturally] only in the teeth of young persons. (TA.) Hence the prov., أَشْرُ أَشْرُ: *The teeth of the reaping-hook, or sickle*. (K.)

أَشْرُ, and its dual: see أَشْرُ.

أَشْرُ أَشْرُ: *A very exulting wish*: occurring in the Mo'allakah of El-Hārith Ibn-Hillizah. (EM p. 272.)

أَشْرُ: see أَشْرُ, in two places.

أَشْرُ: see أَشْرُ.

أَشْرُ *Dividing [or sawing], or one who divides [or saws], wood, with the مُشَارُ*. (Mṣb.) — [Hence,] *The prickles [or serrated parts] of the shanks of the locust*; (K;) as also أَشْرُ. (TA.) — Also, and أَشْرُ and أَشْرُ, *A joint (عُقْدَةُ) at the extremity of the tail of the locust, like two claws*; (K;) which two things are also called أَشْرَانُ and أَشْرَانُ. (TA.) — أَشْرُ: *A woman who sharpens the extremities of her teeth [and makes them serrated*: see 1]. (Mṣb.) — أَشْرُ: *An arm, or a hand, sawn off*; i. q. أَشْرُ: (ISk, S, Mṣb, K, TA:) like عَيْشَةُ رَاضِيَةٍ in the sense of مَرْضِيَّة. (S.)

أَشْرُ, or أَشْرُ, as in different Lexicons, (TA,) [the former in the K,] *The thing with which the locust bites*: pl. أَشْرُ. (K.) — See also the pl. voce أَشْرُ.

أَشْرُ Anything (TA) *made thin [and serrated]*. (K.) [Hence,] أَشْرُ أَشْرُ *A front tooth serrated and sharpened at the extremity*. (TA.) And hence, (TA,) أَشْرُ العَضْدَيْنِ is applied to the beetle [as meaning *Having the fore shanks formed thin, and serrated*]. (S, TA.)

أَشْرُ (S, Mṣb, K, &c.) *[A saw;] an instrument with which wood is divided*; (Mṣb, K;) as also أَشْرُ, from أَشْرُ; (Mṣb, TA;) and أَشْرُ: (TA:) pl. أَشْرُ. (ISk, Mṣb, TA.) — See also this word and its dual voce أَشْرُ.

أَشْرُ Wood divided [or sawn] with the أَشْرُ. (Mṣb.) See also أَشْرُ. — أَشْرُ: *A woman who has the extremities of her teeth sharpened [and serrated artificially*: see 1]. (Mṣb.)

أَشْرُ, applied alike to the male and the female, (S,) to a she-camel and a courser, (S, K,) and a man and a woman, (TA,) *Brisk; lively; sprightly*. (S, K.)

أَشْرُ and أَشْرُ: *A woman who invites [another] to make her teeth serrated [and to sharpen their extremities*: see 1]. (K.)

أَشْرُ: see what next precedes.

اشف

أَشْفَى, of the measure فَعْلَى, [and therefore fem., and imperfectly decl.,] (S, Mṣb,) accord. to some; but accord. to others, of the measure أَفْعَل, like أَضْعَف, as Kh is related to have said, (Mṣb,) which latter is said by IB to be the correct measure, the [incipient] ا being augmentative, and the word [masc.] with tenween, [i. e. أَشْفَى] perfectly decl.: (TA:) *The instrument belonging to the إِسْتَفَاف [or sewer of skins, or leather]*; (S, Mṣb, TA;) i. e., *with which he sews*; and the *instrument with which he bores, or perforates*: (TA:) *the instrument for boring, or perforating*, (K in art. شَفَى,) *belonging to the إِسْتَفَاف*; said by ISk to be that *which is used for water-skins, or milk-skins, and leather water-bags, and the like*; that used for sandals, or shoes, being called مَخْصَف: (S and TA in art. شَفَى:) and the [instrument called] بِرَاد *with which skin, or leather, is served*: (K in art. شَفَى:) i. q. مَخْرَزُ: (Mgh in art. شَفَى:) pl. أَشْفَاف. (S, Mgh, Mṣb, K: [in the CK, erroneously, أَشَافِي.]) In the K, in the present art., الإِسْتَفَاف is put, by a mistake of the copyists, for الإِسْتَفَاف. (TA.) See also art. شَفَى.

اشك

1. أَشْكُ أَشْكُ: *i. q. أَشْكُ أَشْكُ*. (TA.)

اشن

5. أَشْنَانُ *He washed his hands with أَشْنَانُ* [q. v. infra]. (Mṣb, K.)

أَشْنَانُ [applied in the present day to Moss: and particularly, *tree-moss*: in Persian أَشْنَانُ: but] Lth says, (TA,) *it is a thing that winds itself upon the trees called بَلُوط and صَنْوَبَر [oak and pine] as though it were pared off from a root (كَأَنَّهُ مَقْشُورٌ مِنْ عَرَقٍ)*; and it is *sweet in odour, and white*: (K, TA:) Az says, I do not think it to be [genuine] Arabic. (TA.)

أَشْنَانُ and أَشْنَانُ, (Mṣb, K,) but the former is of higher authority than the latter, (TA,) i. q. حَرْضُ [Kali, or glasswort]: (Mṣb in the present art.; and S, A, Mgh, Mṣb, K, in art. حَرْضُ:) [and also *potash, which is thence prepared*;] *a thing, or substance, well known*, (K, TA,) *with which clothes and the hands are washed*; (TA; [see قَلَى]); *good, or profitable, [as a remedy] for the mange, or scab, and the itch; clearing to the complexion, cleansing, emmenagogue, and abortive*. (K.)

أَشْنَانُ *A vessel for حَرْضُ [or for أَشْنَانُ as meaning potash]*; syn. مَحْرُغَةٌ. (A in art. حَرْضُ.)

أَشْنَانُ *A seller of أَشْنَانُ*. (TA.)

اصد

2. أَصْدَهُ, inf. n. تَأْصِيدُ, is from أَصْدَهُ: (S, K:) [app. meaning *He made it an أَصْدَهُ*: or *he wore it as an أَصْدَهُ*: and hence مَوْصَدٌ or مَوْصَدَةٌ as explained below: or] *he clad him with an أَصْدَهُ*. (TK.)

4. أَصَدَ [in some copies of the K أَصَدَ, which is a mistake, (see the pass. part. n. مَوْصَدَ, below,)] *He closed* (أَغْلَقَ, S, A, K, and so in the M in art. أَصَدَ, or أَطْبَقَ, as in the M in the present art.) *a door, or an entrance*; as also أَصَدَ; (S, M, A, K;) of which it is a dial. var. (S.) And *He covered, or covered over, a cooking-pot*. (M.)

أَصْدَةٌ (S, M, K, and Ham p. 223) and أَصْدَةٌ (M, K) and مَوْصَدٌ (S, M,) or مَوْصَدَةٌ (K,) *A garment of the kind called صَدَار worn by a young girl*: when a girl attains to the age of puberty, she is clad with a دِرْعُ: (M:) or *a small shirt for a little girl*: or *worn beneath the ثَوْبُ*; (K:) or the أَصْدَةُ is *a garment without sleeves, worn by a bride and by a little girl*: (M:) or *a small shirt or shift, worn beneath the ثَوْبُ*; and also *worn by little girls*: (S:) or *a garment of which the sewing is not complete*: or i. q. بَغِيرَةٌ: or i. q. صُدْرَةٌ. (Ham ubi supra.) Kutheiyir says,

• وَقَدْ دَرَعُوهَا وَفِي ذَاتِ مَوْصَدٍ •
• مَجُوبٌ وَلَهَا يَلْبَسُ الدِّرْعُ وَبَدَا •

[*They clad her with a دِرْعُ when she wore a مَوْصَدُ with an opening cut out at the neck and bosom, when her equal in age had not yet worn the دِرْعُ*]. (S, M.)

أَصِيدٌ *A court; or an open or a wide space in front of a house, or extending from its sides*; (S, M, K;) a dial. var. of وَصِيدُ, (S,) which is the more common form: (M:) or the extreme

and exterior part of a house : (Mirkát el-Loghah, and Meyd, as rendered by Golius :) or an intermediate place between the threshold or door and the house; a place which looks neither upon the public nor upon the interior parts, whether it be an area or a vestibule. (Ibn-Mauroof, as rendered by Golius.)

أَصْدَة : see أَصْدَة. — A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] حَظِيرَة : (M, K;) or like a حَظِيرَة, (S, and Ham p. 223,) [but made] of rocks, or great masses of stone : (Ham:) a dial. var. of وَصِيدَة [q. v.]: (S:) pl. إِصَاد. (Ham.)

مُؤَصَّد Closed; closed over, or covered : occurring in the Kur [xc. 20 and] civ. 8; (L;) in which AA reads مُؤَصَّدَة [with hemz; others reading this word without hemz]. (S, L.) You say بَابُ مُؤَصَّد [A closed door]. (A.) And قَدْرُ مُؤَصَّدَة A covered cooking-pot. (A.) And بَابُ الْعَفْوِ عَنْهُ مُؤَصَّد [The door of forgiveness is closed from him; i. e., against him]. (A.)

مُؤَصَّد, or مُؤَصَّدَة : see أَصْدَة, in three places.

اصر

1. أَصْرَة, aor. , inf. n. أَصَر. He, or it, (a thing, Ks,) confined, restricted, limited, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, restrained, withheld, debarred, hindered, impeded, or prevented, him, or it : (Ks, S, M, A, K;) it straitened him. (TA.) You say, أَصَرْتُ الرَّجُلَ عَلَى ذَلِكَ الْأَمْرِ I confined, or restricted, the man to that thing, or affair. (Ks.) And أَصَرْتُهُ عَنْ حَاجَتِهِ, and عَمَّا أَرَادَهُ, I withheld, restrained, or debarred, him from the thing that he wanted, and from the thing that he desired. (IAgr.) — أَصَرَ النَّبِيْتُ, aor. and inf. n. as above, He wailed, or put, to the tent an اِصْر. (K, * TK.) — Also, aor. and inf. n. as above, He broke it. (El-Umawee, S, M, K, *) — He inclined, or bent, it. (M, K, * TA.) — It inclined him, (As, S, K,) عَلَى فَلَانٍ to such a one. (As, S.) See an ex. voce أَصْرَة.

[3. أَصْرَة, inf. n. مُؤَاصَرَة, He was his neighbour, having the اِصْر of his tent by the side of the اِصْر of the tent of the other. See the act. part. n. below.]

[6. تَاصَرُوا They were neighbours; they dwelt, or abode, near together. See the act. part. n. below.]

أَصْر : } see اِصْر; each in three places.
اِصْر : }

اِصْر A covenant, compact, or contract; (S, K;) as also أَصْر and أَصْرَة : (K;) [see also وَصْر:] any bond arising from relationship, or from a covenant or compact or contract, (Abou-Is-hak,) and from an oath : (Ish:) a covenant, compact, or contract, which one does not fulfil, and for the neglecting and breaking of which one is punished : so in the Kur ii. 286: (I'Ab:) [see also what follows, in two places:] or a heavy, or burdensome, cove-

nant, compact, or contract : so in the Kur iii. 75: (Ish, M:) so, too, in the same vii. 156: (T, M:) pl. أَصَار, a pl. of pauc. : (M:) or a heavy, or burdensome, command; such as was given to the Children of Israel to slay one another: so in the Kur ii. 286, accord. to Zj. (TA.) — A

weight, or burden; (S, M, K;) as also أَصْر and أَصْرَة : (K;) so called because it restrains one from motion : (TA:) pl. as above. (M.) — A sin; a crime; an offence; (S, M, K;) as also أَصْر and أَصْرَة : (K;) so called because of its weight, or burdensomeness : (TA:) or the sin of breaking a compact, or covenant : (Fr, Sh:) or a grievous punishment of a sin : so accord. to AM in the Kur ii. 286. (TA.) — A thing that inclines one to a thing. (M, K.) [See also أَصْرَة. It is said in the Ham (p. 321) that أَوْاصِر is pl. of the former word : but it is evidently pl. of the latter.] — A swearing by an oath which obliges one to divorce or emancipate or to pay a vow. (K, TA.) So in a trad., in which it is said, مَنْ حَلَفَ عَلَى يَمِينٍ فِيهَا اِصْرٌ فَلَا كَفَّارَةَ لَهَا [Whoso sweareth an oath in which is an obligation to divorce or emancipate or to pay a vow, for it there is no expiation] : for such is the heaviest of oaths, and that from which the way of escape, or evasion, is most strait : the original meaning of اِصْر being a burden, and a binding. (TA.) — The ear-hole : pl. أَصَار (IAgr, K) and اِصْرَان. (K.)

أَصْرَة and اِصْرَة (S, M, K) and أَصْرَة and اِصْرَة (M, K) A short rope, (S,) or small rope, (K,) by which the lower part of the [hind of tent called] خَبَاء is tied, or bound, (S, K,) to the peg : (S:) or a short peg, for the [ropes called] أَطْنَاب, with which the lower part of the [hind of tent called] خَبَاء is fastened : (M:) [or] اِصْر signifies also the peg, (K,) or short peg, (TA,) of the [hind of tent-rope called] طَنْب : (K:) or a peg of the خَبَاء : (Ibn-Es-Sced, TA:) pl. of the first أَصْر (S, M) and أَصْرَة : (M;) and of the second أَصْر أَصْرَة : (S.) ISd thinks that أَصْرَات is the pl. of أَصْرَة used in the first of the senses explained above in the following verse :

• لَتَمُرَّكَ لَا أَذْنُو يُوَصِّلُ دَنِيَّةً •
• وَلَا أَتَصَّبِي أَصْرَاتِ خَلِيلِي •

the poet meaning [By thy life, I will not approach to hold loving communion, or intercourse, with an ignoble, or a low, female;] nor will I direct my regard to the short ropes which bind [to the pegs] the lower part of the tent of my friend, coveting his wife, and the like : or he may mean nor will I direct my regard to the female relations of my friend, such as his paternal aunt, and his maternal aunt, and the like. (TA.) [See أَصْرَة, below.] — Also, the first, A thing by which things are tied firmly, or made firm or fast. (TA.) — A thong of untanned hide which binds together the عَضَدَانِ of a camel's saddle : and اِصْر is a dial. var. thereof. (M.) — Also, (M, K,) and أَصْر, (AZ, As, K,) A [garment of the hind called] كَسَاء in which dry

herbage, or fodder, is collected : (M, K:) or a كَسَاء filled with herbage, and tied : (AZ:) or a كَسَاء in which is dry herbage, or fodder : otherwise it is not thus called : (As:) pl. [of the former] أَصَار and أَصْرَة : (K;) and of the latter أَصَار. (AZ.) — And both words, (the former accord. to the S and M and K, and the latter accord. to As and the S and M and K,) Dry herbage, or fodder : (S, K:) or dry herbage, or fodder, collected together : (TA:) or dry herbage, or fodder, in a [garment of the kind called] كَسَاء : otherwise it is not thus called : (As:) or dry herbage, or fodder, contained in a مِحْش. (M.) [The following saying is cited as an ex. of the first of these significations:] لَفْلَانٌ مِحْشٌ لَا يُجَزُّ أَصْرَةً [To such a one belongs a place, or land, abounding with dry herbage,] the dry herbage whereof will not be cut; (S;) meaning, because of its abundance. (TA.) — Also, the former, A basket (زَبِيل or زَبِيل, as in different copies of the K) in which goods, or commodities, (مَتَاع,) are carried : so called as being likened to the thing in which dry herbage is put. (TA.)

اِصْرَة : see اِصْر.

كَلًا أَصْر Pasturage that detains those that are on it [by reason of its abundance] : (M, TA:) or, to which one goes because of its abundance. (TA.)

أَصْرَة, and its pl. أَصْرَات : see اِصْر, in three places : of which last word, the first is also a pl. — The thing termed أَخِيَّة and أَرَى [to which a beast is tied]. (TA.) — A tie of kindred, or relationship, (S, M, K,) or affinity, (S,) or a favour, or benefit, (S, K,) that inclines one to a man; (S;) or because it inclines one : (M:) pl. أَوْاصِر. (K.) One says, عَلَى فَلَانٍ أَصْرَة أَوْاصِر. No tie of relationship, nor any favour, or benefit, inclines me to such a one. (S.) And عَطَفَ عَلَيَّ بِغَيْرِ أَصْرَةٍ وَنَظَرَ فِي أَمْرِي بِغَيْرِ بَاصِرَةٍ [He inclined to me without any tie of relationship, &c., and examined my case without eye]. (A.) [See also اِصْر.]

أَصْر : see اِصْر, in three places.

مَاصِر and مَاصِر A place in which a person or thing is confined, shut up, or imprisoned : pl. مَاصِر; for which the vulgar say, مَاصِر. (S, K.) — Also, the former, (M, A,) or مَاصِر; (TA;) either of the measure مُعْجَل from اِصْر, or of the measure فَاعِل from اِصْر; A thing intervening between two other things and preventing the passage from one to the other; a barrier : (A:) a rope across a road or river, preventing the passage of travellers and ships or boats, (M, L,) for the taking of the tithes from them. (L.)

مُؤَاصِر A neighbour : (K:) [or a close, or near, neighbour : as in the saying,] هُوَ جَارِي مُؤَاصِرِي [He is my neighbour, having the اِصْر of his tent by the side of the اِصْر of my tent. (El-Ahmar, S.)

حَى مُتَاصِرُونَ A tribe dwelling, or abiding, near together. (S, K.)

اصطبل

إِصْطَبِلَ *A stable* (K) *for ذَوَابَّ* [i. e. *horses or mules or asses*]: (§ [in some copies of which it is omitted] and K:) the *l* is radical, because an augmentative does not occur at the beginning of a word of four or five letters unless derived from a verb: (§:) [probably from the barbarous Greek *σταβλίον*:] AA says that it is not of the [genuine] language of the Arabs: (§:) IB says that it is a foreign word, used by the Arabs: (TA:) accord. to some, (TA,) it is of the dial. of Syria: (K, TA:) the pl. is **أَصْطَابِلُ**: and the dim. **أَصْطَيْبُ**. (TA.)

اصطربل

أَصْطَرْبَلُ or **أَصْطَرْلَبُ**: see **اصطربل**.

اصل

1. **أَصَلَ** (K,) inf. n. **أَصَالَةٌ**; (TA;) or **أَصَلَّ**; (M;) *It* (a thing, M) *had, or came to have, root, or a foundation*; (M, K;) as also **تَأَصَّلَ**: (M:) or it *was, or became, firm, or established, and firmly rooted or founded*; as also **تَأَصَّلَ**: (K:) and [in like manner] **تَأَصَّلَ** *it* (a thing) *was, or became, firm in its root or foundation, and strong*. (Mṣb.) You say, **تَأَصَّلَتِ الشَّجَرَةُ** *The tree [took root; or] grew, and became firm in its root*. (TA.) — [Hence,] **أَصَلَ** (§, M, K,) inf. n. as above, (§, M,) *He* (a man, §, M) *was, or became, firm, (S, M, K,) or sound, (S,) of judgment; (S, M, K;) intelligent*. (M: [and so, probably, in correct copies of the K; but in a MS. copy of the K and in the CK and TA, instead of **عَالِل**, the reading in the M, I find **عَالِب**].) — Also, (§, K,) inf. n. as above, (§, TA,) *It* (judgment, or opinion,) *was, or became, firm, or sound, (S, TA,) or good*. (K.) — And, inf. n. as above, *It* (a thing) *was, or became, eminent, noble, or honourable*. (Mṣb.) — **أَصَلَهُ** [aor. and inf. n. as in what follows next after this sentence,] *He hit, or struck, its root, or foundation; that by being which it was what it was, or in being which it consisted; or its ultimate constituent*. (A, TA.) — And hence, (A, TA,) **أَصَلَ** (A, K, TA,) aor. **أَصَلَ**, inf. n. **أَصَلَ**; (TA;) or **أَصَلَهُ** [with medd, (which I think to be a mistake, unless this be a dial. var.,) and without **عَلَا**]; (so in a copy of the M;) + *He knew it completely, or thoroughly, or superlatively well, syn. قَتَلَهُ* (K,) [i. e.] *so that he was acquainted with its أَصْل [or root, or foundation, or its ultimate constituent, as is indicated in the A and TA]: (M:) or this is from أَصَلَهُ, as meaning "a certain very deadly serpent;" (A, TA;) [whence the phrase,] — **أَصَلَتُهُ الْأَصَلَةُ** (K,) inf. n. **أَصَلَ**, (TA,) *The [serpent called] أصلة sprang upon him (K, TA) and slew him*. (TA.) — **أَصَلَ**, aor. **أَصَلَ**, (M, K,) inf. n. **أَصَلَ**, (M,) said of water, i. q. **أَسَنَّ**; (M, K;) i. e. *It became altered for the worse (M, TA) in its taste and odour, (TA,) from fetid black mud (K, TA) therein: so says Ibn-Abbād: (TA:) and said of flesh-meat, it became altered (K, TA) in like**

manner. (TA.) — **أَصَلَ** **فُلَانٌ يَفْعَلُ كَذَا وَكَذَا** *Such a one set about, or commenced, doing thus and thus, or such and such things*. (TA.)

2. **أَصَلَهُ**, inf. n. **تَأَصَّلَ**, *He made it to have a firm, or fixed, root, or foundation, whereon to build, (Mṣb, TA,) i. e., whereon another thing might be built*. (El-Munáwce, TA.) [Hence,] **أَصَلَ** i. q. **أَثَرَهُ** *He made his wealth, or property, to have root, or a foundation; or to become firm, or established, and firmly rooted or founded: see, below, مَالٌ أَصَلَ, and أَصَلَ مَالٌ*. (M and K in art. **أَثَل**) — **أَصَلَ الْأُصُولَ** *He disposed, arranged, distributed, classified, or set in order, the fundamentals, fundamental articles, principles, elements, or rudiments, of a science, &c.* is a phrase similar to **بَوَّبَ الْبُيُوتَ** and **رَتَّبَ الرُّتَبَ**. (TA.)

4. **أَصَلَ**, (inf. n. **إِصْطَالَ**, TA,) *He entered upon the time called أَصِيل*, q. v. (§, M, K.) — See also **أَصَلَهُ عَلَيَّهَا**.

5. **تَأَصَّلَ**: see 1, first sentence, in two places.

10. **استَأَصَلَ**: see 1, in two places, first and second sentences. — **استَأَصَلَهُ** *He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up, or out, or off, from its root, or foundation, or lowest part, (S, TA,) or with its roots, or foundations, or lowest parts; (TA;) he cut it off (M, Mṣb) from its root, or lowest part, (M,) or with its roots, or lowest parts*. (Mṣb.) You say, **استَأَصَلَ اللَّهُ شَأْنَهُمْ**, a precativ phrase, meaning *May God [extirpate or] remove (from them) their شَأْن*; which is an ulcer, or a purulent pustule, that comes forth in the foot, and is cauterized, and in consequence goes away: (M) or **استَأَصَلَ شَأْنَهُمْ** [in general usage] means *he extirpated them, or may he extirpate them; or he cut off, or may he cut off, the last remaining of them*. (TA. [See also art. **شَأْن**].) And **قَطَعَ أَصْلَهُمُ**, i. e. *He cut off the root, race, or stock, of the people; i. e. he extirpated them*. (M.) And **استَأَصَلَ اللَّهُ الْكَفَّارَ** *God destroyed altogether or entirely, or may God destroy altogether or entirely, the unbelievers*. (Mṣb.) And **استَأَصَلَ الْخِتَانَ** *He performed the circumcision so as to remove the prepuce utterly*. (TA in art. **سَحَت**.)

أَصْلُ *The lower, or lowest, part of a thing; [i. e. its root, bottom, or foot]; (M, Mṣb, K;) as also* **بِأَصُولٍ**: (M, K:) *so of a mountain: and of a wall; (TA;) i. e. its foundation, or base: (Mṣb:) and of a tree [or plant]; (TA;) i. e. [its stem, or trunk, or stock, or] the part from which the branches are broken off: (TA in art. **كَر**;) [and also its root, or foot; for] the بَاقُ of a tree is said to be the part between its أَصْل and the place where its branches shoot out: (TA in art. **سُوق**;) [and a stump of a tree: and hence, a block of wood: (see exs. voce **نَقِير**);] pl. **أُصُولٌ** (§, M, Mṣb, K) and [pl. of pauc.] **أَصَلٌ**: (AHn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebeed, (which see below,) as cited by AHn.*

(TA.) You say, **قَعَدَ فِي أَصْلِ الْجَبَلِ** *He sat upon, or at, the lowest part [&c.] of the mountain; and أَصْلُ الْحَائِطِ* *at the lowest part [&c.] of the wall*. (TA.) And **قَلَعَهُ مِنْ أَصْلِهِ** *He pulled it up, or out, or off, from its root, or foundation, or lowest part*; and **بِأَصُولِهِ** *[with its roots, or foundations, or lowest parts; both meaning, utterly, entirely, or altogether]*. (TA in explanation of **قَلَعَ أَصْلَ الشَّجَرَةِ** *He pulled up, or out, the lowest part, [or stem or stock or root or foot or stump,] of the tree*. (TA.) Lebeed says, [of a wild cow,]

• **تَجْتَافِ أَصْلَ قَالِصٍ مَتَبِيدٍ**
• **بِعُجُوبٍ أَنْقَاوٍ يَجِيلُ هَيَامَهَا**

[*She enters into the midst of the stems of trees with high branches, apart from others, i. e. from other trees, in the hinder parts of sand-hills, the fine loose sand thereof inclining upon her*]: (AHn, TA:) but as some relate it, **أَصْلًا قَالِصًا**. (TA. [See EM, p. 161.]) — **أَصْلُ** *another thing is built or founded [either properly or tropically]: (KT, Kull p. 50, TA:) the foundation, or basis, of a thing, [either properly or tropically,] which being imagined to be taken away, or abstracted, by its being taken away, or abstracted, the rest thereof becomes also taken away, or abstracted: (Er-Rāghib, TA:) that upon which the existence of anything rests [or depends]; so the father is **أَصْلٌ** to the offspring, and the river is **أَصْلٌ** to the streamlet that branches off from it: (Mṣb:) or a thing upon which another thing depends as a branch; as the father in relation to the son: (Kull:) [i. e. the origin, source, beginning, or commencement, of a thing: the origin, original, root, race, or stock, from which a man springs. Hence] **شَيْءٌ أَصَلَ** *A thing having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immovable, stable, or permanent*. Whence, **مَالٌ أَصَلَ**, (Mgh voce **عَقَار**), and **أَصَلَ** (Mṣb in explanation of that word,) and **أَصَلَ** (KT in explanation of the same,) [*Real, or immovable, property; property such as consists in a house or land yielding a revenue; (Mgh;) or such as a house and palm-trees; (Mṣb;) or such as land and a house. (KT.)*] Hence, also, **أَصْلُ مَالٍ** signifying *A source of wealth or profit; a stock, fund, capital, or principal*. You say, **أَتَّخَذْتُهُ لِنَفْسِي أَصْلًا مَالًا لِلنَّسْلِ لَا لِلتَّجَارَةِ** [*I took it for myself as a source of wealth or profit, for breeding, not for traffic*]. (Mgh in art. **نَو**.) You say also, **بَاعَ أَصْلَ أَرْضِهِ** [meaning *He sold the fundamental property, i. e. the property itself, of his land*]. (§ voce **عَكَّرَ**.) [See also an ex. in conjugation 4 in art. **بَقِيَ**: and another in the first paragraph of art. **حَبَسَ**.] And **أَخَذَهُ بِأَصْلِهِ** [*He took it as it were with its root, or the like; meaning, entirely*]. (K. [See **أَصِيلَةٌ**].) And **قَطَعَ أَصْلَهُمُ** [*He cut off their root, race, or stock; i. e. he extirpated them*]. (M.) And **فُلَانٌ فِي أَصْلِ صِدْقِي** (§ and L in art. **ضَمْنَا**), and*

فِي أَصْلٍ سَوْءٍ (L *ibid.*) Such a one is of an excellent origin, or race, or stock, (S, L,) and of a bad origin, or race, or stock; (L;) **أَصْل** being here syn. with **ضَرْبٌ** (S, L) and **مَعْدَنٌ** (S.) And **أَصْلُ الْكَوْبَرِ** Such a one is of [a race] the source of generosity, or nobleness; **أَصْل** being here syn. with **بُؤْبُؤٌ** (S in art. **بَأ.**) And **أَصْلٌ لَا أَصْلَ لَهُ** He has no **حَسَبٌ** [i. e. grounds of pretension to respect or honour; or rank, or nobility, or the like]; nor tongue [i. e. eloquence]: (Ks, S, O, Mṣb:) or he has no intellect, (IAṣr, Mṣb, El-Munáwee,) nor eloquence: (El-Munáwee, TA:) or he has no lineage, nor tongue: (L:) or he has no father, nor child: (Kull p. 53:) [or he has no known stock nor branch; for] **فَصْلٌ** is the contr. of **أَصْلٌ**, and in relationship signifies a branch. (Mṣb in art. **فَصْل.**) You say also, **مَا فَعَلْتُهُ أَصْلًا**, meaning; I have not done it ever; and I will not do it ever; the last word being in the accus. case as an adverbial noun; i. e. I have not done it at any time; and I will not do it at any time. (Mṣb, El-Munáwee, TA.) — [It also signifies The original, or elemental, matter, material, substance, or part, of a thing; syn. with **عَنْصَرٌ**;] that from which a thing is taken [or made]. (KT voce **دَاخِلٌ**.) — [The fundamental, or essential, part of a thing. Hence, sing. of **أَصُولٌ** as signifying The fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science &c. Whence,] **عِلْمُ الْأَصُولِ** (TA,) [meaning] **عِلْمُ** **أَصُولِ الدِّينِ** [The science of the fundamentals, fundamental articles or dogmas, or principles, of religion; the science of theology, or divinity; according to the system of the Muslims, as distinguished from that of the philosophers;] the science of the articles, or tenets, of belief; also called **الْفَهْمُ الْأَكْبَرُ**; (Kull. voce **فَهْمٌ**;) and [more commonly] **عِلْمُ الْكَلَامِ**. (Hájíee Khalecféh.) [See also 2.] — A radical (as opposed to an augmentative) letter; as being an essential element of a word. (The Lexicons *passim*.) — The original form of a word. (The same *passim*.) — The original, or primary, signification of a word. (The same *passim*.) — An original copy of a book: and a copy of a book from which one quotes, or transcribes, any portion. (TA, &c., *passim*.) — [The original, or primary, state, or condition: or] the old state, or condition. (Kull p. 50.) You say, **الْأَصْلُ فِي الْأَشْيَاءِ الْإِبَاحَةُ وَالطَّهَارَةُ** The old state, or condition, of things is that of being allowable, or lawful, and that of being pure, or clean. (Kull *ubi supr.*) And **رَجَعْتُ إِلَى أَصْلِهَا** She returned, or reverted, [to her original, or old, state, or condition; or to her natural disposition;] to a natural disposition which she had relinquished. (S voce **عَتَرٌ**.) — [The utmost point, or degree, to which a person, or thing, can go, or be brought or reduced: and, app., the utmost that one can do. Hence the saying,] **لَا ضَظْرَتَكَ إِلَى أَصْلِكَ** [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or, constrain thee to do thine utmost]. (IAṣr in L, art. **قَح** [where it is given in ex-

planation of the phrases **لَا ضَظْرَتَكَ إِلَى تَرِكَ** and **قَحَاحَكْ**; and so in the T in art. **تَر** in explanation of the former of these two phrases; which is said in the M, in art. **تَر**, to mean I will assuredly make thee to have recourse to thine utmost effort, or endeavour; and in the L in art. **قَح** this is given as another explanation of the latter of the same two phrases. See also the saying, **لَا لِحِثَّتِكَ إِلَى قُرْقَارِكَ**, explained voce **قُرَارٌ**.) — [That by being which a thing is what it is, or in being which it consists; or its ultimate constituent; syn. **حَقِيقَةٌ**; a meaning well known; and indicated, in the A and TA, by the coupling of **حَقِيقَةٌ** with **أَصْلٌ**, evidently as an explicative adjunct.] — [The prime of a thing; the principal, purest, best, or choicest, part thereof; what is, or constitutes, the most essential part thereof; its very essence. Hence,] **أَصْلُ دَارٍ** [The principal part of a country]; (Aṣ, S, Mṣb, K, voce **عَقَرٌ**;) [which is] the place where the people dwell, or abide. (Aṣ and S *ibid.* [See **عَقَرٌ**].) And **أَصْلُ قَوْمٍ** [The principal place of abode of a people]. (S and K voce **بَيْضَةٌ**. [See this word.]) And **هُوَ فِي أَصْلِ قَوْمِهِ** He is of the prime, or of the purest in race, the best, or the choicest, of his people; i. q. **ضَيَّابُهُمْ**, and **ضَيَّابُهُمْ**. (TA in art. **صَب**.) — What is most fit, or proper: as when one says, **الْأَصْلُ فِي الْإِنْسَانِ الْعِلْمُ** [What is most fit, or proper, in man, is knowledge]; i. e., knowledge is more fit, or proper, than ignorance: and **الْأَصْلُ فِي الْمُبْتَدَأِ التَّقْدِيرُ** What is [most] fit, or proper, in the case of the inchoative, is the putting [it] before [the enunciative], whenever there is no obstacle. (Kull p. 50.) — What is preponderant in relation to what is preponderated: as, in language, the word used in its proper sense [in relation to that used in a tropical sense]. (Kull *ibid.*) — What is [essential, or] requisite, or needful: as when one says **الْأَصْلُ فِي الْحَيَوَانِ الْغِذَاءُ** [What is essential, or requisite, or needful, in the case of the animal, is food]. (Kull *ibid.*) — A [primary, or] universal, or general, rule, or canon. (Kull *ibid.*) — An indication, an evidence, or a proof, in relation to that which is indicated, or evidenced, or proved. (Kull *ibid.*)

أَصْلٌ: see its n. un., **أَصْلَةٌ**

مُسْتَأْصِلٌ (M, i. q. **أَصِيلٌ**), or **أَصِيلٌ** (K), **أَصْلٌ** (M, K.) You say **قَتَعَ أَصْلَ** Eradicating, or extirpating, evulsion: (TA:) or **قَطَعَ أَصِيلٌ** extirpating excision. (M.)

أَصْلٌ, said by some to be a pl., and by others to be a dial. var., of **أَصِيلٌ**: see the latter word, in two places.

أَصْلَةٌ: see **أَصِيلَةٌ**. — Also A kind of serpent, the most malignant, or noxious, of serpents: (S:) or a serpent, (M, K,) short, (M, [where, in the only copy to which I have access, I find added, **كَالْرَمَةِ**, app. a mistranscription, for **كَالْرَمَةِ**, like the fragment of a rope,]) or small, (K,) red, but not intensely red, (M,) very deadly, of the most malignant, or noxious, kind, (TA,) having one leg, upon which it stands, (M, TA,) then turns round, then springs, (TA,) that springs upon a

man, and blows, killing everything upon which it blows: (M:) or, as some say, a great serpent, (M, K,) that kills by its blowing: (K:) or one of the very crafty kinds of serpents, short and broad, said to be like the shaft of an arrow, and it springs upon the horseman: (Mṣb:) pl. **أَصْلٌ**, (S, M, Mṣb, K,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] **أَصَالٌ**. (Mṣb.) — [Hence, app.,] + Short and broad: applied to a man and to a woman. (TA.)

أَصْلِيٌّ [Radical; fundamental; primitive; original; underived: an epithet of extensive application; and particularly applied to a letter of a word, as opposed to augmentative; and to a signification]. (The Lexicons &c. *passim*.)

أَصْلِيَّةٌ [The quality denoted by the epithet **أَصْلِيٌّ**; radicalness, &c.]: a term used by IJ [and others] in the place of **تَأَصَّلٌ**: see 5. (M.)

أَصِيلٌ [Having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immoveable, stable, or permanent]. You say, **إِنَّ النَّخْلَ فِي أَرْضِنَا لَا أَصِيلَ** Verily the palm-trees in our land remain permanently, not perishing. (A, TA.) — A man having **أَصْلٌ**, (K, TA,) i. e., lineage, or pedigree: (TA:) or established in his **أَصْلٌ**: (Abu-I-Bakā, TA:) or noble, or generous. (Mṣb.) — A man firm of judgment, and intelligent. (M, K.) [Accord. to the copies of the latter, the signification is **عَاقِبٌ ثَابِتُ الرَّأْيِ**: but I think that the right reading of the first word is **عَاقِلٌ**, as in the M, in which this word occupies the last place in the explanation.] And **أَصِيلُ الرَّأْيِ** A man firm, or sound, of judgment. (S.) And **أَصْلُ رَأْيٍ** Judgment having **أَصْلٌ** [i. e. firmness]. (M.) And **مَجْدٌ أَصِيلٌ** Glory, honour, dignity, or nobility, having a firm root or foundation. (S.) And **شُرُّ أَصِيلٍ** Vehement evil or mischief. (Ibn-'Abbād.) — See also **أَصِيلٌ**, in two places. — [Hence, app.,] **الْأَصِيلُ** Destruction: and death: as also, in both senses, **الْأَصِيلَةُ**. (K.) —

[The evening; or] i. q. **عَشِيٌّ**; (M, K, Mṣb, TA;) i. e. (Mṣb, TA) the time from the **عَصْرُ** (S, TA,) from the prayer of the **عَصْرُ**, (Mṣb,) to sunset; (S, Mṣb, TA;) as also **أَصِيلَةٌ**: (R, TA:) the pl. is **أَصْلٌ**, (S, M, R, Mṣb, K,) or **أَصَالٌ**, (TA,) or it may be a sing., (M,) for it is used as such, (M, TA,) and **أَصْلَانٌ**, (S, M, K,) and **أَصَالٌ**, (S, M, Sgh, K,) [a pl. of pauc.,] or, accord. to Eṣ-Ṣalāḥ Eṣ-Ṣafadee, this is a pl. of **أَصْلٌ**, the sing., not the pl., (TA,) or it is pl. of **أَصْلٌ**, (Zj, M,) which may be a pl. or a sing., (M,) and **أَصَالٌ**, (S, M, K,) as though pl. of **أَصِيلَةٌ**, (S,) or it is pl. of this last word. (R, TA.) You say, **لَقِيتُهُ أَصِيلًا**, i. e. [I met him in the evening,] **عَشِيًّا**.

(A, TA.) From the pl. **أَصْلَانٌ** is formed the dim. **أَصِيلَانٌ**, (S, M, K,) which is extr., (M, K,) because the dim. of a pl. is [regularly] formed only from a pl. of pauc., which **أَصْلَانٌ** is not; or, if **أَصْلَانٌ** be a sing., like **رَمَانٌ** and **قُرْبَانٌ**, this

dim. is regular: (M:) sometimes, (K,) one says also أَصْبَلٌ, (S, M, K,) substituting ل for the [final] ن. (S, M.) You say, نَقِيْتَهُ أَصْبَلًا and أَصْبَلًا, meaning, as above, عَشِيًّا: (A, TA:) and Lh mentions نَقِيْتَهُ أَصْبَلًا. (So in two copies of the S.)

أَصِيْلَةٌ A man's whole property: (M, K:) or his palm-trees: (K, TA: in the CK his palm-trees:) thus in the diul. of El-Hijáz. (O, TA.) — أَخَذَهُ بِأَصِيْلَتِهِ, (S, M, K,) and بِأَصْلَتِهِ, (IAar, M, K,) He took it altogether, (S, M, K,) [as it were] with its root, (S, M,) not leaving aught of it. (TA.) And جَاؤُوا بِأَصِيْلَتِهِمْ They came altogether; the whole of them. (S, Z.) — فُلَانٌ أَرْضٌ أَصِيْلَةٌ To such a one belongs land long possessed, or inherited from his parents, by means of which he has his living: a phrase of the people of Et-Táif. (TA.) — See also أَصِيْلٌ, in two places.

أَصُوْلِيٌّ One skilled in the science termed عِلْمُ أَصُوْلٍ. (TA.)

نَقِيْتَهُ أَصْبَلًا: see أَصِيْلٌ, last sentence.

أَصْبَلٌ and أَصْبَلٌ: see أَصِيْلٌ, in four places, last two sentences.

لَقِيْتَهُ مُؤَصِّلًا I met him entering upon the time called the أَصِيْل. (TA.) And أَتَيْنَا مُؤَصِّلِينَ We came entering upon the time so called. (S.)

أَصْلٌ مُؤَصِّلٌ [A root, or foundation, or the like, made firm, or fixed, or established]. (S.) [See also أَصِيْلٌ.]

شَاةٌ مُسْتَأَصِّلَةٌ A sheep, or goat, whose horn has been taken from its root. (TA.)

مُسْتَأَصِّلٌ: see أَصْلٌ.

بِأَصُوْلٍ: see أَصْلٌ, first sentence.

اط

1. أَطٌ, (S, K,) aor. -, (K,) inf. n. أَطِيطُ (S, K) and أَطٌ, (TA,) It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry; (S, K;) [and particularly, it creaked; and it moaned:] said of a camel's saddle, (S, K, [in the CK, الرَّجُلُ is put by mistake for الرَّحْلُ]) [and particularly of a new camel's saddle,] and the like, (K,) such as a [plaited or woven girth called] نَسْعٌ, and of everything of which the sound resembles that of a new camel's saddle, (TA,) and of a palm-trunk, and of a tree of the kind called سِدْرٌ, (S, TA,) or of the kind called سَرْجٌ, (TA,) and of a cane or reed on the occasion of its being straightened, [in which instance it is said to be tropical, but if so it is tropical in several other instances,] and of a bow, (TA,) and of the belly by reason of emptiness, (S, TA,) and, in a trad. of Aboo-Dhiar, † of heaven, or the sky, notwithstanding there being [really] no أَطِيطٌ in this instance, for it is meant to denote [the presence of] multitude, and confirmation of the majesty of God. (TA.) [It is also said of other things, as will be shown by phrases here following, and by

explanations of أَطِيطٌ below.] You also say, أَطَّتْ الإِبِلُ, (K,) aor. as above, inf. n. أَطِيطُ, (TA,) The camels moaned by reason of fatigue, or uttering their yearning cry to their young, (K, TA,) and sometimes by reason of fullness of their udders with milk. (TA.) And لَمْ أَتِيكَ مَا أَطَّتْ الإِبِلُ I will not come to thee as long as camels utter cries [or moan] by reason of the heaviness of their loads. (S.) And لَا أَفْعَلُ ذَلِكَ مَا أَطَّتْ الإِبِلُ, meaning I will not do that ever. (TA.) And مَا لَنَا بِعَيْرٍ يَنْطُ مَا لَنَا بِعَيْرٍ يَنْطُ We have not a camel that moans, or cries; meaning we have not any camel; for the camel cannot but do so. (TA, from a trad.) [See also أَطِيطٌ, below.] And أَطَّتْ لَهْ رَحِمِي [My feeling of relationship, or sympathy of blood,] became affected with tenderness, or compassion, and became moved, [or rather pleaded,] for him [or in his favour]: (K, TA:) and hence التَّأَطُّطُ [inf. n. of the verb in the syn. phrase رَحِمِي أَطَّتْ لَهْ] (Sgh, TA.) And أَطَّتْ بِكَ الرَّجْمُ [The feeling of relationship, or sympathy of blood, pleaded, or hath pleaded, in thee;] i. e., inclined thee to favour. (Ham p. 765.) [See another ex. voce خَاشَةٌ.]

5: see 1, near the end.

أَطٌ: see أَطِيطٌ, below.

نُسُوعٌ أَطٌ [pl. of أَطٌ, part. n. of 1,] Creaking [plaited, or woven, thongs]. (K.)

أَطِيطٌ [as explained in what here follows seems to be properly an inf. n., though, like all inf. ns., it may be used as a subst.:] The sounding, or the like, or the sound, or the like, [and particularly the creaking, or creaking sound, and the moaning, or moaning sound,] of a camel's saddle (S, K, TA) when new; (TA;) and so أَطٌ, of the litters and saddles of camels when the riders are heavy thereon; and the former, also, of a door; said, in a trad., of the gate of paradise, by reason of its being crowded; (TA;) and of a plaited or woven thong when stretching; (Ez-Zejjájee, TA;) and of the back [when strained]; (K;) and of the bowels, (TA,) and of the belly, or inside, by reason of hunger, (K,) or by reason of vehement hunger; (TA;) and of camels, (S, K,) by reason of their burdens, (K,) or by reason of the heaviness of their burdens; (S;) and the prolonging of the cries of camels: (TA:) but 'Alce Ibn-Hamzeh says that the cry of camels is termed رَغَاةٌ, and that أَطِيطٌ signifies the sounding, or sound, of their bellies, or insides, by reason of repletion from drinking. (IB, TA.) أَطِلُّ صَبِيْلٌ, occurring in a trad., means † Possessors of horses and of camels. (TA.) — Also † Hunger, (K, TA,) itself, as well as the sound of the bowels or belly by reason thereof: from Ez-Zejjájee. (TA.)

أَطَاطٌ Sounding much; noisy; (K, TA;) having a sound: applied [to any of the things mentioned above in the explanations of أَطٌ and أَطِيطٌ; and] to a hide; and to a camel repleted with drink; and to a road: fem. with ة: which, applied to a

woman, signifies one whose فَرْجٌ has a sound إِذَا جُمِعَتْ. (TA.)

اطر

1. أَطَرَهُ, aor. -; (S, Mgh, K) and أَطَرْتُ, (K,) inf. n. أَطْرٌ; (S, Mgh, K;) and أَطَرَهُ, inf. n. أَطْرٌ; (K;) He bent it, or curved it; (S, Mgh, K, &c. ;) namely, a bow, (S, A,) and a twig, or the like: (A:) he laid hold upon one of its two extremities, and curved it: he bent it, or curved it; namely, anything; أَطَرْتُ عَلَى شَيْءٍ upon a thing: and the latter verb, [or both,] he bent it into the form of a hoop, bringing its two extremities together. (TA.) — It is said of Adam, اللَّهُ أَطَرَهُ ۖ إِنَّهُ كَانَ طَوَالًا فَأَطَرَهُ اللَّهُ ۖ He was tall, and God bent him, and diminished his height. (TA.) — And one says, أَخَذَ عَلَى أَطَرِ يَدَيِ الظَّالِمِ وَأَطَرَهُ عَلَى الْحَقِّ [He laid hold upon the two hands, or arms, of the wrongdoer, or prevented, restrained, or withheld, him from doing that which he desired,] and bent him to [conformity with] what was right. (AA, from a trad.) And أَطَرْتُ فُلَانًا عَلَى مَوَدَّتِكَ [Thou hast bent such a one to love thee]. (A.) — أَطَرَ السَّهْمَ, (S, K,) aor. -; and أَطَرْتُ, (K,) inf. n. as above, (S, K,) He wound an أَطَرَةَ upon the arrow. (S, K.) — أَطَرَ النَّبِيْتَ, (TK,) inf. n. as above, (K,) He made an أَطَارَ, which is a thing resembling a zone or belt, to the tent or house. (K, TK.)

2: see 1, in two places. — أَطَرْتُ, inf. n. أَطْرٌ, She (a girl, IAar) remained in the house, or tent, of her father, some time, or long, (IAar, K,) without marrying. (IAar.) [See also 5.]

5. تَأَطَّرَ It (a spear) bent: (S, K:) it (a thing) became crooked, curved, or bent; as also أَتَأَطَّرَ: (K, TA:) it became bent into the form of a hoop, its two extremities being brought together. (TA.) — تَأَطَّرَتْ She affected a bending of her person, body, or limbs, in her gait. (A.) — He confined himself (K, TA) in a place. (TA.) — تَأَطَّرَتْ She (a woman) remained, or stayed, in her house, or tent; (S, K;) she hept to it. (TA.) [See also 2.]

7: see 5.

أَطْرُ The place of curvature (مُنْحَنَى) of a bow, and of a cloud: (K, TA:) an inf. n. used as a subst., and, being so used, admitting the dual form: or the bent, or curved, part of the extremity of a bow; to which Tarafeli likens the curving of the ribs of a she-camel: (TA:) and what resembles a curvature, seen in the clouds: an inf. n. in the sense of a pass. part. n. (Skr, TA.)

أَطَرَةَ The sinew that is wound immediately above the notch of an arrow; (S, K;) as also إِطَارٌ. (K.) — The edge of the glans of the penis; (K, TA;) as also † the latter word. (K, TA.) — The flesh surrounding the nail: (K:) pl. إِطَارٌ and أَطَارٌ. (TA.) — A mixture of ashes and blood with which a fracture in a cooking-pot is smeared (S, K) and repaired. (TA.)

إِطَارٌ Anything that surrounds another thing: (S, A, Mgh, K:) as the hoop of a tambourine, (A, Mgh, TA,) and of a sieve. (S, A, Mgh, K.) — A ring of hair surrounding the head, the

middle of it being bald. (TA.) — The branches of a vine, bent, or wreathed, so as to form a covering over-head. (K.) — See also *أُطْرَة*, in two places. — *إِطَارُ الْحَافِرِ* The part of the hoof of a horse or the like which surrounds, or extends around, the *أَشْعَر* [q. v.]. (S.) — *إِطَارُ الشَّفَةِ* (S, K, &c.) 1 The part, (A,) or flesh, (Msb,) surrounding the lip: (A, Msb:) or the part that separates between the lip and the hairs of the mustache: (K:) or the edge of the upper lip, between the lip itself and the parts where the hair grows: (IAth:) or the rising edge, or ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth. (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Msb, TA.) — *إِطَارُ بَيْتٍ* A thing resembling a zone, or belt, of a tent or house. (K.) — *إِطَارُ مَنْ النَّاسِ* 1 A ring, or circle, of men. (K.) One says, *هُمْ إِطَارُ بَنِي فُلَانٍ* 1 They have alighted and taken up their abode [so that they form a ring] around the sons of such a one. (A, Msb.)

أُطِيرُ A sin; a crime; an offence. (S, K.) One says, *أَخَذَنِي بِأُطِيرِ غَيْرِي* He punished me for the sin, crime, or offence, of another than myself. (S.)

مَأْطُورَةٌ A bow. (A.) — A milking-vessel of skin (*عُتْبَةٌ*) for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered; (K, TA;) or, sometimes, the edges of the skin of the *عَلْبَة* are folded upon the hoop-formed twig, and dry upon it. (TA.)

اطر

أُطِيرُ and *أُطِرُ*, (S, K,) like *أُجِرُ* and *أُجِرُ*, (S, and Mgh in art. *أَجَرُ*.) A fortress: or, as some say, any lofty building: (Mgh:) or a [building such as is termed] *قَصْر* [q. v.]: (IAqr, K:) and any fortress built of stones: and any square, roofed, house: (K:) pl. (of pauc., TA) *أَطَامِرُ* (S, Mgh, K) and (of mult., TA) *أَطُومِرُ* (K:) *أَطَامِرُ* signifies fortresses of the people of El-Medceneh: and one of these is termed *أُطْمَة*: (S:) or this signifies [simply] a fortress; and its pl. is *أَطَامِرُ*. (TA.)

أُطْمَة: see above.

أَطَامِرُ مُؤَطْمَةٍ Lofty [fortresses, &c.]: (A, TA:) [or it may signify fortresses, &c., disposed in order, or grouped together; for it is said to be] a phrase like *أَبْوَابُ مَبْنُوتَةٍ*, (O, TA,) or like *أَجْنَادُ مُجَنَّدَةٍ*. (K.)

اف

1. *أَفَى*, aor. *يُؤْفَى* (IDrd, M, Mgh, K) and *يُفَى*, (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. *أَفَى*; (M, Mgh;) and *أَفَى*, inf. n. *تَأْفِيفٌ*; (S, Mgh, K;) and *تَأْفَفَ*; (M, K;) He said *أَفَى* [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the

same class as *سَبَحَ* and *هَلَّلَ* meaning “he said *لَا إِلَهَ إِلَّا اللَّهُ*” and “he said *لَا إِلَهَ إِلَّا اللَّهُ*” (M.) You say also, *أَفَى*, and *أَفَى*, and *أَفَى*, meaning He said to him *أَفَى*. (M.) And *جَعَلَ* *أَفَى* *فُلَانٌ يَتَأْفَفُ مِنْ رِيحٍ وَجَدَهَا* Such a one began to say *أَفَى* by reason of a smell which he perceived. (T.) And *إِنَّهُ يَتَأْفَفُ عَلَيْهِ* Verily he is angry with him, or enraged against him. (TA.)

2: see 1, in three places.

5: see 1, in four places.

أَفَى: see *أَفَى*, or *أَفَى*, and *أَفَى* and *أَفَى*.

أَفَى and its vars. (differing only in having the *ف* movent): see the next paragraph.

أَفَى Dirt, or filth; as also *أَفَى*: (S:) you say, *أَفَى*, and *أَفَى*, Dirt, or filth, to him; in which the *ت*ween is for the purpose of rendering them indeterminate; (S;) and *أَفَى* and *وَتَفَى*; (T;) and *أَفَى* and *وَتَفَى*; (T, S;) the latter of which is an imitative sequent: (S:) or *أَفَى* signifies the dirt of the ear; and *وَتَفَى*, the dirt of the nails; (A, T, M, K; but in the last, of the nail;) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (A, T, M, TA;) and *أَفَى*, also, has the former of these two meanings: (TA:) or *أَفَى* signifies the dirt around the nail; (M;) or the dirt of the nail; (K;) and *وَتَفَى*, the dirt in the nail: (M:) or the former, a paring of the nail: and a piece of stick, or a reed, which one takes up from the ground: (K:) in these various senses they are explained as used in the saying, *أَفَى لَهُ وَتَفَى*: (TA:) or the former signifies stink: (Zj, TA:) or paucity: (T, M, K;) as also *أَفَى*; (M;) or from *أَفَى* signifying a thing little in quantity; (T;) and the same meaning is assigned to this word in the K; and *وَتَفَى* is an imitative sequent, (T, M, K,) of the same meaning. (M.) — *أَفَى*, also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, S;) mentioned by Akh; (S;) or ten; (M;) or forty; (K;) or more; (TA;) as follow: *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* (T, S, M, K) and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* (M, K) and *أَفَى* and *أَفَى*, pronounced with imáleh, (M, K,) i. e. with pure imáleh, and *أَفَى* with intermediate imáleh, and *أَفَى* without imáleh, the alif [written *ي*] in these three denoting the fem. gender, and *أَفَى*, with *kear* to the *ف*, (K,) i. e., as a prefixed noun with its complement, [the latter being the pronoun of the first pers.,] (TA,) and *أَفَى*, (K,) with *damm* to the *أ* and *ف*, which latter is with *teshdeed*, and with the *و* and *ه* quiescent, (TA,) and *أَفَى* [in a copy of the M *أَفَى*] and *أَفَى* and *أَفَى* (K) and *أَفَى* and *أَفَى*

and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى* and *أَفَى*, with *damm* to the *ف*, which is with *teshdeed*, [in a copy of the M *أَفَى*] and *أَفَى*, like *أَفَى*, and *أَفَى*, pronounced with imáleh, and *أَفَى*, with *kear*, (K,) i. e., prefixed to the pronoun of the first person, (IAmb,) and *أَفَى* and *أَفَى* (K) and *أَفَى*, or *أَفَى*, and *أَفَى*, or *أَفَى*, and *أَفَى*, or *أَفَى*, (accord. to different copies of the K,) [all these forms, making the number (forty) mentioned by the author of the K, I have drawn from a comparison of three copies of that work, and I believe them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but I see no good reason for this: he then adds,] and *أَفَى* and *أَفَى* and *أَفَى*, the last mentioned by IB on the authority of IKt. (TA.) *أَفَى*, [with its variants,] in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, *أَفَى لَهُ* [as though meaning A puff, or blast of breath, to it]: (Kt, T:) or [rather] it is a word imitative of a sound; [like *ugh* in English, both in sound and meaning; and in meaning like our interjections *foh* and *faugh*;] (Bd on the ex. in the K which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bd ubi suprà;) or denoting contempt: (TA:) or it is a verbal noun, meaning I am vexed, or distressed in mind, or disgusted: (Bd ubi suprà;) or it is an imperative verbal noun [denoting disgust or abhorrence, like *out*, and *away*]: (IJ, M:) or he who says *أَفَى لَكَ* uses it in the manner of an imprecation, like as one says *وَيْلًا لِلْكَافِرِينَ*; and he who says *أَفَى لَكَ* puts it in the nom. case because of the *ل*, like as one says *وَيْلًا لِلْكَافِرِينَ*; and he who says *أَفَى لَكَ* puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the K *ur* [xvii. 24], *وَلَا تَقُلْ نَبَأًا أَفَى*, (T, S, TA,) or *أَفَى*, (TA, [in which other readings also are mentioned,]) [And say not thou to them (i. e. to thy father and mother) *Ugh*, &c.,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; *أَفَى* signifying stink. (Zj, T.)

أَفَى and its vars. (differing only in having the *ف* movent): see *أَفَى*. — For *أَفَى*, see also *أَفَى*, in three places.

أَفَى: see *أَفَى*, in two places.

أَفَى: see *أَفَى*, in four places. — Also A dirty, a filthy, an unclean, man: (K:) from *أَفَى* signifying the “dirt of the nail.” (TA.) — One in want; poor; possessing little: (K:) from *أَفَى* signifying “a thing little in quantity.” (TA.) —

the Nh: (MF:) thus in the verse of El-'Abbās, in praise of the Prophet:

- أَنْتَ لَهَا وَلِدَتْ أَشْرَقَ الْأَرَضِ
• ضَ وَضَاتَ بِنُورِكَ الْأَفَقِ

[When thou wast born, the earth became bright, and the tracts of the horizon, or the regions, shone with thy light]: or, as some say, the الأفق is made fem. by him as meaning النَّاحِيَّةُ. (TA.) The phrase حينَ يَغِيْبُ الْأَفَقُ means *When the redness, or whiteness, in the أفق [or horizon] disappears.* (Mgh.)—Also, in like manner, The side, or lateral part, of a tent: (JK:) or the part between the [two] anterior [pieces of wood called the] رَوَاقِ, in the [fore part called the] رَوَاقِ, of a tent: (K:) and the sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert. (TA.)—أَفَقٌ is also said to be a pl. of أَفَقِي; but this is disallowed by Lh. (TA.)—See also أَفَقِي.

أَفَقَةٌ: see أَفَقِي. — Also *A hurrying of a skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning.* (Lh, K, TA.) [See أَفَقِي.]

أَفَقِي, (ISK, JK, T, S, Mgh, Msh, K,) contr. to rule, (T, Msh,) and أَفَقِي, (As, ISK, S, Mgh, Msh, K,) agreeably with rule, (S,) being a rel. n. from أَفَقِي, (Msh,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say أَفَقِي, (Mgh, MF,) which is incorrect, (Mgh, Msh,) or whether it be correct, after the manner of أَنْصَارِي and the like, requires consideration, (MF,) an epithet applied to a man, (ISK, S, Msh,) meaning *One who is from the أَفَاقِ [or lateral parts, or regions,] of the land*; (ISK, S, Msh,*) mentioned by Abou-Nasr: (S, referring to the first form of the word:) or *one who goes about in the أَفَاقِ*: (JK:) or *one who goes through the أَفَاقِ of the land in search of sustenance*: (K, TA:) as also أَفَقَانِ. (K, TA.) أَفَقَانِ مَكَّةَ means *He who is without the places where the pilgrims coming to Makkah enter upon the state of إِحْرَامَ.* (Mgh.)

أَفَقِي: see أَفَقِي.

أَفَقِي: see أَفَقِي. — Applied also to a bucket (دَلْو), meaning *Excelling other buckets.* (AA, K.)—Also, (As, Th, JK, S, Mgh, Msh, K,) and أَفَقِي, (K,) or the latter is a more particular term than the former, like as جَلْدَةٌ is more so than جُلْدٌ, (Mgh,) and أَفَقِي, (K, [but see what follows,]) The skin, or hide, that is not completely tanned, (S, Mgh, Msh, K,) so that it is unsubstantial, not firm, or strong, or tough: (Mgh:) when its tanning is complete, and it becomes red, it is termed أَدِيمٌ: therefore أَفَقِي is of the measure مَفْعُول in the sense of the measure مَفْعُول: (Msh:) or in the second stage of its tanning; for in the first stage it is termed مَنِيَّةٌ; then, أَفَقِي; and then, أَدِيمٌ: (TA:) or that is tanned, but before it is sewed: (As, S, K:) or before it is cut, or slit: (K:) or when it comes forth from the tan, its

tanning being finished, (JK, TA,) its [original] odour being [still] in it: (TA:) or after it is tanned: (Msh:) or not tanned: (Th, TA:) or that is tanned without قَرَطَ or أَرَطَى or any of the tans of the people of Nejd: (TA:) ISd says, I think that Th has mentioned أَفَقِي as syn. with أَفَقِي, and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is أَفَقِي, (Lh, JK, S, Msh, K,) like as أَدِيمٌ is pl. of أَدِيمٌ, (S,) or this is a quasi-pl. n., (M, K,) and أَفَقِي (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] أَفَقَةٌ, (As, S, K,) like as أَدِيمَةٌ and أَرَقَّةٌ are pls. of أَدِيمٌ and رَغِيْفٌ. (As, S.) أَفَقَةٌ signifies also *A سَقَاءَ [or skin for water or milk &c.] made of a hide of the hind termed أَفَقِي.* (Mgh.) And أَفَقِي also signifies *The skin of a man, and of any beast.* (TA.)

أَفَقِي: see أَفَقِي, in two places.

أَفَقِي: see أَفَقِي.

أَفَقِي, (S, K, &c.,) of the measure فَاعِلٌ, (S, Kz, TA, [in the CK أَفَقِي, and in like manner in a copy of the JK,]) from أَفَقِي, (S, K,) or, as IB says, accord. to Kz, from أَفَقِي, aor. -, and so accord. to Kr, and shown to be of the measure فَاعِلٌ by several verses in which it occurs, (TA.) *One who has attained the utmost degree in generosity*; (S, K;) or *in knowledge, or science*; or *in chasteness of speech, or eloquence, and in the combination of excellent qualities*; (K;) as also أَفَقِي: (K:) fem. with ة. (IF, K.) Also applied to a horse, *Generous with respect to both parents*: fem. with ة. (S.) And applied to a camel, *That excites admiration and approval by his generosity, excellence, high blood, or the like*; (JK;) and so أَفَقِي, (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.)

أَفَقِي: see أَفَقِي.

أَفَقِي: see أَفَقِي.

أفك

1. أَفَكَةٌ, aor. -, inf. n. أَفَكٌ, (with fet-h, S, TA, its only form, TA, [in the CK أَفَكٌ,]) *He changed his, or its, manner of being, or state*; (S, K;) and *he turned him, or it, (i. e., anything, Msh,) away, or back*; (S, Msh, K;) عَنْ الشَّيْءِ [from the thing]; (S;) or عَنْ وَجْهِهِ [from his, or its, mode, or manner, of being, &c.]: (Msh:) so in the Kur xlv. 21, أَجْتِنَا بِتَأْنِيَتِنَا عَنْ آلِهَتِنَا Hast thou come to us to turn us away, or back, from our gods? (Bd:) or *he turned him away, or back, by lying*: (TA:) or *he changed, or perverted, his judgment, or opinion*: (K:) or *he deceived him, or beguiled him, and so turned him away, or back*: and simply *he deceived him, or beguiled him*: and أَفَكٌ signifies *he was turned from his judgment, or opinion, by deceit, or guile.*

(TA.) It is said in the Kur [li. 9], يُؤْفَكُ عَنْهُ مَنْ أَفَكَ, i. e., *He will be turned away from it (namely, the truth,) who is turned away in the foreknowledge of God*: (TA:) or, accord. to Mujāhid, يُؤْفَكُ عَنْهُ مَنْ أَفَكَ [he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment]. (S, TA.) You say also, أَفَكَ الرَّجُلُ عَنِ الْخَيْرِ The man was turned away, or back, from good, or prosperity. (Sh.) And أَفَكَ, (K, TA,) inf. n. as above, (TA,) *He forbade him what he wished, (K, TA,) and turned him away, or back, from it.* (TA.)—أَفَكَ, aor. -: (Msh, K;) and أَفَكَ, aor. -: (IAqr, K;) inf. n. أَفَكَ (Msh, K) and أَفَكَ and أَفَكَ and أَفَكَ; (K;) *He lied; uttered a falsehood; said what was untrue*; (Msh, K;) as also أَفَكَ, (K,) inf. n. تَأْفِيكَ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.)—أَفَكَ, aor. -, inf. n. أَفَكَ, *He told the people what was false*; أَفَكَ and أَفَكَ being like كَذَبَ and كَذَبَتْ. (Az, TA.)—أَفَكَ, (K,) inf. n. أَفَكَ; (TA:) or the verb is أَفَكَ; (so in the printed edition of Bd, xlv. 27;) *He, or it, made such a one to lie, or say what was untrue.* (K.)—أَفَكَ *He was weak [as though perverted] in his intellect and judgment or opinion.* (K, TA.) But أَفَكَ اللَّهُ as meaning *God rendered weak his intellect* is not used. (L, TA.)—أَفَكَ (a place) *was not rained upon, and had no vegetation, or herbage.* (K, TA.)

2: see 1.

4: see 1.

8. أَفَكَتِ الْبَلَدَةُ [written with the disjunctive alif أَفَكَتِ], (S, K,) بِأَهْلِهَا, (S,) *The land, or district, or the town, or the lihe, was, or became, overturned, or subverted, (S, K,) with its inhabitants*: (S:) as were the towns of the people of Lot. (TA.)—Hence it is said of El-Basrah, قَدْ أَفَكَتْ بِأَهْلِهَا مَرَّتَيْنِ, meaning *It has been submerged with its inhabitants twice; as though subverted.* (Sh.)—You say also, أَفَكَتْ بِلَدِكَ الْأَرْضُ; *That land has been burnt up by drought.* (IAqr.)

أَفَكَ [an inf. n. used as a subst.]; *A lie; a falsehood*; (S, TA;) as also أَفَكَةٌ: pl. (of the latter, K) أَفَكَاتُ. (S, K.) You say, يَا لِلْأَفَكَةِ, and يَا لِلْأَفَكَةِ; [and يَا لِلْأَفَكَةِ, using the dim. form for the purpose of enhancement; i. e. *O the lie!* and *O the great lie!*] the ل with fet-h denoting calling to aid; and with kesr denoting wonder, as though the meaning were, *O man, wonder thou at this great lie.* (TA.)

أَفَكَ [so in the TA, without any syll. signs; app. either أَفَكَ, an inf. n. of un-, or أَفَكَ, like دَاهِيَةٌ]; *A punishment sent by God, whereby the dwellings of a people are overturned*: occurring in a trad. relating to the story of the people of Lot. (TA.)

أَفَكَ سَنَةً; *A year of drought or sterility*: (K,

TA:) pl. **أَوَانِكُ** [contr. to rule, as though the sing. were **أَوَانِكَةٌ**]. (Z, TA.)

أَفُونُ: see **أَفَانُ**.

أَفِينُ One who is turned from his judgment, or opinion, by deceit, or guile; as also **مَأْفُونُ**. (K.) — Lacking strength or power or ability, and having little prudence and artifice. (Lth, K.) — See also **أَفَانُ**.

أَفِيكَةٌ: see **أَفِكٌ**, in three places. — Also **أَفِيكَةٌ**, or distressing, calamity. (Ibn-Abbād.)

أَفِيكٌ: see **أَفِكٌ**.

أَفَانُ *A great, or habitual, liar*; (S, Msh, K;) as also **أَفُونُ**, (Msh, K,) and **أَفِيكٌ**: (K:) fem. of the first [and last] with **ة**: but the second is both masc. and fem.: (Msh:) the pl. of the second is **أَفَانُ** with damm [i. e. **أَفَانُ**, accord. to the rule of the K, but the TA seems to indicate that it is **أَفَانُ**, by likening it to the pl. of **صَبُورٌ**]. (K.)

أَفِيكَةٌ: see **أَفِكَةٌ**: — and see **أَفِيكَةٌ**.

مَأْفُونٌ [Changed in his, or its, manner of being, or state: turned away, or back, from a thing: &c.]: see **أَفِيكٌ**. — *Weah [as though perverted] in his intellect* (AZ, S, K) and judgment or opinion; as also **مَأْفُونٌ**: (AZ, S:) accord. to A'Obeyd, (or AA, as in one copy of the S,) a man who does not attain, or obtain, good, or prosperity. (S.) — Also, (K,) fem. with **ة**, (S, K,) **أَفِيكَةٌ** A place, (K,) or land, (أَرْضُ, S, Z,) not rained upon, and having no vegetation, or herbage. (S, Z, K.)

الْمُؤْتَفِكَاتُ (S, K) and **الْمُؤْتَفِكَةُ**, (TA,) both occurring in the Kur, [the former in ix. 71 and lxix. 9, and the latter in liii. 54,] *The cities overthrown, or subverted, by God, upon the people of Lot.* (S, K.) — The former also signifies *The winds that turn over [the surface of] the earth, or ground*: (K:) or *the winds that blow from different quarters*: it is said (by the Arabs, S) that when these winds blow much, the earth (i. e. its seed-produce, TA) thrives, or yields increase. (S, K, TA.)

افل

1. **أَفَلٌ**, (T, S, Msh, K,) said of a thing, (Msh,) or of the moon, (T,) and **أَفَلَتْ**, said of the sun, (T, S, M,) and of the stars, (M,) aor. **أَفَلَّ** and **أَفَلَّ**, inf. n. **أَفُولُ** (T, S, M, Msh, K) and **أَفُلُّ**, (M, Msh,) *It was, or became, absent, or hidden, or concealed*; (T, S, Msh, K;) *it set*; (T, S, M, &c. ;) and so **أَفَلَّ**, aor. **أَفَلَّ**. (K.) — Hence, **أَفَلَّ** **فُلَانٌ** *Such a one became absent, or went away, from the country, or town.* (Msh.)

أَفِلُّ *A young camel such as is termed مَخَاضٌ* [i. e. *that has entered its second year*]; (As, El-Fārābee, S, M, Msh, K;) and *the like*; (S;) or, and also *such as is above this [in age]*; (El-Fārābee, M, Msh, K;) or, and also *such as is termed ثَلَاثُونَ* [i. e. *that has entered the third*

year]; beyond which it is not so called: (As, TA:) or *that is seven months old, or eight*: (As, Msh:) or *a youthful camel*: (AZ, Msh:) and also (M, K) *a young weaned camel*; syn. **فَصِيلٌ**: (T, M, Msh, K:) fem. with **ة**: (As, S:) pl. **أَفَالٌ** (T, S, M, K) and **أَفَانِلٌ**, (Sb, S, M, K,) which latter they liken to **ذَنَابٌ** as pl. of **ذَنُوبٌ**. (M.) [In my copy of the Msh, the pl. is said to be **أَفَانِلَةٌ**: and it is also there said, on the authority of IF, that **أَفَانِلَةٌ** signifies the *young ones of sheep*.] It is said in a prov., **إِنَّمَا الْقَرْمُ مِنَ الْإِفِلِّ** [The stallion-camel is only that which has increased in growth from the young one in its second year, &c.]; i. e. what is great has begun small. (TA.)

أَفَلٌ part. n. of 1, (T, TA,) applied to the moon, and to any star: (TA:) fem. with **ة**: (T, TA:) pl. **أَفَالُونَ** (Kur vi. 76 [the rational form of the pl. being there used because it is applied to stars as being likened to gods]) and **أَفَلٌ** and **أَفُولٌ**. (TA.)

افه

أَفُوهُ and **أَفُهُ** and **أَفُهُ** and **أَفُهُ** and **أَفُهُ** and **أَفُهُ**: see **أَفُ**.

افيون

أَفْيُونٌ, [like **صَعْفُونٌ**, but this is of a very extr. measure; or, as some write it, **أَفْيُونٌ**, like **عَصْفُونٌ** &c.]; or **أَفْيُونٌ**, [like **بَرْذُونٌ**]; (accord. to different copies of the K, art. **فَيْن**;) [an arabicized word, from the Greek **ῥῆιον**, either immediately or through the Persian **أَفْيُونٌ**; meaning *Opium*:] the milk [or juice] of the black Egyptian **خَشَاشٌ** [or poppy, or *papaver somniferum*]; (K;) or the milk of the **خَشَاشِ**, the best of which is the black Egyptian; (TA;) or the expressed juice of the black Egyptian **خَشَاشِ**, dried in the sun: cold and dry in the fourth degree: (Ibn-Seenā, or Avicenna, i. 133:) *beneficial for hot tumours, especially in the eye; torporific (to the intellect, TA): in a small quantity, beneficial, and soporific: in a large quantity, a poison*: (K:) [the lexicographers regard the word as Arabic:] some, among whom is the author of the K, hold that it belongs to art. **فَيْن**: others, that it belongs to art. **افن**. (TA.)

افحوان

أَفْحَوَانٌ: see art. **فحو**.

اقت

1. **أَقَطَهُ**, aor. **أَقَطَ**, (S, K,) inf. n. **أَقِطُ**, (S,) *He made it (namely food) with أَقِطُ*, q. v. infra. (S, K.) — Also, (acr. and inf. n. as above, TA,) *He fed him with أَقِطُ*: (A'Obeyd, K:) like **بَنَنَهُ** from **بَنَنَ**, and **لَبَّاهُ** from **لَبَّأَ**: Lh mentions the verb in this sense as used without its being made transitive. (TA.) — [أَقِطُ in the CK is a mistake for أَقَطُ, q. v.]

4. **أَقَطَ**, (Lh, K, [in the CK, incorrectly, أَقِطُ,]) of the measure **أَقِطٌ**, agreeably with a common rule, applying to anything, (Lh, TA,) *He had*

much أَقِطُ; his أَقِطُ became much, or abundant. (Lh, K.)

8. **اِئْتَقَطَ** [written with the disjunctive alif **اِئْتَقَطَ**] *He made, or prepared, أَقِطُ*: (S:) strangely omitted in the O and in the K. (TA.)

أَقِطُ (Fr, Az, S, Msh, K) and **إِقِطُ** (Fr, O, K) and **أَقِطُ** (Fr, K) and **إِقِطُ**, (S, O, Msh, K,) the last sometimes occurring in poetry, and formed from the first, by transferring the vowel of the ق to the preceding letter, (S,) or a contraction of [the tribe of] Temecm in the cases of words of this measure, (O,) and **أَقِطُ** (K) and **أَقِطُ**, (As, K,) of all which the first is the most chaste, and the last is strange, (TA,) [A preparation of dried curd;] a preparation of, or thing made from, milk (Az, Msh, K) of sheep or goats, (K,) which has been churned, and of which the butter has been taken, (Az, Msh, K,) cooked, and then left until it becomes concrete: (Az, Msh:) or made from the milk of camels, in particular: (IAqr:) or milk which is dried, and has become hard, like stone; with which one cooks; repeatedly mentioned in trads.: (TA:) or a thing made from milk; being a kind of cheese: (Har p. 587:) pl. **أَقِطَانٌ**. (K.)

أَقِطُ *A maker of أَقِطُ*. (TA.)

أَقِطُ *Food made with أَقِطُ*. (S.)

اكد

1. **أَكَدَ** *He trod wheat.* (IAqr, K.)

2. **أَكَدَ**, inf. n. **تَأْكِدُ**, i. q. **وَكَدَ**, (S, Msh, K,) of which it is a dial. var.; (S;) but it is not so chaste as the latter, and by some is disallowed. (TA.)

4. **أَوَكَدَ** i. q. **أَكَدَ**. (S in art. **وكد**.)

5. **تَوَكَّدَ** i. q. **تَأْكَدَ**. (S and K in art. **وكد**.)

إِكَادٌ sing. of **أَكَادٌ** and **تَأْكِيدٌ**, (K,) both of which are irreg. in relation to their sing., (TA,) signifying (i. e. the pls.) *Thongs, or straps, by which the قَرْبُوسُ is bound to the two side-boards of a horse's saddle.* (K.) [See also **وَكَادٌ**.]

أَكِيدُ *Firm*; (K, TA;) applied to a covenant, or compact. (TA.)

اكر

1. **أَكَّرَ**, aor. **أَكَّرَ**, inf. n. **أَكْرِ**, *He tilled the ground; ploughed it up for sowing.* (Msh.) — *He dug the ground.* (TA.) — *He cut, or dug, a river, or canal, or rivulet.* (Msh.) — And **أَكَّرَ**, aor. **أَكَّرَ**, (TA,) inf. n. as above; (K;) and **تَأْكَّرَ**; (K;) *He dug a hollow, or cavity, in the ground, for water to collect therein and to be baled out therefrom clear*: (K, TA:) or **أَكَّرَ** **تَأْكَّرَ** signifies *he dug hollows, or cavities, in the ground.* (S.)

3. **أَكَّرَ**, (TK,) inf. n. **مُؤَاكَرَةٌ**, (S, K,) *He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce*; syn. of the inf. n. **مُخَابَرَةٌ**. (S, K, TA.) The doing of this is forbidden. (TA.)

5: see 1, in two places.

أَكْرَة *A hollow, or cavity, dug in the ground, (S, Mgh, K,) in which water collects, and from which it is baled out clear: (K:) pl. أَكْر. (S, Mgh.)* — Also a dial. var. of كُرَة, (K,) [A ball] with which one plays: (TA:) [and a sphere, or globe:] but it is of weak authority. (K.)

إِكَارَة, as used in practical law, *Land which is given by its owners to men who sow and cultivate it [app. for a certain share of its produce: see 3]. (Mgh.)*

أَكَار *A tiller, or cultivator, of land: (Mgh, K:) pl. أَكْرَة; as though it were pl. of أَكْر, (S, Mgh, K,) like as كَفَرَة is pl. of كَافِر. (Mgh.)*

اكف

2. أَكْفَ الْإِكَاةَ, inf. n. تَأْكُف. *He made the كَاف; (K;) as also وَكْفَهُ, inf. n. تَوَكُف; which latter, accord. to IF, is the original form. (TA.)* — See also 4.

4. أَكْفَ الْحِمَارَ, (S, Mgh, Mgh, K,) inf. n. يُكْفَى, (K,) *He bound, (S, K, TA,) or put, (Mgh, TA,) the كَاف upon the ass; (S, Mgh, K;) as also أَكْفَهُ; (Sgh, K;) and اوْكْفَهُ; (S, Mgh, K;) which is of the dial. of the people of El-Hijáz; the first being of the dial. of Benoo-Temeem: and in like manner, الْبَغْلَ the mule. (Lh.)*

إِكَاةَ (S, Mgh, Mgh, K) and أَكَاةَ, (K,) as also وَكَاةَ (S, Mgh, Mgh, K) and وَكَاةَ (K in art. وَكف.) *The بَرْذَعَة, [i. e. pad, or stuffed saddle, generally stuffed with stram,] (K,) of the ass, (S, Mgh, Mgh, K,) and also used for the mule, and for the camel; (TA in art. وَكف;) a saddle like the رَحْلَ and قَتَبَ: (TA:) and a saddle of a horse made in the form of the ass's كَاف, having at its fore part [or pommel] a thing resembling a pomegranate: (Mgh:) [see also قَتَبَ:] pl. [of pauc.] أَكَاةَ (TA) and [of mult.] أَكْف. (S, Mgh, Mgh, TA.) Yaqkoob asserts that the إ in إِكَاةَ is a substitute for the و in وَكَاةَ. (TA.) A rájiz says,*

- إِنَّ لَنَا أُخْبِرَةً عِجَانًا
- يَأْكُلْنَ كُلَّ لَيْلَةٍ إِكَاةً

meaning [Verily we have some lean asses] which eat every night the price of an إِكَاةَ. (TA.)

أَكَاةَ The maker of the kind of saddle called إِكَاةَ. (K.)

اكل

1. أَكَلَهُ, [nor. ٢,] inf. n. أَكُلَ, [He ate it,] (S, K,) namely, food. (S.) Er-Rumánee says that أَكُلَ properly signifies *The swallowing food after chewing it; so that the swallowing of pebbles is not properly thus termed: (Mgh:) or, accord. to Ibn-El-Kemál, the conveying, or transmitting, to the belly what may be chewed, whether [the thing be] chewed or not; so that it does not apply to milk, nor to سَوِيقَ: and as to the saying of the poet,*

- مِنَ الْإَكْلِينَ الْبَاءَ ظُلْمًا فَمَا أَرَى
- يَنَالُونَ خَيْرًا بَعْدَ أَكْلِهِمُ الْبَاءَ

† [Of the eaters of what they purchase with the price of water, wrongfully, I do not see any attain good after their eating of what they have purchased with the price of the water,] he means a people who used to sell water and purchase with the price thereof what they would eat: (TA:) [for you say, أَكَلْ كَذَا as meaning † He ate the price of such a thing: see another ex. voce أَكَاةَ; and another voce أَكْدَى. — The saying, in the Kur [v. 70], أَكَلُوا مِنْ قَوْفِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ [They should eat things above them and things beneath their feet] means, their means of subsistence should be made ample; (Bd, TA;) by the pouring of the blessings of the heaven and the earth upon them; or by the abundance of the fruit of the trees, and the produce of the grains sown; or by their being blessed with gardens of ripe fruits, so that they should gather them from the upper part of each tree, and pick up what should have fallen upon the ground. (Bd.)

— أَكْلَهُ [lit. His eating became cut off, or stopped,] means † he died; [see also أَكُلَ;] and so أَكْتَفَى أَكْلَهُ [lit. he completed his eating]. (TA.) — أَكَلَ رَوْقَهُ [lit. He ate his life,] means † he became extremely aged, and his teeth fell out, one after another. (TA.) — هُوَ يَأْكُلُ النَّاسَ, and يَأْكُلُ لُحُومَ النَّاسِ [He eats men, and eats the flesh of men,] means † he defames men; or does so in their absence: (TA:) and the action thus signified may be [with words, or by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. هَمَز.) It is said in the Kur [xlix. 12], أَجِبْ أَحَدَكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا [lit. Would any one of you like to eat the flesh of his brother when dead?]; defamation, or defamation of the absent, being meant thereby. (S, Ibn-'Arafch, Bd, Jel.) — أَكَلَ غَنَمِي وَشَرِبَهَا [He ate the flesh of my sheep, and drank the milk of them, means, like أَكَلَ مَالِي, he ate, fed upon, devoured, or consumed, my wealth, or property: see 2]. (TA.) — أَكَلَتِ النَّارُ الْحَطَبَ [The fire devoured, or consumed, the firewood. (S, Mgh.)] — أَكَلَتِ أَظْفَارُهُ [The stones wore away his nails]. (TA.) — مَرَرْتُ فِي الْوَاوِ فِي مَرْتِي أَكَلَتْهَا الْبَاءَ [The و in مَرْتِي has swallowed it up]; because it is originally مَرْرُوتِي: a phrase occurring in the 'Eyn. (TA.) — أَكَلَ عَمْرَهُ [He consumed his life. (Mgh.)]

It is said in a trad., (TA,) أَمَرْتُ بِقَرْيَةٍ تَأْكُلُ [I have been commanded to have given unto me a town which shall devour the other towns]; (K, TA;) said to be Yethrib [afterwards called El-Medcenah]; (TA;) i. e., the people of which shall conquer the [other] towns and make spoil of their possessions: or it denotes the superior excellence of that town; and is like the saying, هَذَا حَدِيثٌ يَأْكُلُ الْأَحَادِيثَ [This is a tradition which does away with, or overrules, the other traditions]. (Sgh, K, TA.) — أَكَلَ اللَّحْمَ means † The knife's cutting the flesh. (TA.) — أَكَالَ and أَكَلَنَ, inf. n. أَكْلَنَ and أَكَلَنِي رَأْسِي — † My head itched. (K, TA.) An Arab was heard to say, [as is often said in the present day,] أَكَلَنِي جُلْدِي [My skin itches. (TA.)] — أَكَلَ, aor. ٢, (K,) inf. n. أَكَلَنَ, (TA,) † It (a limb, or member, [and a sore,] and a piece of stick, or wood,) became corroded or cankered, or decayed, by the mutual eating away of its several parts; as also أَكْتَلَ [written with the disjunctive alif أَكَلْتِ], and أَكَلَنَ. (K, TA.) — أَكَلَتِ الْأَسْنَانُ, (S, Mgh, K,) aor. and inf. n. as in the next preceding sentence, (Mgh,) † The teeth rubbed together and wasted away; by reason of age; (S;) or fell out, one after another: (Mgh:) or broke in pieces, or became much broken: (K:) and أَكَلَتْ signifies the same; (S, Mgh;) and so أَكَلَتِ النَّاقَةُ. (S.) — أَكَلَتِ النَّاقَةُ, aor. ٢, inf. n. أَكَلَنَ, † The she-camel experienced an itching and annoyance in her belly, (S, O, K,) from the growth of the hair, (S, O,) or from the growth of the fur, (K,) of her fetus. (S, O, K.)

2. أَكَلَهُ, inf. n. تَأْكُلُ, *He made him to eat a thing.* — أَكَلَ مَالِي وَشَرِبَهُ, (S, K,) inf. n. as above, (K,) [lit. He made people to eat my property, and made them to drink it,] means † he fed men, or the people, with my property, or cattle. (S, K, TA.) — أَكَلَ مَالِي وَيُؤْكَلُ وَيُشْرَبُ, (so in some copies of the K and in the TA,) or أَكَلَ مَالِي وَيُؤْكَلُ وَيُشْرَبُ, (so in two copies of the S and in a copy of the K,) [of which the former is app. the right reading, as the lit. meaning seems to be *My cattle passed the day made to eat and made to drink,] i. e., † pasturing as they pleased. (S, K, TA.) — أَكَلَهُ الشَّيْءُ, inf. n. as above, † He charged against him, or accused him of doing, the thing; as also أَكَلَهُ, (K, TA,) inf. n. يُكَالُ. (TA.) In [some of] the copies of the K, for أَكَلَهُ, we here find, erroneously, أَكَلَهُ. (TA.) You say, أَكَلْتَنِي مَا لَمْ أَكُلْ [lit. Thou hast made me to eat what I have not eaten,] meaning † thou hast charged against me, or accused me of doing, what I have not done; as also أَكَلْتَنِي. (S, TA.) So too, أَشْرَبْتَنِي مَا لَمْ أَشْرَبْ. (S and K in art. شرب.)*

3. أَكَلَهُ, inf. n. مُؤَاكَلَةٌ (S, K) and إِكَالٌ, (K,) *He ate with him; (S, K;) as also وَأَكَلَهُ, though of weak authority; (K;) or this latter is not allowable. (S, Sgh.)* — مُؤَاكَلَةٌ which is forbidden in a trad. is † A debtor's giving a thing to his creditor in order that he may abstain from taking the debt. (TA.)

4. أَكَلَ, [inf. n. إِكَالٌ,] said of the palm-tree, and of seed-produce, (S, K,) and of anything, (S,) *It had ripe fruit; it supplied food. (S, K.)* — أَكَلَهُ الشَّيْءُ, (S, K,) inf. n. as above, (S,) *He gave him to eat the thing; he fed him with the thing. (S, K.)* — See also 2, in two places. — أَكَلَ النَّارَ † He fed, or supplied, the fire with fuel. (S.) — أَكَلَ بَيْنَ النَّاسِ, (A, K,) inf. n. as above, (S, O,) † He buried himself among the people with propagating calumnies: (S, O, TA:) or he created, or excited, disagreement, dissension, or

strife, among them; or made, or did, mischief among them: (A, TA:) or he incited them, one against another. (K.) — أَكَلْتُكَ فَلَانًا, (S,) or أَكَلْتُكَ فَلَانًا فَلَانًا, (K,) [in the CK, erroneously, فَلَانُ فَلَانُ:] I made thee, (S,) or he made such a one, (K,) to have dominion, or authority, or power, over such a one. (S, K.)

5. تَأْكُل: see 1, latter part, in two places: — and see also 8. — Also, said of a sword, (S, K,) and of silver (K, TA) molten, (TA,) and of lightning, and of collyrium, and of aloes, (K,) and of anything shiny, (TA,) It shone, gleamed, or glistened, (S, K, TA,) much, or intensely; (K;) when said of a sword, by reason of its sharpness. (S, TA.)

8. اِنتَكَلَ [with the disjunctive alif اِنتَكَلَ]: see 1, latter part, in two places. — أَمَا تَتَنَكَّلُ تَأْتَنَكِلُ, [i. e., to round our reputations, (see 1,) and to defame us? (Aboo-Nagr, TA.) But see below. — اِنتَكَلَ النَّارُ: The fire flamed, or blazed, vehemently; as though one part thereof devoured another. (TA.) — اِنتَكَلَ مِنَ الْغَضَبِ, (K,) or اِنتَكَلَ مِنَ الْغَضَبِ, (S,) He burned, or burned fiercely, with, or by reason of, anger. (S, K.) The phrase mentioned above, اِنتَكَلَ, is also cited as an ex. of this meaning. (S, TA.) You say likewise, اِنتَكَلَ مِنْهُ: He was, or became, angry with him, and excited, or provoked, against him, (K, TA,) and vehement, or severe; (TA;) as also اِنتَكَلَ مِنْهُ. (K.)

10. اسْتَأْكَلَهُ الشَّيْءُ: He asked, or begged, of him to assign to him the thing, or to make it be to him, as a means of subsistence, or a thing to be eaten. (K, TA.) — يَسْتَأْكُلُ الضُّعْفَاءُ: He takes (S, K, TA) and devours (TA) the possessions of the weak ones. (S, K, TA.)

أَكُل: see أَكُل.

بِي أَتَانَهُ أَكُل [q. v.]. — أَكُل inf. n. of أَكُل [q. v.]. — أَكُل: In his teeth is a rubbing together and wasting away; by reason of age. (S, TA.) See also أَكُل.

أَكُل [part n. of أَكُل]. — أَكُلَةٌ + أَكُلَةٌ: A she-camel experiencing an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or from the growth of the fur, (K,) of her fetus. (S, K.) — أَكُلٌ [erroneously put, in the CK, for أَكُل, in a sense explained below.]

أَكُل and أَكُل; (S, Mgh, K, &c.) the latter a contraction of the former; (Mgh;) What is eaten; (S, Mgh, TA;) as also أَكُلَةٌ and أَكُلَةٌ (Lh, TA) and أَكُلَةٌ and أَكُلَةٌ (Mgh, K) and أَكُلٌ; (Lh, Mgh;) any eatable; i. e. anything that is eaten; (S;) and أَكُلٌ signifies [the sums, an eatable, or] food. (S, TA.) You say of one who is dead, اِنْقَطَعَ أَكُلُهُ [His food has become cut off, or stopped: in the TA, أَكُلُهُ: see 1]. (S.) And مَا ذُقْتُ أَكُلًا: I have not tasted food. (S, TA.) — Fruit (S, K [in the latter of which, in some copies, اِنتَكَلَ is put for اِنتَكَلَ, erroneously, as is said in the TA]) of palm-trees and other trees [&c.]. (S.) So in the Kur

[xiii. 35], أَكُلَهَا دَائِمًا [Its fruit shall be perpetual]: (S, TA:) meaning that the fruits thereof shall be not as those of the present world, which come to one at one time and not at another. (TA.) [Pl. أَكُل; occurring in the M and K in art. اَتَو.] — اِنتَكَلَ: Means of subsistence: (K:) worldly good fortune, (S, K,) and ample means of subsistence. (S.) You say, فُلَانٌ ذُو أَكُلٍ: Such a one is possessed of worldly good fortune, and ample means of subsistence: (S:) and عَظِيمُ الْأَكُلِ: possessed of [great] good fortune; or of a [great and] good share of the means of subsistence. (TA.) — اِنتَكَلَ: Thickness, substantialness, or closeness or compactness of texture, of a garment, or piece of cloth; (S, K, TA;) and strength thereof. (K.) You say ثَوْبٌ ذُو أَكُلٍ: A garment, or piece of cloth, having thickness, &c.: and قُرْطَاسٌ ذُو أَكُلٍ: paper having thickness, &c. (S, TA.) — اِنتَكَلَ: Intelligence; judgment; (Aboo-Nagr, S, K;) firmness of intellect. (K, TA.) You say رَجُلٌ ذُو أَكُلٍ: A man possessing intelligence and judgment. (Aboo-Nagr, S, TA.)

أَكُلَةٌ A single act of eating (S, Mgh, Mgh, K) until one is satisfied. (S.) Hence the saying, اِنتَكَلَ الْفَتَاةُ وَالْعَتَاةُ, meaning That to which people are accustomed is two acts of eating, the eating of the morning-meal and that of the evening-meal. (Mgh.) — See also أَكُلَةٌ, in two places. — And see أَكُل, first sentence.

أَكُلَةٌ A morsel, or small mouthful, of food. (S, Mgh, Mgh, K.) [For the pl., see below.] You say, أَكَلْتُ أَكُلَةً وَاحِدَةً I ate one morsel. (S.) And أَكَلَ بِأَخِيهِ أَكُلَةً [He ate a morsel by means of defaming his brother] is said, in a trad., of a man who is on terms of brotherhood with another, and then goes to his enemy, and speaks of him in a manner not good, in order that he may give him a present for doing so. (TA.) — أَكُلَةٌ: A small round cake of bread; syn. قُرْصَةٌ; (S, K;) a single قُرْصَةٌ: (Mgh:) pl. أَكُل, as below. (TA.) — See also أَكُل. — Also + i. q. طُعْمَةٌ; (S, K;) which is also syn. with أَكُلَةٌ; (S, Mgh, K, in art. طَعْم;) i. e. An assigned, or appointed, means of subsistence; such as a grant of a tract of land; and a tax, or portion of a tax or taxes; and the like; (Mgh in explanation of طُعْمَةٌ, and TA in explanation of the same and of أَكُلَةٌ in art. طَعْم;) and [it is also said that] أَكُلَةٌ signifies a thing that is assigned, or appointed, or granted, to a man, so that he is not to be reckoned with, or called to account, for it: (TA in the present art.): [thus it applies to any absolute grant, either of land, (as an allodium, an appanage, &c.) or of revenue:] pl. أَكُل (K) [and app. also أَكُل, which see below]. You say, هَذَا الشَّيْءُ أَكُلَةٌ لَكَ, or for thee. (S.) — See also أَكِلَةٌ. — Also, and أَكُلَةٌ (S, Z, Sgh, K) and أَكُلَةٌ, (Kr, K,) Defamation; or defamation of the absent. (S, Z, Sgh, K.) You say, إِنَّهُ لَذُو أَكُلَةٍ and أَكُلَةٌ (S, TA) and أَكُلَةٌ

(TA) Verily he is one who defames men; or, who does so in their absence. (S, TA.)

أَكُلَةٌ A mode, or manner, (K,) or state, or condition, (S, K,) in which one eats: (S, K:) like جُلُوسَةٌ and رُكْبَةٌ: (S, TA:) and the posture of the eater, reclining or sitting. (TA.) You say, إِنَّهُ لَحَسَنُ الْإِكْلَةِ [Verily he has a good mode, &c., of eating]. (S.) — See also أَكُلَةٌ, last two sentences. — اِنتَكَلَ: or an itching: (S, K:) as also أَكُل, (A, S, K,) [see أَكُلِي رَأْسِي, of which both are said to be inf. ns.] and أَكُلَةٌ: (K:) so the last is written accord. to the correct copies of the K: accord. to Esh-Shihâb, in the Shifâ el-Ghaleel, it would seem to be أَكُلَةٌ; but this is at variance with the authority of the leading lexicologists: the same word, أَكُلَةٌ, is also explained in the K as signifying a disease in a limb, or member, in consequence of which one part is [as it were] eaten by another; [a meaning which I believe to be correct, (see أَكُل), although SM says,] but this is identical with the itch, or an itching: and أَكُلَانٌ is a vulgar term for the same; and so is أَكُلَةٌ, with medd, given as correct by Eth-Tha'libee, in [his book entitled] the Muqlâf and Mensoob, but disallowed by El-Khafijee. (TA.) One says, إِنِّي لَأَجِدُ فِي جَسَدِي إِكْلَةً: [Verily I experience in my body an itching.] (S.)

أَكُلَةٌ: see أَكُلَةٌ.

أَكُلٌ: see أَكُل.

أَكُلَانٌ: see أَكُلَةٌ.

أَكُل: see أَكُل, first and second sentences.

أَكُلٌ: A corrosion, or cankering, or decaying, of a limb, or member, [and of a sore,] from the mutual eating away of its several parts; as also أَكُل. (K, TA.) [See also أَكُلَةٌ, voce أَكُل, where a similar meaning is assigned to the former of these two words; and the same seems to be indicated in the Mgh.] — See also another signification voce أَكُل. — أَكُلٌ, said of a she-camel, + She has an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or of the fur, (K,) of her fetus. (S, K.)

أَكُل: see أَكُل.

أَكِلٌ and أَكِلَةٌ and أَكِلٌ all signify the same; (K;) i. e. A man who eats much; [who is a great eater; edacious; voracious;] as also أَكُل. (TA.)

أَكِلٌ One who eats with another. (S, TA.) — See also أَكِل: — and see أَكِل. — أَكِلٌ: I. q. أَكِلٌ [as signifying Euten]. (TA.) — See also أَكِلَةٌ.

أَكُونَةٌ A sheep, or goat, which is set apart (S, Mgh, K) to be eaten, (S, Mgh, K,) [i. e.] to be slaughtered, (Mgh,) and which is fattened, (S, Mgh,) and the taking of which by the collector of the poor-rate is disapproved; (S;) not left to pasture by itself, being of the best of the beasts: (Mgh;) and أَكُونَةٌ occurs in the same sense,

applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., *مَرْغَى وَلَا أَكُونَةَ* [lit. *Pasturage, and no akūna*]; meaning *wealth collected together, and none expended*. (TA.) — Also *Barren*; applied to a sheep or goat [app. because such is generally eaten]. (K.)

أَكُونَةُ: see what next follows.

أَكِيلٌ and *أَكِيلٌ* and *أَكُونَةُ*, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for *أَكْنَةُ*, (TA,) a word of a bad dial., (K, TA,) and *مَأْكُولٌ* and *مُؤَاكِلٌ*, (K, TA, [in some copies of the former of which, instead of *وَهِيَ قَبِيحَةٌ وَالْمَأْكُولُ وَالْمُؤَاكِلُ*, meaning, as is said in the TA, *وَهِيَ لَفَةٌ قَبِيحَةٌ* &c., we find *وَهِيَ قَبِيحَةُ الْمَأْكُولِ وَالْمُؤَاكِلِ*], *A sheep, or goat, which is set (K, TA) in the lurking-place of a hunter (TA) for the purpose of catching thereby the wolf and the like*. (K, TA.) — And the first two words, (K,) or *أَكِيلَةٌ سَبْعٌ*, (S, Mgh, Mṣb,) *A beast which has been eaten*, (S, K,) or *partly eaten*, (Mgh, Mṣb,) *by a beast or bird of prey*, (S, Mgh, Mṣb, K,) *and then rescued from it*: (Mgh, TA:) the *ة* in *أكيلة* being added because the quality of a subst. is predominant in it. (S.) — See also *أَكُونَةُ*.

أَكَلٌ: see *أَكُولٌ*.

أَكِيلٌ *Eating*; or *an eater*; as also *أَكِيلٌ*: pl. *أَكَلَةٌ*. (S, K.) You say, *هُمْ أَكَلَةٌ رَأْسٌ* [lit. *They are eaters of a head*]; meaning *they are few; one head satisfying their stomachs*. (S.) — *أَكَلَةُ الدَّخْمِ*, (K, TA.) — *أَكَلَةُ النِّجْمِ*: *The knife*; (K, TA;) because it cuts the flesh: (TA:) and *the pointed stuff or stick*; (K, TA;) as being likened thereto: (TA:) and *fire*: (K:) and *whips*; (Sh, K;) because they burn the skin. (TA.) — *الْأَكَلُ*, [in the CK, erroneously, *الْأَكِلُ*], *The hing*. (K, TA.) [Opposed to *الْمَأْكُولُ*, q. v.] — *أَكَلُ الْبَهْمَةِ*: *The receiver of usury*: occurring in a trad., in which it is said, *لَعَنَ أَكَلُ الْبَهْمَةِ وَمُؤْكَلُهُ* [The receiver of usury is cursed, and the giver thereof]. (TA.)

أَكْنَةُ fem. of *أَكِيلٌ*, q. v. — See also *أَكْنَةُ*.

أَكَالٌ [app. a pl. of pauc. of *أَكْلٌ*, q. v., and of *أَكَلٌ*, agreeably with analogy.] *The [grants termed] مَأْكَلٌ of kings*; (K;) their *طُعْمٌ* [pl. of *طُعْمَةٌ*, explained above, voce *أَكْنَةُ*]. (TA.) — *ذُورُ الْإِكَالِ*, (K.) — *The stipends of soldiers*. (K.) — *الْإِكَالُ*, [in the S,] (TS, K,) without *ذُورُ*, (TA.) *The lords, or chiefs, of the tribes, who take the مَرْبَاعُ [or fourth part of the spoil, which was the chief's portion in the time of ignorance]* (S, TS, K, TA) &c. (TA.)

مَأْكَلٌ, (S,) [in measure] like *مَقْعَدٌ*, (TA,) [an inf. n. of *أَكَلٌ*, q. v.: — and also signifying] *Gain*. (S, TA.) — [Also *A place, and a time, of eating*: pl. *مَأْكَلٌ*.]

مُؤَكِّلٌ + *Fortunate; possessed of good fortune; prosperous*. (Abou-Sa'eed, K.)

Bk. I.

أَكَلُ, [The giver of usury: see *مُؤَكِّلُ الْبَهْمَةِ*, last sentence]. (TA.)

أَكْلٌ: — and for the former, see also *أَكْنَةُ*, in two places. — Also, both words, i. q. *مَبْرَةٌ* [i. e. *Corn, or any provision, which a man brings, or purveys, for himself or his family, or for sale*]. (K.) — Also used in the sense explained above, voce *أَكْلٌ*, [as a subst.,] and likewise as an epithet, so that one says *شَاةٌ مَأْكَلَةٌ* [as meaning *A sheep, or goat, that is eaten*]. (K.) — Both words signify [also] *A place whence one eats*. (S, O.) — [And hence] one says, *أَتَخَذْتُ فَلَانًا مَأْكَلَةً* + [I took for myself such a one as a person from whom to obtain what to eat]. (S, O.) — [The pl. is *مَأْكَلٌ*: of which see an ex. voce *أَكَلٌ*.]

مَأْكَلَةٌ: see the paragraph next preceding, throughout.

مُتَكَلَّةٌ Anything in [i. e. out of] which one eats: (Lh, K:) or [bowls of the kind called] *صَحْفَةٌ*, (S,) or a [bowl of the kind called] *صَحْفَةٌ*, (TA,) in which the tribe find it easy to cook, (so in a copy of the S and in the TA,) or to put, (so in another copy of the S,) *flesh-meat and [the kind of porridge called] عَصِيدَةٌ*: (S, TA:) or a bowl not so large as a *صَحْفَةٌ*, but next to it in size, that satisfies the stomachs of two men, or three: (S voce *صَحْفَةٌ*.) [or] a small [bowl of the kind called] *فَضَّةٌ*, that satisfies the stomachs of three: and a small [cooking-pot such as is called] *بُرْمَةٌ*. (K.)

أَكْلٌ: — and *أَكِيلٌ*: — and *مَأْكُولٌ*: see *أَكِيلٌ*: — and *أَكِيلَةٌ*: — The subjects of a king. (Z, K, TA.) Hence the trad., *مَأْكُولٌ خَيْرٌ مِنْ أَكِيلٍ*, *The subjects of Himyer are better than their king, or ruler*. (Z, TA.)

مُتَكَلِّلٌ A spoon: (K:) because one eats with it. (TA.)

مُؤَاكِلٌ: see *أَكِيلَةٌ*. — Also, [like *مُتَكَلِّلٌ*], *One who takes and devours the possessions of men*. (TA.)

مُتَكَلِّلٌ: see what next precedes.

اكل

2. *تَأْكِيْرٌ* The being big in the *كَنْفٌ* [i. e. the hinder parts, or posteriors, also termed *مَأْكَنَةٌ*]. (O, K.) You say, *أُكْمِتَ الْمَرْأَةَ* The woman was large in the *كَنْفٌ*. (TK.)

10. *اِسْتَأْكَمَ* It (a place) became what are termed *مَأْكَمَةٌ*, q. v. (K.) — *اِسْتَأْكَمَ مَجْلِسُهُ* He (a man, TA) found his sitting-place to be plain, smooth, soft, or easy to sit upon. (K.)

أَكْمَرٌ: see what next follows.

أَكْمَةٌ A hill, or mound, syn. *تَلٌّ*, (Mṣb, K,) [in an absolute sense, or] of what is termed *قَفٌّ* [q. v.], (K,) or, as in the M, (TA,) of a single collection of stones: or it is inferior to mountains: or a place that is more elevated than what is

around it, and is rugged, not to the degree of being stone: (K:) or an isolated mountain: (K voce *جَبَلٌ*.) or an eminence like what is termed *رَابِيَةٌ*: a collection of stones in one place, sometimes rugged and sometimes not rugged: (Mṣb:) or i. q. *قَفٌّ*, except that the *أكمة* is higher and greater: (ISH, TA:) or what is higher than the *قَفٌّ*, compact and round, rising into the sky, abounding with stones: (TA:) pl. *أَكْمَاتٌ* (S, Mṣb) and *أَكْمَرٌ*, [or this is rather a coll. gen. n. of which *أَكْمَةٌ* is the n. un.,] (S, Mṣb, K,) and *إِكْمَرٌ*, (K, TA,) or this is pl. of *أَكْمَرٌ*, (S, Mṣb, TA,) and *أَكْمَرٌ*, (K, TA,) or this is pl. of *إِكْمَرٌ*, (S, Mṣb, TA,) and *أَكْمَرٌ* [a pl. of pauc.], (K,) or this is pl. of *أَكْمَرٌ*, (S, Mṣb, TA,) and *أَكْمَرٌ* [which is also a pl. of pauc.], (IJ, K,) or this is a pl. of *أَكْمَرٌ*: (TA:) IHsh says that *أَكْمَرٌ* is the only word like *تَبَرٌ* in its series of pls.; for its sing. [or n. un.] is *أَكْمَةٌ*, and the pl. of this [or the coll. gen. n.] is *أَكْمَرٌ*, and the pl. of this is *إِكْمَرٌ*, and the pl. of this is *أَكْمَرٌ*, and the pl. of this is *أَكْمَرٌ* [or *أَوَاكِمَرٌ*?]. (MF in art. *تَبَرٌ*.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, *جُسْتَمُونِي وَرَاءَ الْأَكْمَةِ مَا وَرَاءَهَا* [in which I think the first word to be a mistranscription, for *جُسْتَمُونِي*, and the literal meaning to be, *Ye have come to me; but behind the hill is what is behind it*]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, *لَا تَبْلُ عَلَى أَكْمَةٍ*, meaning *Publish not what is secret of thine affair*. (TA.)

مَأْكَمٌ and *مَأْكَمٌ*: see what next follows.

مَأْكَمَةٌ, (El-Farábee,) or *مَأْكَمَةٌ*, (S,) or both, and *مَأْكَمٌ* and *مَأْكَمٌ*, (IAth, K,) The hinder part, posteriors, buttocks, or rump, of a woman; syn. *عَجِيْزَةٌ*: (S:) or a portion of flesh on the head of the *وَرِكٌ* [or haunch]; one of two such portions: (Zj in his "Khalk el-Insán," and K:) or these are two protuberances of flesh on the heads of the upper parts of the *وَرِكَانِ* [or haunches]; on the right and left: (TA:) or they are two portions of flesh conjoining the *عِجْرُ* [or buttocks] and the *مَتْنَانِ* [or two portions of flesh and sinew next the back-bone, on each side]; (K, TA;) or, as in the Nh, conjoining the *عِجْبُ* [or rump-bone] and the *مَتْنَانِ*: or two portions of flesh at the root of the *وَرِكَانِ*: (TA:) pl. *مَأْكَمٌ*. (S, K.) Lh mentions the saying, *إِنَّهُ لَعَظِيمُ الْمَأْكَمِ* [Verily he is big in the hinder parts]; as though they called every portion thereof *مَأْكَمٌ*. (TA.) And one says in reviling a person, *يَا أَبْنُ أَحْمَرَ الْمَأْكَمَةِ*, meaning *O son of him who is red in the سِفِلَةُ*. (TA.)

مُؤَكِّمَةٌ: see what follows.

مُؤَاكِمَةٌ [in the CK, erroneously, *مُؤَاكَمَةٌ*] and *مُؤَكِّمَةٌ* She who is large in the *مَأْكَمَتَانِ*. (K.)

ال

أل is a particle of determination: (Mughnee &c.) or, accord. to some, it is a conjunct noun, and this is the correct opinion; but some say it is a conjunct particle; and some, a particle of determination: (I 'Aḳ p. 40:) [it is equivalent to our article *The*;] as in الرَّجُلُ [*The man*]: (§ and ڪ in art. لوم, and I 'Aḳ p. 48:) accord. to Kh, [what is termed] the determinative is أل [altogether, and therefore it is called by some "the determinative alif and lám"]; but accord. to Sb, it is the ل alone; [wherefore it is called by some, as in the § &c., "the lám of determination;"] so that accord. to Kh, the hemzeh is a hemzeh of disjunction; but accord. to Sb, it is a hemzeh of conjunction: (I 'Aḳ ubi suprâ:) [J says,] the ل being quiescent, the conjunctive ل is prefixed to it in order that it may commence therewith; but when it is conjoined with what precedes it, the ل is dropped, as in لِلرَّجُلِ. (§ in art. لوم.) Sometimes the Arabs suppress hemzeh after it; and sometimes they also suppress the ل of the article itself: thus, for الْأَخْبَرُ, they say الْخَبَرُ, and نَحْمَرُ. (Zj, cited in TA in art. ايك.) In the dial. of some of the people of El-Yemen, (TA in art. امر, q. v.,) or in the dial. of Himyer, (TA in art. طيب,) امر is used in the sense of ال. (TA.)—It is used to distinguish a noun as known [to the hearer or reader in a particular and definite sense]: (Mughnee, I 'Aḳ ubi suprâ:) first, by its being mentioned [before]; (Mughnee;) as in [the words of the ڪur lxxiii. 15 and 16,] كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا [*Like as we sent unto Pharaoh an apostle, and Pharaoh disobeyed the apostle*]; (Mughnee, I 'Aḳ;) in which case, the pronoun may supply the place which it and the noun that it accompanies occupies: secondly, by its being conceived in the mind; as in [the ڪur ix. 40,] إِذْ هَبَا فِي الْغَارِ [*When they two were in the cave*]: and thirdly, by its being applied to a thing present; and accord. to Ibn-'Oṣfoor, this does not occur except after nouns of indication, as in جَاءَنِي هَذَا الرَّجُلُ [*This man (lit. this, the man,) came to me*]; or after أَتَى in calling, as in يَا أَيُّهَا الرَّجُلُ [*O man*]; or after إِذَا denoting a thing's happening suddenly, or unexpectedly, as in خَرَجْتُ إِذَا الْأَسَدُ [*I went forth, and lo, there was the lion*]; or after the noun denoting the present time, as الْآنَ [*Now*]: but this requires consideration; for you say to the reviler of a man in your presence, لَا تَشْتُمِ الرَّجُلَ [*Revile not thou the man*]; and because that which is after إِذَا does not render determinate anything present at the time of speaking; and because that in الْآنَ is really redundant, being inseparable, which the determinative is never known to be: the good example in this case is the saying in the ڪur [v. 5,] الْيَوْمَ أَكْمَلْتُ لَكَ دِينَكَ [*This day I have completed for you your religion*]. (Mughnee.)—It is also used to denote the species: first, to denote the totality of the individuals of the species; and this may have its place supplied by كُلُّ used in its proper sense; (Mughnee, I 'Aḳ ubi suprâ;) as in [the ڪur iv. 32,] وَخَلَقَ الْإِنْسَانَ ضَعِيفًا [*For*

man was created weak]: secondly, to denote the totality of the properties of the individuals, or the combination of all those properties in one thing; and this may have its place supplied by كُلُّ used in a tropical sense; as in زَيْدُ الرَّجُلِ عُلْمًا [*Zeyd is the man in respect of knowledge*]; as though he combined in himself the knowledge of all the individuals of his species; i. e., he is the complete, or perfect, [or we would rather say, preeminent,] in knowledge; and hence, [in the ڪur ii. 1,] ذَلِكَ الْكِتَابُ [*That is the book, or scripture*]; as though combining in itself the excellences of all other books or scriptures; or meaning that is preeminently the book, or scripture]: and thirdly, to denote the quiddity, or essence; and this may not have its place supplied by كُلُّ used either properly or tropically; as in the saying, [in the ڪur xxi. 31,] وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ [*And we have made of water (meaning, accord. to common opinion, spermata genitale,) everything living*]; or, accord. to some, it is used in this case to distinguish a thing as known [in a particular sense] by its being conceived in the mind. (Mughnee.)—It is also used to denote predominance of application; as in الْبَيْتَةُ [*The city*], meaning the city of the Apostle; and الْكِتَابُ [*The book*], meaning the book of Seebaweyh: and in this case, it may not be suppressed, except when the noun is used vocatively, or when it is prefixed to another noun which it governs in the gen. case; and in some anomalous instances, as in هَذَا عَيْوُوقٌ طَالِعًا [*This is the star Capella, rising*], originally الْعَيْوُوقُ. (I 'Aḳ p. 51.) [In a case of this kind, it is said in the Mughnee to be redundant; but I think it is clearly not so in any of the instances here mentioned, except the last; and this I would rather assign to a category yet to be noticed, in which ال is certainly redundant, and, by rule, inseparable.]—It is also prefixed to a noun transferred from its original application to that of a proper name; it being so prefixed to convey an allusion to the original signification; and such noun being generally an epithet, as حَارِثٌ; but sometimes an inf. n., as فَضْلٌ; and sometimes a generic noun, as نَعْمَانٌ; so that in any of these cases you may prefix ال, saying الْحَارِثُ and الْفَضْلُ and النَّعْمَانُ, with a view to the original signification; and you may suppress it, with a view to the actual state [which is that of a proper name]: for when you mean that a name of this kind is given as one ominous of good, you prefix the ال in order to indicate this; as when you say الْحَارِثُ with a view to a person's being thus named to prognosticate that he will live and be a tiller, or cultivator; but when you only consider it as a proper name, you do not prefix the ال: thus the prefix ال conveys a meaning not obtained without it; and therefore it is not redundant, as some assert it to be. (I 'Aḳ p. 50.) [The author of the Mughnee is one of those who consider ال redundant in this case.]—It is in some cases redundant: and in some of these, it is inseparable; as in [a proper name which cannot be used with a view to an original application from which it has

been transferred to that of a proper name though it may have been so transferred, such as] اللَّاتُ, which is the name of a certain idol that was at Mekkeh [so called because a man used to moisten with clarified butter, for the pilgrims, at the place thereof]; and, accord. to some, [as before mentioned,] الْآنَ; and in the conjunct nouns الَّذِي and its variations, accord. to those who hold that a noun of this kind is rendered determinate by its complement: in other cases, where it is redundant, it is separable; and this is when it is prefixed to a proper name by poetic licence, as in بَنَاتُ أُوتَرٍ for بَنَاتُ الْأُوتَرِ, a species of truffle; or, accord. to Mbr, this is not a proper name, and the ال is not redundant; and when it is prefixed to a specificative, as in طَبِيتَ النَّفْسَ for نَفْسًا, accord. to the Bagrees, who hold, in opposition to the Koofees, that the specificative may only be indeterminate; (I 'Aḳ p. 49;) [and, in like manner, as redundant and separable,] it is irregularly prefixed [by poetic licence] in الْأَمْسِ [q. v.], when it is left in its original form with kees. (T.)—Accord. to the Koofees, and some of the Bagrees, and many of the later authors, it may also supply the place of the affixed pronoun; and such they hold to be the case in the saying in the ڪur [lxxix. 41,] فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى [*Verily Paradise, it shall be his place of abode*]; and in مَرَرْتُ بِرَجُلٍ حَسْبِ الْوَجْهِ [*I passed by a man beautiful in his face*]; and ضَرَبَ زَيْدُ الظُّهْرِ وَالْبَطْنِ [*Zeyd was beaten, his back and his belly*]; when ضَرْبُ الظُّهْرِ and الضَّرْبُ are thus in the nom. case: but those who deny its being used in this manner hold that لَهُ is to be understood in the verse of the ڪur, and مِنْهُ in the other examples: and Ibn-Málik restricts the licence to cases not including the صلة [or complement of ال used in the manner which is here next to be explained]. (Mughnee.)—It is also a conjunct noun in the sense of الَّذِي and its variations; and as such is prefixed to an act. part. n., and to a pass. part. n., and, as some say, to a simple epithet; (Mughnee, and I 'Aḳ p. 43;) as الضَّارِبُ [which is equivalent to الَّذِي يَضْرِبُ], and الْمَضْرُوبُ [which is equivalent to الَّذِي يَضْرَبُ], and الْحَسَنُ الْوَجْهِ: (I 'Aḳ;) but this last is not to be regarded, as it cannot be rendered by means of a verb. (Mughnee.) As such, also, it is sometimes prefixed to an adverbial noun, (Mughnee and I 'Aḳ,) extraordinarily; (I 'Aḳ;) as in the saying,

- مَنْ لَا يَزَالُ شَاكِرًا عَلَى الْبَعَّةِ
- فَهُوَ حَرٌّ بِعَيْشَةٍ ذَاتِ سَعَةٍ

[*Whoso ceases not to be grateful, or thankful, for what is with him, or what he has, he is worthy of a state of life such as is attended with plenty.*] (Mughnee and I 'Aḳ.) As such it is also sometimes prefixed to a nominal proposition; as in the saying,

- مِنَ الْقَوْمِ الرَّسُولُ اللَّهِ مِنْهُمْ
- لَهُمْ دَانَتْ رِقَابُ بَنِي مَعَدٍ

[*Of the people of whom is the apostle of God, of those to whom the necks of the sons of Ma'add*

have become abased]. (Mughnee and I 'Ak.) And as such it is also sometimes prefixed to a verbal proposition, of which the verb is an aor.; which shows that it is not [in this case] a particle of determination; (Mughnee;) as in the phrase, صَوْتُ الْحِمَارِ الْجَدْعُ [The voice of the ass that has his ear, or ears, cut off]. (T and Mughnee.) But all these three cases are peculiar to poetry; contrary to the opinion of Akh, and, with respect to the last case, to that of Ibn-Málik. (Mughnee.) [Respecting the last instance, see also art. جَدْع.] Another instance of its usage prefixed in this sense to an aor. is the saying,

• مَا أَنْتَ بِالْحَكَمِ التَّرَضَى حُكْمُهُ •
[Thou art not the judge whose judgment is approved]; (IAmb, T, I 'Ak;) a saying of El-Farazdaq: (IAmb, T:) it is an extraordinary case; (I 'Ak;) and is [said to be] an instance of a bad poetic license, the like of which in prose would be an error by common consent. (Expos. of the Shudhoor edh-Dhahab.) In like manner, one says, accord. to AZ, هَذَا الْبَضْرِيكُ, meaning This is he who beats thee; and رَأَيْتُ الْبَضْرِيكُ I saw him who beats thee; and هَذَا الْوَضْعُ لِلشَّعْرِ This is what is appropriated to poetry. (T: [in which this last ex. is perhaps intended to intimate that the prefixing of ال in this manner to a verb is allowable only in poetry.]) — The Arabs also say, هُوَ الْحَصِينُ أَنْ يَرَامَ وَهُوَ الْعَزِيزُ أَنْ يُضَامَ, meaning أَحْصَنُ مِنْ أَنْ يَرَامَ وَأَعَزُّ مِنْ أَنْ يُضَامَ [He is more strongly fortified, or protected against attack, than that he will be sought, or desired, and he is more mighty than that he will be injured; i. e., too strongly fortified, or protected against attack, to be sought, or desired, and too mighty to be injured: see مِنْ.] (TA in art. لَوْم.) [But الْحَصِينُ is there erroneously put for الْحَصِينُ.] — Among strange usages, is that of ال as an interrogative, mentioned by Ktr; as in هَلْ فَعَلْتَ in the sense of هَلْ فَعَلْتَ [Didst thou do? or hast thou done?]. (Mughnee.)

• ال Anything which has a quality requiring it to be regarded as sacred, or inviolable; which has some right pertaining to it: and thus used in particular senses here following. (R, TA.) — Relationship; or nearness with respect to kindred; (Fr, T, S, M, R, K;) as also إِلَهَ, (Fr, T, K;) of which the pl. is إِلَالٌ. (K.) So in the Kur [ix. 8], لَا يَرْقُبُوا فَيْكُمُ إِلًا (Fr, T) They will not regard, with respect to you, relationship; (Bd, Jel;) accord. to some. (Bd.) And so in a trad. of 'Alee, يَخُونُ الْعَهْدَ وَيَقْطَعُ الْإِلَّ [He is unfaithful to the covenant, and cuts the tie of relationship]. (TA.) Hassán Ibn-Thábit says,

• لَعْمُكَ إِنَّ إِلَكَ مِنْ قُرَيْشٍ •
• كَالِ السَّقْبِ مِنْ رَأْلِ النَّعَامِ •

[By thy life, thy relationship to Kureysh is like the relationship of the young camel to the young of the ostrich]. (S.) — Good origin. (K.) So, accord. to some, in a saying of Abou-Bekr, which see below. (TA.) — I. q. مَعْدِنٌ, (K,) or مَعْدِنٌ [as meaning A place, or person, whence

a thing, or person, originates, free from imperfection, or from everything that would induce doubt or suspicion or evil opinion]. (El-Muárrij, TA: [in which the verse of Hassán cited above is given as an ex. of this signification.]) — A compact, or covenant; or one by which a person becomes responsible for the safety, or safe-keeping, of a person or thing; syn. عَهْدٌ: (AO, Abou-Is-hák, T, S, M, R, K;) a confederacy, or league; syn. حِلْفٌ: (Abou-Is-hák, T, M, K;) and so, accord. to some, in the Kur ubi suprà: (Bd:) a covenant between two parties by which either is bound to protect the other; syn. جَوَارٌ: (Abou-Is-hák, T, R:) a promise, or an assurance, of security or safety; or indemnity; syn. أَمَانٌ: (K;) a meaning which it has, accord. to some, in the verse of the Kur cited above. (TA.) Hence, وفي الإل A fulfiller, performer, or keeper, of the compact; or covenant. (TA, from a trad.) — Lordship; syn. رُبُوبِيَّةٌ. (M, K.) So in the Kur ubi suprà, accord. to some. (Bd.) And so in the saying of Abou-Bekr, above referred to, when he heard the rhyming prose of Musyilmeh, هَذَا كَلَامٌ لَمْ يَخْرُجْ مِنْ إِلٍ [This is language which did not proceed from lordship]: so explained by A'Obeyd: (Suh, TA:) or it has here another signification, mentioned before; the meaning being, which did not come from the origin whence came the Kur-án: or, accord. to some, it has here the signification next following. (TA.) —

Revelation, or inspiration. (K, TA.) — ال also signifies God: [like the word إِلَه, or rather إِلَهِ, as used in Hebrew:] (T, S, M, K:) so say Mujáhid and Esh-Shaabee: (T:) and so it is said to signify in the verse of the Kur cited above: (T, TA:) [and so it seems to signify in the saying of Abou-Bekr, also cited above, accord. to the M:] but Abou-Is-hák disallows this; and so does Suh, in the R. (TA.) Ibn-El-Kelbee says, (M,) when ال ends any name, it has this meaning, and is the complement of a prefixed noun; and so إِيْلٌ; (M, K;) as in جَبْرِئِلٌ [and جَبْرِئِيلٌ &c.]; and so say most of the learned: (TA:) but this is not a valid assertion; for were it so, جَبْرِئِلٌ and the like would be perfectly decl.: (M:) some say that these names are constructed inversely, after the manner of the language of the 'Ajám; ال and إِيْل meaning servant, and the first part of the name being a name of God. (Suh, TA.) — I. q. شَخْصٌ [used in a pl. sense]. (Mughnee in art. إِل.) [See what is said to be an ex. of this meaning in a verse of Dhu-r-Rummeh cited in art. ال in the present work.] — [It is said that] ال is also syn. with جَارٌ [A neighbour; &c.]. (K:) [and so, accord. to the TA, in the M; but I have consulted the M without finding this explanation, and think it to be probably a mis-transcription for جَوَارٌ, (see above,) as in the T and R.]

• ال see إِلَه. •
• ال أمر إلى A thing, or an affair, relating, or attributable, to ال, meaning either God, or revelation or inspiration. (TA.)

ال

ال [in its primitive acceptation, being composed of the interrogative hemzeh and the negative لا,] denotes an interrogation respecting a negative, as in the saying [of the poet],

• أَلَا أَصْطَبَارٌ لَسَلِمَى أَمْرٌ لَهَا جَلَدٌ •
• إِذَا الْإِقْبَى أَلَدَى لَا قَاهُ أَمْنَالِي •

[Is there not any patience belonging to Selma, or has she hardness, when I experience what persons like me have experienced?]: (Mughnee, K:) and when used in this manner, it is put before a nominal proposition only, and governs like the negative لا [when used without the interrogative hemzeh]. (Mughnee.) — It also denotes a wish; as in the saying [of the poet],

• أَلَا عَمْرٌ وَلِي مُسْتَطَاعٌ رُجُوعُهُ •
• فَيَرَأَبُ مَا أَتَأْتُ بِدِ الْغَلَلَاتِ •

[May there not be a life which has declined whereof the returning is possible, so that it may repair what the hand of negligences hath marred?]; for which reason يرأب is mansoob, because it is the complement of a wish, coupled with ف: and used in this manner, also, it is put before a nominal proposition only, [وَلِي in the verse above being a qualificative, like an epithet,] and it governs like the negative لا [without the interrogative hemzeh], and has no enunciative either expressed or understood. (Mughnee.) — It also denotes reproof, or reproach, (T, Mughnee, K,) and disapproval; as in the saying [of the poet],

• أَلَا أَرْعَوَاهُ لَمَنْ وَلَتْ شَيْبَتُهُ •
• وَادْنَتْ بِمَشِيبٍ بَعْدَهُ هَرَمٌ •

[Is there no self-restraint to him whose youth hath declined, and announced hoariness, after which is to follow decrepitude?]: (Mughnee, K:) and used in this manner, also, it is put before a nominal proposition only, and governs as in the cases mentioned above, (Mughnee,) or before a verb [also], which is always marfoo; as in the phrases أَلَا تَتَذَكَّرُ عَلَى فِعَالِكَ [Dost not thou repent of thine actions?] and أَلَا تَسْتَحْيِي مِنْ جِيرَانِكَ [Art not thou ashamed for thyself, or of thyself, with respect to thy neighbours?], and أَلَا تَخَافُ رَبَّكَ [Dost not thou fear thy Lord?]. (T.) — It also denotes عَرْضٌ, (T,) or العَرْضُ, and التَّحْضِيزُ, both of which signify the asking, or requiring, a thing; (Mughnee, K;) but the former means the doing so with gentleness; (Mughnee, K;) and the latter, the doing so with urgency: (Mughnee;) and when used in this manner, [also,] it is said to be composed of لا with the interrogative hemzeh; (TA;) and is put before a verbal proposition only; (Mughnee;) as in the saying [in the Kur xxiv. 22], أَلَا تَحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ [Do not ye, or wherefore do not ye, (see أَمَا,) like that: God should forgive you?]. (Mughnee, K,) and [in the same, ix. 13], أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ [Will not ye, or wherefore will not ye, fight a people who have broken their oaths?]; (Mughnee;) or

before a meyzoom or marfooa aor., both of these forms being mentioned on the authority of the Arabs, as in *أَلَا تَنْزِلُ تَأْكُلُ* and *أَلَا تَنْزِلُ تَأْكُلُ* [Wilt not thou, or wherefore wilt not thou, alight and eat?]. (Ks, T.)—It is also an inceptive particle, (S, Mughnee, K,) of which those who parse show the place but neglect the meaning, (Mughnee,) used to give notice of something about to be said, [like as *Now*, and *why*, (by the former of which I think it is generally best rendered when thus used,) are often employed in our language, and like as *ἀλλὰ* (which is remarkable for its near agreement with it in sound) is often used in Greek,] (S, Mughnee, K,) and importing averment, because it is composed of the interrogative hemzeh and the negative لا, which, when thus composed, have this import, (Mughnee, K,) like *أَلَمْ*, and *أَلَيْسَ*, because the interrogative particle resembles the particle of negation, and the negation of a negation is an affirmation, (Ham p. 589,) and like *أَمَّا* before an oath: (Z, Mughnee:) [it may therefore be further rendered by our word *surely*; for this word (as Dr. Johnson says in his Dictionary) “is often used rather to intend and strengthen the meaning of the sentence, than with any distinct and explicable meaning:”] or it signifies *حَقًّا* [verily, or truly]: (M voce أَمَّا:) it is put before both the [kinds of] propositions, [the nominal and the verbal;] (Mughnee;) as in the saying [in the Kur ii. 12], *أَلَا إِنَّهُمْ هُمُ السَّافِهَاءُ* [meaning *Now surely it is they who are the lightwitted*], (Mughnee, K,) and [in the same, xi. 11], *أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ* [meaning *Now surely, on the day of its coming to them, it shall not be averted from them*], (Mughnee,) in which *يَوْمَ يَأْتِيهِمْ* appears to be the object of government of *مَصْرُوفًا*, which is the enunciative of *لَيْسَ*; whence it has been argued that, as the object of government of the enunciative of *لَيْسَ* precedes that verb, the enunciative itself may precede it: (I 'Aḵ pp. 74 and 75:) [J says,] you say, *أَلَا إِنَّ زَيْدًا خَارِجٌ* [Now surely Zeyd is going forth], like as you say, *اعْلَمَنَّ أَنْ زَيْدًا خَارِجٌ* [Know thou that Zeyd is going forth]: (S:) Ks says, *أَلَا* is used to give notice of what is about to be said, and is followed by a command and a prohibition and an enunciation, as in *أَلَا تَقُمْ* [Now stand thou], and *أَلَا لَا تَقُمْ* [Now stand not thou], and *أَلَا إِنَّ زَيْدًا قَدْ قَامَ* [Now surely Zeyd has stood, or has just now stood]. (T.) When it is put before the particle [يَا] used to give notice of what is about to be said, it is merely an inceptive, as in the saying [of the poet],

• *أَلَا يَا أَسْلَمَى يَا دَارَ مَيِّ عَلَى الْبَلَى*
[Now be thou free from evil, O abode of Meiyā, during wear and tear]. (AAF, M.)—Lth says, sometimes *أَلَا* is immediately followed by another لا; and he cites the following ex.:

• *فَقَامَ يَذُودُ النَّاسَ عَنَّا بِسَهْفِهِ*
• *يَقُولُ أَلَا لَا مِنْ سَبِيلٍ إِلَى هُنْدٍ*

[Then he began to drive away the people from us,

saying, *Now is there no way to Hind?*]: and one says to a man, “Did such and such things happen?” and he answers, *أَلَا لَا* [Why no]: he holds *أَلَا* to be used to give notice of what is about to be said, and لا to be a negative. (T.)

أَلَا and أَلَا, and أَلَا &c.: see art. *أَلَا*.

أَلَا is a particle denoting *تَحْذِيضٌ*; (Mḡb in art. *حَض*, Mughnee, K:) i. e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing; (Mḡb ubi suprā;) syn. with *هَلَّا*; (T, TA;) and peculiar to enunciative verbal propositions, (Mughnee, K,) like the other particles used for the same purpose. (Mughnee.) You say, *أَلَا تَفْعَلُ كَذَا* [Wherefore wilt not thou do such a thing? and] *أَلَا فَعَلْتَ كَذَا* [Wherefore didst not thou such a thing?]. (T, TA,) meaning, (TA,) or as though meaning, (T,) *لِمَ لَمْ تَفْعَلْ كَذَا*. (T, TA.)—It also means *أَنْ*; the ن being incorporated into the ل, which is written with tesheed: (T, TA:) in which case, it is not to be confounded with the foregoing particle. (Mughnee.) You say, *أَمَرْتُهُ أَلَا يَفْعَلَ ذَاكَ* [I commanded him that he should not do that]; and you may say, *أَمَرْتُهُ أَنْ لَا يَفْعَلَ ذَاكَ*: it occurs in the old copies of the Kur written in the former manner in some places, and in the latter manner in other places. (T, TA.) In the saying in the Kur [xxvii. 31], *أَلَا تَعْلَمُونَ عَلَيَّ*, [which may mean *That ye exalt not yourselves against me, or exalt ye not yourselves against me*], it may be a compound of *أَلَا* governing a mansoob aor. and the negative لا, or of the explicative *أَنْ* and the prohibitive لا. (Mughnee.) [It often has ل prefixed to it, forming the compound *لَئِنْ*, which signifies *That*, or *in order that*, . . . not; and may frequently be rendered by *lest*; as in the Kur ii. 145, *لَئِنْ يَكُونِ لِلنَّاسِ عَلَىكُمْ حُجَّةٌ* *That, or in order that, there may not be, or lest there should be, to men, against you, any allegation*.]

أَلَا, [regarded as a simple word,] not to be confounded with the compound of the conditional *إِنْ* and the negative لا, (Mughnee at the end of the article on this word,) is used in four manners. (The same in the beginning of the art.) First, (Mughnee,) it is used (as a particle, S, Mḡb,) to denote exception; [meaning *Except*, *save*, or *saving*; and sometimes *but*; and sometimes *but not*; as will be seen below;] (T, S, Mḡb, Mughnee, K; [in which last it is mentioned in art. *ال*, and again, as in the S, in the last division of the work;]) and to denote exception, it is used in five manners; after an affirmation, and a negation, and a portion of a sentence devoid of the mention of that from which the exception is made, and when the thing excepted precedes that from which the exception is made, and when these two are disunited in kind, in which last case it has the meaning of *لَكِنَّ* [but when the sentence is negative, and *but not* when the sentence is affirmative]. (S, TA.) You say, *قَامَ الْقَوْمُ إِلَّا زَيْدًا* [The people, or company of men, stood, except

Zeyd]; i. e., Zeyd was not included in the predicament of the people, or company of men: (Mḡb:) and it is said in the Kur [ii. 250], (T,) *فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ* [And they drank of it, except a few of them]: (T, Mughnee, K:) here *إِلَّا* is governed in the accus. case by *أَلَا*, (Mughnee, K,) accord. to the most correct opinion: (Mughnee:) accord. to Th, it is so because there is no negation in the beginning of the sentence. (T.) And it is also said in the Kur [iv. 69], (T,) *مَا فَعَلُوهُ إِلَّا قَلِيلًا مِنْهُمْ* [They had not done it, or they would not do it, except a few of them]: (T, Mughnee, K:) here *قَلِيلٌ* is in the nom. case as being a partial substitute, (Mughnee, K,) accord. to the Bagrees, (Mughnee,) i. e., as being a [partial] substitute for the [pronoun] *و* [in *فَعَلُوهُ*], for it may here be so without perversion of the meaning, whereas it cannot be so without such perversion when the sentence is affirmative: (TA:) accord. to the Koofees, *أَلَا* is a conjunction, like the conjunctive لا: (Mughnee:) accord. to Th, *قَلِيلٌ* is here in the nom. case because the sentence commences with a negative: (T:) or in a sentence [like this,] which is not affirmative, in which the thing excepted is united in kind to that from which the exception is made, accord. to the opinion which is generally preferred and which commonly obtains, the noun signifying the thing excepted is a substitute for the noun signifying that from which the exception is made; but it is allowable to put it in the accus. case according to the general rule respecting exception; so that one says, *إِلَّا زَيْدًا مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ* [There stood not any one, except Zeyd]: and the same is the case in a prohibitive sentence; as in *لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ* [Let not any one stand, except Zeyd]; and in an interrogative sentence; as in *إِلَّا زَيْدًا هَلْ قَامَ أَحَدٌ إِلَّا زَيْدٌ* [Did any one stand, except Zeyd?]; when, in such sentences, the thing excepted is united in kind to that from which the exception is made. (I 'Aḵ p. 162.) You say also, *مَا جَاءَنِي إِلَّا زَيْدٌ* [There came not to me any, save Zeyd], without mentioning that from which the exception is made; (TA;) and *مَا ضَرَبْتُ إِلَّا زَيْدًا* [I beat not any, save Zeyd]; and *مَا مَرَرْتُ إِلَّا بِزَيْدٍ* [I passed not by any, save by Zeyd]; (I 'Aḵ p. 164;) the case of the noun signifying the thing excepted being the same as if *أَلَا* were not mentioned: (I 'Aḵ ubi suprā, and TA:*) but you may not say, affirmatively, *ضَرَبْتُ إِلَّا زَيْدًا*, or the like. (I 'Aḵ ubi suprā.) When the thing excepted precedes that from which the exception is made, if the sentence is affirmative, the noun signifying the former must be in the accus. case; as in *قَامَ إِلَّا زَيْدًا الْقَوْمُ* [Except Zeyd, the people, or company of men, stood]: and so, accord. to the usage generally preferred, when the sentence is not affirmative; as in *مَا قَامَ إِلَّا زَيْدًا الْقَوْمُ* [Except Zeyd, the people, or company of men, stood not]; but recorded instances allow one's saying also, *مَا قَامَ إِلَّا زَيْدٌ الْقَوْمُ*. (I 'Aḵ p. 163.) When the thing excepted is disunited in kind from that from which the exception is made, if the sentence is affirmative, the noun signifying the former must likewise be in the accus. case; as in *قَامَ الْقَوْمُ إِلَّا جَمَارًا* [The people, or company of men, stood, but

not an ass], and ضَرَبْتُ الْقَوْمَ إِلَّا حِمَارًا [I beat the people, but not an ass], &c.: (I 'Ak p. 162:) and so, accord. to the generality of the Arabs, when the sentence is negative; as in مَأَمَّرَ الْقَوْمَ إِلَّا حِمَارًا [The people stood not, but an ass]; (I 'Ak p. 163;) and مَا رَأَيْتُ الْقَوْمَ إِلَّا حِمَارًا [I saw not the people, but an ass]; لا being here syn. with لَيْكِنْ; as also in the Kur [xlii. 22], where it is said, لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى [I ask not of you a recompense for it, but affection in respect of relationship]; (Msb;) and in the same xx. 1 and 2, مَا أُنْزِلْنَا عَلَيْكَ الْقُرْآنَ تَلْتَفَتًا إِلَّا تَذَكُّرًا [We have not sent down unto thee the Kur-án that thou shouldest suffer fatigue, but as an admonition]; (Bd, Jel;) or it is here syn. with بَلْ [which in this case means the same as لَيْكِنْ]: (S:) so, too, when the sentence resembles a negative, being prohibitive or interrogative; (I 'Ak p. 163, explained in p. 162;) [thus, لَا تُضْرِبِ الْقَوْمَ means Beat not thou the people, but an ass; and] فَلَوْلَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمُ يُونُسَ [in the Kur x. 98] means And wherefore did not any inhabitants of a town believe, before the punishment befell them, and their belief profit them, but the people of Jonas? for these were different from the former. (T.) When إِلَّا is repeated for the purpose of corroboration, it has no effect upon what follows it, except that of corroborating the first exception; as in مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ [I passed not by any one, except Zeyd, except thy brother], in which أَحَدٌ is a substitute for زَيْد, for it is as though you said, مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٌ وَأَمْرًا; and as in قَامَ الْقَوْمُ إِلَّا زَيْدًا وَعَمْرًا [The people stood, except Zeyd, and except 'Amr], originally قَامَ زَيْدًا وَعَمْرًا. When the repetition is not for that purpose, if the sentence is devoid of the mention of that from which the exception is made, you make the governing word [which is the verb] to affect one, whichever you please, of the nouns signifying the things excepted, and put the others in the accus. case, so that you say, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [There stood not any, save Zeyd, save 'Amr, save Bkr]; but if the sentence is not devoid of the mention of that from which the exception is made, different rules are observed accord. as the things excepted are mentioned before that from which the exception is made or after it: in the former case, all must be put in the accus., whether the sentence be affirmative or not affirmative; as in قَامَ الْقَوْمَ إِلَّا زَيْدًا [Except Zeyd, except 'Amr, except Behr, the people stood], and قَامَ الْقَوْمَ إِلَّا زَيْدًا [Except Zeyd, except 'Amr, except Behr, the people stood not]: in the latter case, when the sentence is affirmative, all must likewise be put in the accus., so that you say, قَامَ الْقَوْمَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [The people stood, except Zeyd, except 'Amr, except Behr]; but when the sentence is not affirmative, the same rule is observed with respect to one of them as when the exception is not repeated, accord. to the usage generally preferred, or it may be put in the accus., which is rarely done, and the rest must be

put in the accus., so that you say, مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ [There stood not any one, except Zeyd, except 'Amr, except Behr, accord. to the more approved usage], زَيْدٌ being a substitute for أَحَد, or you may make the other nouns which remain to be substitutes. (I 'Ak pp. 164—166.)—Secondly, (Mughnee,) it is used as a qualificative, (S, Msb, Mughnee, K,) in the manner of غَيْرَ, (Mughnee, K,) [i. e.] in the place of غَيْرَ, (S,) [i. e.] as syn. with غَيْرَ, (T, Msb,) and سِوَى; (T;) [both meaning the same, i. e. Other than; or not, as used before a subst. or an adjective;] but its primary application is to denote exception, and its use as a qualificative is adventitious; whereas the primary application of غَيْرَ is as a qualificative, and its use to denote exception is adventitious. (S.) It [generally] follows an indeterminate, unrestricted pl.; (Msb;) or an indeterminate pl., or the like thereof, is qualified by it and by that which follows it; (Mughnee, K;) the noun which follows it being put in the same case as that which precedes it. (S.) The following is an ex. of the indeterminate pl.: (Mughnee, K:) تَوَكَّنَ فِيهَا آتِيَةُ إِلَّا اللَّهُ [If there had been in them (namely the heavens and the earth) deities other than God, or not God, assuredly they would have become in a state of disorder, or ruin; occurring in the Kur xxi. 22]; (Fr, T, S, Msb, Mughnee, K;) إِلَّا here meaning سِوَى, (Fr, T,) or غَيْرَ, (Msb, TA,) and اللَّهُ being a qualificative of آتِيَةُ. (TA.) And the following is an ex. of the like of an indeterminate pl.:

* أَنْبَحَتْ فَالْتَقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ
* قَلِيلٌ بِهَا الْأَصْوَاتُ إِلَّا بُغَامًا

[She (the camel) was made to lie down, and threw her breast upon a tract of ground in which were few sounds other than her broken yearning cry for her young one]; for the determination of الْأَصْوَاتُ [by the article ال] is general: (Mughnee, K:) this verse is by Dhu-r-Rummeh. (S in art. بلد.) The following is an ex. of the like of a pl.: (Mughnee:) it is by Lebeed: (T:)

* لَوْ كَانَ غَيْرِي سُلَيْمَى الْيَوْمَ غَيْرَهُ
* وَقَعَ الْحَوَادِثُ إِلَّا الصَّارِمُ الذِّكْرُ

[If it had been other than I, (O) Suleyma, today, the befalling of misfortunes would have altered him; other than the sharp sword diversified with wavy marks or streaks or grain, or of which the edge is of steel and the middle of the broad side of soft iron]. (T, Mughnee. [But in the latter, in the place of الْيَوْمَ, I find الذَّهْر, i. e. ever.]) What Sb says necessarily implies its not being a condition that the word qualified must be a pl. or the like thereof; for he gives as an ex., لَوْ كَانَ مَعَنَا رَجُلٌ إِلَّا زَيْدٌ لَغَلَبْنَا [If there had been with us a man other than Zeyd, we should have been overcome]. (Mughnee.) Another ex. of the same usage of إِلَّا is the following: جَاءَنِي الْقَوْمُ إِلَّا زَيْدٌ [The people came to me, others than Zeyd, or not Zeyd]. (S.) [And أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا Ye are no other than human beings like us. (Kur xxxvi. 14.)] And the saying [in the Kur xlii. 56],

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى [They shall not taste therein death, other than the first death]; إِلَّا here meaning سِوَى: (T:) or, accord. to some, it here means بَعْدَ [after]. (Jel.) And the saying of 'Amr Ibn-Ma'adee-kerib,

* وَكُلُّ أُخٍ مُفَارِقُهُ أَخُوهُ
* لَعَمْرُ أَبِيكَ إِلَّا الْفَرَقْدَانِ

[And every brother, his brother forsakes him, or separates himself from him, by the life of thy father, other than the Farhadán; which is the name of the two stars β and γ of Ursa Minor]; as though he said غَيْرَ الْفَرَقْدَيْنِ (S:) but Ibn-El-Hájib regards this instance as a deviation from a general rule; for he makes it a condition of the use of إِلَّا as a qualificative that it must be impossible to use it for the purpose of denoting exception: (Mughnee:) Fr says that this verse has the meaning of a negation, and therefore إِلَّا here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farhadán. (T.) When it is used as a qualificative, it differs from غَيْرَ inasmuch as that the noun qualified by it may not be suppressed; so that one may not say, جَاءَنِي إِلَّا زَيْدٌ [meaning There came to me not Zeyd]; whereas one says, جَاءَنِي غَيْرَ زَيْدٍ; and, accord. to some, in this also; that it may not be used as such unless it may be used to denote exception; so that one may say, عِنْدِي دِرْهَمٌ إِلَّا دَانِيًا [I have a dirhem, not a dāni], because one may say دَانِيًا إِلَّا [except a dāni]; but not جَيِّدٌ إِلَّا [not a good one], because one may not say جَيِّدًا إِلَّا [except a good one]; but it may be said that this is at variance with what they assert respecting the phrase تَوَكَّنَ فِيهَا آتِيَةُ, and with the ex. given by Sb, and with the saying of Ibn-El-Hájib mentioned above. (Mughnee.)—Thirdly, (Mughnee,) sometimes, (S, Msb,) it is used as a conjunction, (Mughnee, K,) in the manner of وَ, (S, Mughnee, K,) consociating both literally and as to the meaning, as mentioned by Akh and Fr and AO, (Mughnee,) [i. e.] as syn. with وَ [And]. (Msb.) Thus in the saying, لَيْتَلَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا [That there may not be to men, against you, any allegation, and (meaning nor) to those who have acted wrongfully]; (Msb, Mughnee, K;) occurring in the Kur [ii. 145]; (Msb;) so accord. to Akh and Fr and AO; (Mughnee;) i. e., and those who have acted wrongfully also, to them there shall not be, against you, any allegation: (Msb:) Fr explains it as meaning that the wrongdoer has no allegation of which account should be taken; and this is correct, and is the opinion held by Zj. (T.) Thus, too, in the saying [in the Kur xxvii. 10 and 11], لَا يَخَافُ لَدُنَى الْمُرْسَلُونَ إِلَّا مَنْ ظَلَمَ, [The apostles shall not fear in my presence, and neither shall he who hath acted wrongfully, then hath done good instead, after evil; as some explain it; but others say that إِلَّا here denotes exception]. (Mughnee, in which it is explained as meaning ظَلَمَ; and K.) And thus in the saying of the poet, [namely, El-Mukhabbal Es-Saqdee, (S in art. رعد),]

- وَأَرَى لَهَا دَارًا بِأَغْدِرَةِ اللَّهِ
- سِيدَانٍ لَمْ يَذْرُسْ لَهَا رَسْمٌ
- إِلَّا رَمَادًا هَامِدًا دَقَعَتْ
- عَنْهُ الرِّيَّاحُ خَوَائِدَ سُحْمٍ

[And I see a dwelling formerly belonging to her, at the pools of Es-Seedán, (a hill so called,) the remains of which have not become effaced, and ashes wasted and compacted together, from which three black pieces of stone whereon the cooking-pot was wont to be placed turned back the winds]: he means, أَرَى لَهَا دَارًا وَرَمَادًا (§). — Fourthly, (Mughnee,) it is redundant, as in the following verse, (§ in art. فلك, Mughnee, K,) of Dhu-r-Rummeh, (§ ubi suprâ, Mughnee,) accord. to Aq and IJ: (Mughnee:)

- خَرَّاجِيحٌ مَا تَنْفَكُ إِلَّا مَنَاحَةٌ
- عَلَى الْخَسْفِ أَوْ نَرْمِي بِهَا بَلْدًا قَفْرًا

[She-camels long-bodied, or lean, (but other meanings are assigned to the word which I thus render,) that cease not to be made to lie down in a state of hunger, or with which we direct our course to a desert region]; (§ ubi suprâ, Mughnee; [but in one copy of the former, in the place of نَرْمِي, I find نَرْمِي; and in my copy of the latter, نَرْمِي]) meaning, مَا تَنْفَكُ مَنَاحَةٌ: (§ ubi suprâ:) but it is said that this is a mistake of the poet: (Mughnee:) so says Abou-Amr Ibn-El-'Alâ; for, he says, لَا is not to be introduced after تَنْفَكُ and تَرَال: (TA:) and some say that the right reading is إِلَّا, with tenween, [perhaps a mistranscription, for لَا,] meaning تَنْفَكُ [in a pl. sense]: and some, that تَنْفَكُ is a complete [or an attributive] verb, and مَنَاحَةٌ is a denotative of state; [consequently, that إِلَّا is a compound of إِنَّ and لَا, as in some other instances hereafter to be mentioned;] the meaning being, that are not disengaged, or not free, from fatigue [unless when made to lie down]. (Mughnee.) The following is also given as an ex. of the same kind:

- أَرَى الدَّهْرَ إِلَّا مَنْجُونًا بِأَهْلِهِ

[I see fortune, or time, to be like a water-wheel, with its people]: but the reading which is remembered to have been heard is رَمَا الدَّهْرُ: and if the former be correct, it may be explained on the supposition that أَرَى is the complement of an oath meant to be understood, and that لَا is suppressed, as in [the saying in the Kur xii. 85,] تَاللَّهِ تَفَاتُ تَذْكُرُ يُوسُفَ [so that the meaning is, I see not fortune, or time, to be aught save a water-wheel, with its people;] the form of the exceptive sentence which is devoid of the mention of that from which the exception is made indicating such an explanation. (Mughnee.) — [Fifthly,] it occurs as syn. with لَهَا [as a particle denoting exception, equivalent to our But; meaning both except and (after an oath or the like) only, or nothing more than]; as in the saying in the Kur [xxxviii. 13,] إِنَّ كُلَّ إِلَّا كَذَّبَ الرُّسُلَ [There was not any one but such as accused the apostles of lying], in which 'Abd-Allah reads,

in its place, لَهَا; and for كُلُّ he reads كُلُّهُ; and as in the saying, أَسْأَلُكَ بِاللَّهِ إِلَّا أَعْطَيْتَنِي [I ask, or beg, or beseech, thee by God but that thou give me; i. e., I do not ask of thee anything save thy giving me; the preterite here, as in many instances in which it is preceded by لَهَا (q. v.), not being a preterite in meaning]; for which one says also لَهَا أَعْطَيْتَنِي. (T.) — It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally إِنَّ لَا, which form a compound that does not admit of [the pronunciation termed] imâleh, because إِنَّ and لَا are particles. (T.) [It signifies, lit., If not.] It is followed by a fut., which it renders meizoom; [and in this case it may be rendered as above, or by unless;] as in the saying in the Kur [viii. 74,] إِلَّا تَفْعَلُوهُ [If ye do it not, or unless ye do it, there will be a weakness of faith and an appearing of unbelief in the earth]. (T.) [In like manner,] in a saying such as the following, [in the Kur ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ [If ye do not, or will not, aid him, certainly God aided him], it is only a compound of two words, the conditional إِنَّ and the negative لَا, and is distinct from إِلَّا of which the usages have been mentioned before, though Ibn-Mâlik has included it therewith. (Mughnee.) [Often in post-classical works, and perhaps in classical also, but seldom except when it is preceded by a condition with its complement, the verb or verbal proposition which should immediately follow it is suppressed; as in the like of the saying, إِنَّ فَعَلْتَ كَذَا عَفْوْتُ [If thou do such a thing, I forgive thee, or cancel thine offence; but if thou wilt not do it (i. e., إِلَّا تَفْعَلْ), I will kill thee: sometimes also it ends a sentence, by an aposiopesis; the whole of what should follow it being suppressed: and sometimes the complement of the condition which precedes, as well as the verb or verbal proposition which should immediately follow it, is suppressed; so that you say, إِنَّ فَعَلْتَ كَذَا If thou do such a thing, excellent will it be, or the like, فَنِعْمًا هُوَ, or the like, being understood,] but if not, I will kill thee. Hence,] it sometimes has the meaning of إِمَّا, [signifying Or, denoting an alternative, corresponding to a preceding إِمَّا, which signifies "either,"] as in the saying, وَإِلَّا تُكَلِّمْنِي وَإِلَّا فَاتَكُنْتُ [Either do thou speak to me or else (meaning إِمَّا تُكَلِّمْنِي or if thou wilt not speak to me) be silent], i. e., وَإِمَّا أَنْ تَسْكُتَ. (§). [It is also followed by أَنْ, as in إِلَّا أَنْ يَشَاءَ اللَّهُ Unless God should please; in the Kur vi. 111, &c. And by وَ as a denotative of state, as in لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ Do not ye die unless ye be Muslims; in the Kur ii. 126 and iii. 97. And sometimes it is preceded by التَّوْبَةُ; for the effect of which, in this case, see art. الـه.]

الب

1. أَلَبَ, (Th, M, K,) aor. = and 2, inf. n. أَلَبَ, (M,) It (a thing, Th, M) was, or became,

collected; or compact; syn. اجْتَمَعَ; (Th, K;) or تَجَمَّعَ. (M.) — أَلَبَ إِلَيْهِ الْقَوْمُ The people came to him from every direction: (M, K:) or أَلَبَ الْقَوْمُ [signifies the people multiplied themselves, and hastened; for it] denotes الإِكْتَارَ and الإسْرَاعَ: (T in art. ضب:) and أَلَبَ, (T, K,) aor. as above, (T,) signifies he hastened, or went quickly. (T, K.) — أَلَبَتِ الْإِبِلُ The camels obeyed the driver, and collected themselves together. (M, K.) [See also 5.] — أَلَبَ إِلَيْهِ He returned to him, or it. (K, TA.) — أَلَبَتِ السَّمَاءُ, (M, K,) aor. =, (M,) The sky rained with long continuance. (M, K.) — أَلَبَ, (S, M, K,) aor. =, inf. n. أَلَبَ, (M, K,) He collected (S, M, K) an army, (S,) or a people; (M, K;) as also أَلَبَ, (M,) inf. n. تَأَلَبَ: (TA:) and camels also: (TA:) or أَلَبَ الْإِبِلَ aor. = (T, S, M, K) and 2, (S, M, K,) inf. n. تَأَلَبَ, (T, S,) signifies he collected the camels, and drove them (S, TA) vehemently: (TA:) or he drove them: (T, K:) or he drove them vehemently. (M.) — أَلَبَ, (TA,) inf. n. as above, (K, TA,) also signifies He drove, pursued, chased, or hunted, with vehemence: (K, TA:) and he drove away a people. (M, K.) You say, أَلَبَ الْحِمَارُ طَرِيدَتَهُ The [wild] ass chased, or pursued, the object of his chase [i. e. his female, as is shown by MF.] with vehemence; (M, K;) as also أَلَبَهَا. (K.)

2: see 1, in two places. — تَأَلَبَ also signifies The act of exciting, instigating, or rousing to ardour: (S, K:) and the exciting of discord, or strife, or the making of mischief. (K.) You say, تَأَلَبَ أَلَبَ بَيْنَهُمْ He excited discord or strife, or made mischief, between them. (M.)

5. تَأَلَبُوا They collected themselves together. (S, A, M, K.) [See also 1.] You say also, تَأَلَبُوا عَلَيْهِ They leagued together, or collected themselves together, and aided one another, against him. (T.)

أَلَبَ (T, S, M, K) and أَلَبَ (S, M, K) Persons, or people, collected together; (§) an assembly; a collected body: (M, K:) or a collection of many people: (T:) and أَلَبَ أَلَبَ a great assembly or congregation. (M.) — Also A people, or company of men, combining in hostility against a man. (TA, from a trad.) You say, هَرَّ عَلَيْهِ هَرَّ عَلَيْهِ, (but the former is the better known, M,) They are [one body of men] assembled against him with injustice and enmity or hostility: (Lth, T, M, K:) like وَغَلَ وَغَلَ and ضَلَعَ وَغَلَ and ضَلَعَ وَغَلَ. (T, TA.)

أَلَبَ: see أَلَبَ, in two places.

أَلَبَ a dial. var. of يَلَبَ; (M;) Helmets of camels' skins: or, as some say, it signifies steel: (T:) أَلَبَ is [its n. un., being] a dial. var. of يَلَبَ. (K, TA.) [See also يَلَبَ.]

أَلَبَ: see أَلَبَ. — Also One who hastens, or is quick; (T;) and أَلَبَ likewise signifies [the same; or] quick, or swift: (Ibn-Buzurj, T, K:) or the former signifies quick in drawing forth the bucket: (IAq, M, K:) or brisk, lively, sprightly, active, agile, or prompt, and quick; (K, TA:)

applied to a man. (TA.) — رِيحُ الْوُبِّ *A cold wind, (M,) that raises and scatters the dust. (M, K.)* — سَمَاءُ الْوُبِّ *A shy waining with long continuance. (M.)*

الْوُبُّ: see مِثْلُ.

حَسُودٌ مُؤَلَّبٌ [An envious man,] who excites discord or strife, or makes mischief. (S, TA.)

الت

1. أَلَّتْ, aor. ٢, inf. n. أَلَّتْ, *It (a thing) decreased; diminished; lessened; became defective, deficient, incomplete, or imperfect. (Msb.)* — أَلَّتْ, (S, M, A, K,) aor. ٢, (S, M, K,) inf. n. أَلَّتْ (S, M) and أَلَّتْ; (M;) and أَلَّتْ, aor. ٢; (Fr;) and أَلَّتْ, (M, K,) inf. n. أَلَّتْ; (K;) as also أَلَّتْ, inf. n. أَلَّتْ, (so in a MS. copy of the K,) or أَلَّتْ; (so in the L: [agreeably with analogy, and therefore probably the correct reading: see art. لَبَّ, to which it belongs: in SM's copy of the K, and in the CK, the verb is written أَلَّتْ, and the inf. n. أَلَّتْ: by MF, the verb is written أَلَّتْ, of the measure فَاعَلَ, and the inf. n. أَلَّتْ, like قَتَلَ:]) [and أَلَّتْ, aor. ٢, and أَلَّتْ, and أَلَّتْ;] *He diminished to him his right, or due; abridged him, or defrauded him, of a portion of it: (Fr, S, M, A, K:) and in like manner, أَلَّتْ مَالَهُ, and أَلَّتْ, &c., he diminished to him his property; or abridged him, or defrauded him, of a portion of it: (M, TA:) and أَلَّتْ الشَّيْءَ he diminished the thing. (Msb.)* [Hence,] مَا أَلَّتْهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ [in the Kur lii: 21, *We will not diminish to them aught of the reward of their work*]: (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) مَا أَلَّتْهُمْ. (T, TA.) [See also art. لَبَّ. — أَلَّتْ, (T, S, K,) or أَلَّتْ عَنْ وَجْهِهِ, (TA,) aor. ٢; (T;) as also أَلَّتْ; these being two dial. vars., one of the other, mentioned by Yz, on the authority of AA; (S;) [and أَلَّتْ; (see art. لَبَّ:)] *He withheld him, or restrained him, (S, K,) and turned him, or averted him, (T, S, K,) from his course, purpose, or object. (S, TA.)* — أَلَّتْ, (M, K,) or أَلَّتْ, (As, T, S,) aor. ٢, inf. n. أَلَّتْ, *He made him to swear, or take an oath: (As, T, S, K:) or he desired of him that he should swear, or give his testimony, for him. (M, K.)* And أَلَّتْ بِمِجِينٍ, inf. n. as above, *He pressed him, or pressed hard upon him, with an oath. (M.)* It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, أَلَّتْ عَلَى أَمِيرِ الْمُؤْمِنِينَ, meaning *Dost thou lower the dignity of the prince of the faithful? or dost thou diminish to him [the respect that is due to him]? accord. to IApr.: or rather, dost thou conjure the prince of the faithful? his saying "Fear God" being as though he conjured him by God: for the Arabs say, اَلَّتْ بِاللَّهِ لَهَا, meaning I conjure thee by God but that thou do thus, or such a thing. (T.)*

3: see 1.

4: see 1, in two places.

مَا فِي مَزَادِهِمْ أَلَّتْ Deficiency: as in the saying [There is not, in their provision-bags, any deficiency]. (A.) — A swearing; syn. حَلَف. (M, TA.) [Perhaps an inf. n. in this sense.] — An oath: as in the saying, when one has not given thee thy right, or due, قَبِذْهُ بِالْأَلَّتْ [Bind thou him by oath]. (T.) — Calumny, slander, or false accusation. (Kr, M, K.) [Perhaps an inf. n. in this sense also.]

أَلَّتْ A small gift. (AA, T, K.) — An oath such as is termed غَمُوسٌ, q. v. (AA, T, K.)

الد

وَلَدَةٌ &c. for وَلَدَةٌ &c.: see art. وَلَدَ.

الف

1. أَلَفَّ, (T, S, M, Msb, K,) aor. ٢, (S, Msb, K,) inf. n. أَلَفَّ (S, M, Msb, K) and أَلَفَّ (K) and أَلَفَّ, which is anomalous, and أَلَفَّ, (M, TA,) *He kept, or clave, to it; (A'Obeid, T, M, Msb, TA;) namely, a thing, (A'Obeid, T, M, TA,) or a place; (S, Msb, TA;) as also أَلَفَّ, aor. ٢; (TA;) and أَلَفَّ, (A'Obeid, T, S, M, Msb,) aor. ٢, (S, TA,) inf. n. أَلَفَّ; (S, Msb, TA;) and أَلَفَّ, aor. ٢, inf. n. أَلَفَّ, and أَلَفَّ; (S, Msb, TA:) [he frequented it, or resorted to it habitually; namely, a place:] he became familiar with it; or accustomed, or habituated, to it; namely, a thing: (AZ, T:) he became familiar, sociable, companionable, friendly, or amicable, with him: (AZ, T, Msb:) he loved, or affected, him; liked, approved, or took pleasure in, him. (Msb.) You say, أَلَفَّ الطَّيْرُ الْحَرَمَ [The birds kept to the sacred territory], and أَلَفَّ الْبُيُوتَ [the houses]: and أَلَفَّ الظَّبَاءُ الرَّمْلَ [The gazelles kept to the sands. (T.)] — There are three manners of reading the passage in the Kur [evi. 1 and 2], قُرَيْشٌ إِبْرَافِيمَ رَحْلَةَ الشِّتَاءِ وَالصَّيْفِ; the second and third being إِبْرَافِيمَ and إِبْرَافِيمَ; the first and second of which have been adopted; (Abou-Is-húk, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA:) [accord. to all these readings, the passage may be rendered, *For the keeping of Kureysh, for their keeping to the journey of the winter and of the summer, or spring*; the chapter going on to say, for this reason "let them worship the Lord of this House," &c.: or] the second and third readings are from أَلَفَّ, aor. ٢, يَأْلَفُ; [and accord. to these readings, the passage may be rendered as above:] but accord. to the first reading, the meaning is, *for the preparing and fitting out* [&c.; i. e., preparing and fitting out men and beasts in the journey of the winter &c.]: so says IAm; and Fr explains in the same manner the third reading: but IApr says that, accord. to this reading, the meaning is, *the protecting* [&c.]: he says that the persons who protected were four brothers, Hâshim and 'Abd-Shems and El-Muttalib and Nowfal, the sons of 'Abd-Menáf: these gave protection to Kureysh in their procuring of corn: (T:) Hâshim obtained a grant of security from the king of the Greeks, and Nowfal from Kisrà,*

and 'Abd-Shems from the Nejáshee, and El-Muttalib from the kings of Himyer; and the merchants of Kureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them: Hâshim used to give protection (يُؤْتِي) [in the copies of the K يُؤْتِي] [to those journeying] to Syria, and 'Abd-Shems to Abyssinia, and El-Muttalib to El-Yemen, and Nowfal to Persia: (T, K:) or إِبْرَافِيمَ in the Kur signifies a covenant, or an obligation; and what resembles permission, or protection, (إِبْرَافِيمَ, as in some copies of the K and in the TA,) or protection, (إِبْرَافِيمَ, as in the CK,) with an obligation involving responsibility for safety; first obtained by Hâshim, from the kings of Syria; (K, TA;) and the explanation is, that Kureysh were dwelling in the sacred territory, (K,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (K:) so in the O: (TA:) or the J is to denote wonder; and the meaning is, *wonder ye at the إِبْرَافِيمَ of Kureysh* [&c.]: (K:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the إِبْرَافِيمَ [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, *I have destroyed the masters of the elephant to make Kureysh remain at Mekkeh, and for their uniting the journey of the winter and of the summer, or spring*; that when they finished one, they should commence the other; (T, S;) and this is like the saying, ضَرَبْتُهُ لَكَذَا لَكَذَا, with suppression of the [conjunctive] وَ (S:) but Ibn-'Arafch disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bd, however, mentions that in Ubeï's copy, the two compose one chapter:] secondly, because إِبْرَافِيمَ signifies the covenants, or obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure. (TA.) إِبْرَافِيمَ [in like manner] signifies *A writing of security, written by the king for people, that they may be secure in his territory*: and is used by Musâwir Ibn-Hind in the sense of إِبْرَافِيمَ, [as is also أَلَفَّ,] when he says, in satirizing Benoo-Asad,

رَعَمْتُمْ أَنْ إِبْرَافِيمَ قُرَيْشٍ
لَهُمْ إِنْ وَلَيْسَ لَكُمْ إِبْرَافِيمَ

meaning *Ye asserted [that your brothers are Kureysh; i. e.,] that ye are like Kureysh: but how should ye be like them? for they have [an alliance whereby they are protected in] the trade of El-Yemen and Syria; and ye have not that [alliance]. (Ham p. 636.)* [Hence,] إِبْرَافِيمَ, [a phrase used in the manner of an oath,] accord. to some, signifies *The safeguard, or protection, of God*: or, accord. to others, *an honourable station from God. (TA.)* — أَلَفَّ, aor. ٢, *He gave him*

a thousand; (S, K;) of articles of property, and of camels. (TA.)

2. **أَلَفَ بِبَنِيهِ**, inf. n. **تَأْلَفَ**, (T, M_{sb}, K,) He united them, or brought them together, (T, M_{sb}, TA,) after separation; (T, TA;) and made them to love one another; (M_{sb};) he caused union, or companionship, (أَلَفَ) to take place between them. (K.) And **أَلَفْتُ بَيْنَ الشَّيْئَيْنِ**, inf. n. as above, [I united, or put together, the two things.] (S.) And **أَلَفَ الشَّيْءَ** He united, or connected, (T,) or gathered or collected or brought together, (M,) the several parts of the thing. (T, M.)—Hence, **تَأْلِيفُ الْكُتُبِ** [The composition of books]. (T, TA.) — **تَأْلِيفٌ** is The putting many things into such a state that one name becomes applicable to them, whether there be to some of the parts a relation to others by precedence and sequence, or not: so that it is a more general term than **تَرْكِيبٌ**: (KT:) or the collecting together, or putting together, suitable things; from **الْأَلَفَةُ** [i. e. **الْأَلْفَةُ**]; and is a more particular term than **تَرْكِيبٌ**, which is the putting together things, whether suitable or not, or placed in order or not. (Kull p. 118.) — **أَلَفُوا إِلَى كَذَا**: see 5. — **أَلَفَ أَلِفًا** He wrote an alif; (K;) like as one says **جَمَعَ جَمْعًا**. (TA.)—See also 4, in three places.

3. **أَلَفَهُ**: see 1, first sentence. — **أَلَفَ**, (M, TA,) inf. n. **مُؤَالَفَةٌ**, (TA,) [app., He made a covenant with another to be protected during a journey for the purpose of trade, or traffic: (see 1:) and hence,] he (a man) traded, or trafficked. (M, TA.) — **أَلَفَ شَارِطَهُ مِائَةً** He made a condition with him for a thousand: (IA_{ar}, M:) like as one says, **شَارِطَهُ مِائَةً**, meaning, for a hundred. (IA_{ar}, M, K, in art. مَأَى.)

4. **أَلَفَهُ**, inf. n. **إِبْلَافٌ**: see 1, in three places. — **أَلَفَ الشَّيْءَ**, (T, M,) or **الْمَوْضِعَ**, (S,) or **مَكَانًا**, (K,) inf. n. as above, (T,) He made him to keep, or cleave, to the thing, or to the place, or to such a place. (T, S, M, K.) — **أَلَفْتُ الشَّيْءَ** I joined, conjoined, or united, the thing. (T.) — **أَلَفْتُ الْقَوْمَ**, (T, S, K,) inf. n. as above, (S,) I made the people, or company of men, to be a thousand complete [by adding to them myself]; (T, S, K, TA;) they being before nine hundred and ninety-nine. (T, TA.) And **أَلَفَ الْعَدَدَ** He made the number to be a thousand; as also **أَلَفَهُ**: (M:) or **أَلَفَ الْإِلْفَ** he completed the thousand. (K.) And in like manner, (S,) **أَلَفْتُ الدِّرَاهِمَ** I made the dirhems to be a thousand (S, K) complete. (S.) And **أَلَفُوا لِبَنِي الْأَعْيَارِ** They said to them, May you live a thousand years. (A in art. عَمَر.) — **أَلَفُوا** They became a thousand (T, S, M) complete. (S.) And **أَلَفْتُ الدِّرَاهِمَ** The dirhems became a thousand (S, K) complete. (S.)

5. **تَأْلَفَ الْقَوْمَ**, (M_{sb}, K,) and **أَتَتَلَفُوا** [written with the disjunctive alif **اَتَتَلَفُوا**], (T, K,) The people, or party, became united, or came together, (M_{sb}, K,) [after separation, (see 2, of which each is said in the TA to be quasi-pass.)] and loved one another: (M_{sb};) or the meaning of

أَتَتَلَفُوا [and **تَأْلَفَ** also] is the being in a state of union, alliance, agreement, congruity, or congregation: (M_{sb};) and the being familiar, sociable, companionable, friendly, or amicable, one with another. (TA.) And **تَأْلَفَا** is said of two things; [meaning They became united, or put together; (see 2:)] as also **اتَتَلَفَا**. (S.) And **اتَتَلَفَ الشَّيْءُ** signifies The several parts of the thing kept, or clure, together. (M.) And **تَأْلَفَ** It became put together in order. (M.) — **تَأْلَفُوا** They sought, desired, or asked, [a covenant to ensure them] protection, (IA_{ar}, T, M,) **إِلَى كَذَا** [meaning in a journey for the purpose of trade, or traffic, to such a place, as is shown in the T by an explanation of the words of IA_{ar}, **كَانَ هَاشِمٌ يُؤَلِّفُ إِلَى الشَّامِ**, in a passage in which the foregoing signification is assigned to **تَأْلَفُوا**]; (M;) as also **كَذَا**. (M.) — **تَأْلَفَهُ** He treated him with gentleness or blandishment, coaxed him, or wheedled him; (K;) behaved in a sociable, friendly, or familiar, manner with him; (TA;) attracted him, or allured him; and gave him a gift, or gifts; (T, K;) in order to incline him to him: (K;) or he affected sociableness, friendliness, or familiarity, with him. (Mgh.) You say, **تَأْلَفْتُ عَلَى الْإِسْلَامِ** [I attracted him, or allured him; and gave him a gift, or gifts, in order to incline him; to embrace El-Islām]. (S.)

8: see 5, in four places.

أَلَفٌ, meaning A certain number, (S, M, K,) well known, (M,) i. e. a certain round number, (M_{sb};) [namely a thousand,] is of the masc. gender: (T, S, M_{sb}, K;) you say **ثَلَاثَةُ آلَافٍ** [Three thousand], not **ثَلَاثُ آلَافٍ**; (TA;) and **هَذَا أَلَفٌ وَاحِدٌ** [This is one thousand], not **وَاحِدَةٌ**; (S;) and **أَلَفٌ أَقْرَعٌ**, [A complete thousand], (T, S,) not **قَرَعًا**: (S;) it is not allowable to make it fem.: so say IA_{mb} and others: (M_{sb};) or it is allowable to make it fem. as being a pl.: (T:) or, accord. to ISk, it is allowable to say, **هَذِهِ أَلَفٌ** as meaning **هَذِهِ الدِّرَاهِمُ أَلَفٌ** [These dirhems are a thousand]; (S, K;) and Fr and Zj say the like: (M_{sb};) the pl. is **أَلَفٌ**, applied to three, (M,) and **آلَافٌ**, (T, S, M, M_{sb}, K,) applied to a number from three to ten, inclusively, (TA,) and **أُلُوفٌ**, (T, S, M, M_{sb}, K,) used to denote more than ten; (T;) and **الْأَلُوفُ** [in the TA **الْأَلُوفُ**] is used by poetic licence for **الْآلَافُ**, by suppression of the [radical] **ل**. (M.)

إِلْفٌ [originally an inf. n. of **أَلَفَهُ**, q. v.,] He with whom one is familiar, sociable, companionable, friendly, or amicable; he to whom one keeps or cleaves; [a constant companion or associate; a mate; a fellow; a yoke-fellow; one who is familiar, &c., with another or others; (see **مُؤَلِّفٌ**);] (M;) i. q. **أَلِيفٌ**; (T, S, M, K;) which is an act. part. n. of **أَلَفَهُ**; (M_{sb};) as is also **أَلِفٌ**; (M_{sb}, K;) and **أَلِيفٌ** also is syn. with **أَلِيفٌ**: (K;) the female is termed **إِلْفَةٌ** and **إِلْفٌ**; (M;) both of these signifying a woman with whom thou art familiar, &c., and who is familiar, &c., with thee: (K;) and the fem. of **أَلِفٌ** is **أَلِفَةٌ**: (K:)

the pl. of **إِلْفٌ** is **إِلَافٌ**; (T, M;) which is also pl. of **أَلِيفٌ**: (TA:) and that of **أَلِيفٌ** is **أَلِيفٌ** (S, K, TA) and **أَلِفَةٌ**: (M, TA:) and that of **أَلِفٌ** is **إِلَافٌ** (T, S, M_{sb}, K) and **إِلَافٌ**, like as **أَنْصَارٌ** is pl. of **نَاصِرٌ**, (TA,) and so, (M, TA,) in my opinion, [says ISd,] (M,) is **أُلُوفٌ**, like as **شُهُودٌ** is pl. of **شَهِيدٌ**, (M, TA,) though some say that it is pl. of **إِلْفٌ**: (M:) and the pl. of **أَلِفَةٌ** is **أَوَالِفٌ** and **أَلِفَاتٌ**. (K.) You say, **فُلَانٌ إِنْبِىٌّ** and **أَلِيفِيٌّ** [Such a one is my constant companion or associate, &c.] (T.) And **حَبَّتِ الْإِنْفُ إِلَى الْإِنْفِ** [The female mate yearned towards the mate]. (S.) And **نَزَعَ الْبَعِيرُ إِلَى آلِفِهِ** [The camel yearned towards his mates]. (T.) **الْآلَافُ**, (T,) or **الْإِلَافُ**, (TA,) is said by IA_{ar} to mean Persons who keep to the large towns, or cities. (T, TA.) **أُلُوفٌ** in the Kur ii. 244 is said by some to be pl. of **إِلْفٌ** or of **أَلِفٌ**: but by others, to signify “thousands.” (Bd, L, TA.) **أَوَالِفُ الطَّيْرِ** signifies The birds that keep to Mehek and the sacred territory: and **أَوَالِفُ الْحَمَامِ**, Domestic pigeons. (T.)

أَلَفٌ: see **إِلْفٌ**, in two places. — As some say, (O,) it also signifies A man having no wife. (O, K.) — **أَلَفٌ** One of the letters of the alphabet; (M;) the first thereof; (K;) as also **أَلِيفٌ**: (M:) Ks says that, accord. to the usage of the Arabs, it is fem., and so are all the other letters of the alphabet; [and hence its pl. is **أَلِفَاتٌ**]; but it is allowable to make it masc.: Sb says that every one of them is masc. and fem., like as is **لِسَانٌ**. (M.) See art. 1. — **أَلَفٌ** A certain vein lying in the interior of the upper arm, [extending] to the fore arm: (K, TA:) so called as being likened to an **ل**: (TA:) the two are called **الْأَلْفَانِ**. (K.) — **أَلَفٌ** One of any kind of things: (K, TA:) as being likened to the **ل**; for it denotes the number one. (TA:)

أَلْفَةٌ A state of heeping or cleaving [to a person or thing]: (M:) a state of union, alliance, agreement, congruity, or congregation; (M_{sb};) a subst. from **الِيتْلَافُ**: (M_{sb}, K, TA:) and, as such, (TA,) signifying also familiarity, sociableness, socialness, companionableness, friendliness, fellowship, companionship, friendship, and amity. (Mgh, TA.)

أَلْفِيٌّ Of, or relating to, or belonging to, the number termed **أَلَفٌ** [a thousand]. (TA.)

أَلْفَةٌ قَامَةٌ أَلْفِيَّةٌ A stature resembling the letter alif. Often occurring in late works.]

إِلَافٌ an inf. n. of **أَلَفَهُ**: and used as a subst.: see 1. — **بَرْقٌ إِلَافِيٌّ** Lightning of which the flashes are consecutive or continuous. (TA.)

أُلُوفٌ Having much **أَلْفَةٌ** [meaning familiarity, sociableness, &c.]: pl. **أَلَفٌ**. (K.)

أَلِفٌ: see **إِلْفٌ**, in three places: — and see **إِلْفٌ**.

أَوَالِفٌ and **أَلِفَةٌ**; and **أَوَالِفٌ**, the pl. of the latter: see **إِلْفٌ**, in seven places.

إِبْلَافٌ an inf. n.: and used as a subst.: see 1.

مَأْتٍ [An accustomed place;] a place to which a man keeps or cleaves; [which he frequents, or to which he habitually resorts;] with which he is familiar, or to which he is accustomed; (Msb;) a place with which men or camels [or birds and the like] are familiar, &c. (K, TA.) — And hence, *Leafy trees to which animals of the chase draw near.* (AZ, K.)

مَوْلُون, with fet-h, [i. e. **مَوْلُون** or **مَوْلُون**.] Possessors of thousands; or men whose camels have become, to each, a thousand. (TA.)

مَوْلَفٌ and **مَأْوَفٌ** Kept to, or clove to; applied to a thing [and to a person; and meaning when applied to the latter, with whom one is familiar, sociable, &c.]. (T.) It is said in a trad., **الْمُؤْمِنُ**

إِنْفِ مَأْوَفٌ [The believer is one who is familiar, or sociable, &c., with others, and with whom others are familiar, &c.]. (TA.) — **الْمُؤَلَّفَةُ قُلُوبُهُمْ** Those whose hearts are made to incline, or are conciliated, by beneficence and love or affection: (S, Mgh;) as used in the Kur [ix. 60], it is applied to certain chief persons of the Arabs, whom the Prophet was commanded to attract, or allure, and to present with gifts, (T, K,) from the poor-rates, (TA,) in order that they might make those after them desirous of becoming Muslims, (T, K,) and lest care for things which they deemed sacred, or inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of Honeyn, eighty [in the TA two hundred] camels: (T:) they were certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their acting injuriously; and to some, from a desire of their becoming Muslims, (Mgh, Msh,) and their followers also; (Msb;) and to some, in order that they might remain steadfast as Muslims, because of their having recently become such; but when Abou-Bekr became appointed to the government, he forbade this practice. (Mgh, Msh.) — **أَلْفٌ مُؤَلَّفَةٌ** [These are a thousand] made complete. (S.) — See also **مَوْلُون**.

مُؤَلِّفٌ A composer of a book or books; an author.]

مَأْوَفٌ: see **مَوْلَفٌ**, in two places.

الت

1. **أَتَى**, (JK, K, TA,) aor. ٢; (K, TA;) or **أَتَى**, aor. ٢; (CK;) [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;] inf. n. **أَتَى** and **إِتَى**; (JK, K;) *It (lightning) lied*; (AHeyth, K;) [i. e.] *it was without rain.* (JK.) — See also 5. — Also, **أَتَى**, aor. ٢, inf. n. **أَتَى**, *He lied; spoke falsely*: whence the reading of Abou-Jasfar and Zeyd Ibn-Aslam, [in the Kur xxiv. 14,] **إِذْ تَأْتُونَهُ** [When ye spoke it falsely with your tongues]. (TA.)

5. **تَأْتَى** *It (lightning) shone, gleamed, or glistened*; as also **أَتَى** [written with the disjunctive alif **أَتَى**]; (JK, S, IJ, K;) and so **أَتَى**, aor. ٢. Bk. I.

(TA.) Ibn-Ahmar has made the second trans., using the phrase **تَأْتَى** **الْعَيْنُ**, either by suppressing a prep., [meaning *She shines to the eyes*,] or meaning thereby *she ravishes the eyes.* (TA.) — And **تَأْتَتْ**, said of a woman, *She adorned herself*: (Sgh, K;) or *she became active and quick to engage in contention or altercation, and prepared herself for evil or mischief, and raised her head*: (IF, K;) or *she became like the* **إِنَّة** [fem. of **إِتَى**, q. v.]. (IAqr.)

8: see 5, in two places.

إِتَى A he-wolf: fem. with ة: (IAqr, S, K;) and the fem. is also applied to a she-ape or monkey; the male of which is not called **إِتَى**, but **قِرْدٌ**, (S, K,) and **رَبَّاحٌ**. (S.) — † *Evil in disposition*, applied to a man; and so with ة applied to a woman: and the latter, a [demon of the kind called] **سَعَلَاةٌ**; because of its evil, or malignant, nature: (TA:) and a bold woman; (Lth, K;) for the same reason. (TA.)

إِلَاقٌ [an inf. n. (see 1) used as an epithet;] *Lying, or fallacious, lightning*; (K;) *that has no rain*; (JK, K;) as also **أَلَاقٌ**: (K, TA:) **إِتَى**, likewise, is an epithet applied to lightning [in the same sense; or as signifying *shining, gleaming, or glistening*: see 1 and 5]: and so is **أَتَى**, as syn. with **خَلَبٌ** [that excites hope of rain, but deceives the expectation]. (TA.) — Also, applied to a man, *Lying*: (JK:) or *lying much, or often, or habitually*: (TA:) and *very deceitful, and variable in disposition.* (TA.)

أَيْقٌ [app. an inf. n. of **أَتَى**; (see 5;)] *The shining, gleaming, or glistening, of lightning.* (TA.)

إِلَاقٌ: see **إِلَاقٌ**.

إِتَى, like **إِتَى**, [in a copy of the JK incorrectly written **إِتَى**,] i. q. **مَتَاتٌ** [Shining, gleaming, or glistening]; (S, K;) applied to lightning. (JK.) — Also † *An inconstant man*; from **التَّائِتُ** as relating to lightning. (JK: there, in this instance, written **إِتَى**.)

أَلَاقٌ: } see **إِلَاقٌ**.
إِتَى: }

الك

1. **أَلَكَ** **الْبَحَامَ**, (ISd, K,) [aor. ٢ or ٣] inf. n. **أَلَكَ**, (ISd, TA,) *He (a horse) chewed, or champed, the bit*; syn. **عَلَكَهُ**. (ISd, K.) One says, of a horse, **يَأْكُ الْبَحَامَ** *He chews, or champs, the bits*: but the verb commonly known is **يَكْوُكُ**, or **يَعْلُكُ**. (Lth.) — [Hence, accord. to some, (see **أَلَوُكُ**)] **أَلَكَ** **بَيْنَ الْقَوْمِ**, (Msb, TA,) aor. ٢, inf. n. **أَلَكَ** (ترسل) *He acted as a messenger between the people.* (Msb, TA.) — And **أَلَكَهُ**, aor. ٢, inf. n. **أَلَكَ**, *He conveyed, or communicated, to him a message.* (Kr.) — And **أَلَكَ** *He sent.* (IB in art. **لَوَكُ**.)

4. **أَلَكَنِي** is from **أَلَكَ** signifying “he sent;” and is originally **أَلَكَنِي**; the [second] hemz

being transposed and placed after the ل, it becomes **أَلَكَنِي**; then the hemz has its vowel transferred to the ل, and is thrown out; as is done in the case of **مَلَكٌ**, which is originally **مَلَكٌ**, then **مَلَكٌ**, and then **مَلَكٌ**: (IB in art. **لَوَكُ**;) it means *Be thou my messenger; and bear thou my message*; and is often used by the poets. (S in art. **لَوَكُ**.) Accord. to Iamb, one says, **أَلَكَنِي إِلَى فُلَانٍ**, meaning *send thou me to such a one*: [but I do not know any instance in which this meaning is applicable:] and the original form is **أَلَكَنِي**; or, if from **أَلَوُكُ**, the original form is **أَلَكَنِي**: and he also says that it means *be thou my messenger to such a one.* (TA.) One says also, **أَلَكَنِي إِلَيْهَا بِرِسَالَةٍ**, which should properly mean *Send thou me to her with a message*: but it is an inverted phrase; since the meaning is, *be thou my messenger to her with this message* [or rather *with a message*]: and **أَلَكَنِي إِلَيْهَا بِالسَّلَامِ** i. e. *convey thou, or communicate thou, to her my salutation*; or *be thou my messenger to her [with salutation]*: and sometimes this [prep.] ب is suppressed, so that one says, **أَلَكَنِي إِلَيْهَا السَّلَامُ**: sometimes, also, the person sent is he to whom the message is sent; as in the saying, **أَلَكَنِي إِلَيْكَ السَّلَامُ** [virtually meaning *receive thou my salutation*; but literally] *be thou my messenger to thyself with salutation.* (TA.) Lh mentions the phrase **أَلَكَنِي إِلَيْهِ**, with respect to a message, aor. **أَلَكَهُ**, inf. n. **إِلَاقَةٌ**; in which case, the hemz [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. **لَوَكُ**.)

5: see **أَلَوُكُ**.

10. **أَسَلَكَهُ** **مَأَلَكَتُهُ** *He bore, or conveyed, his message*; (K;) as also **أَسَلَكُ**. (TA.)

أَلَوُكُ A thing that is eaten [or rather chewed, as will be seen below]: so in the phrases, **عَلَوُكَ صَدَقِي** and **عَلَوُجُ صَدَقِي** like **هَذَا أَلَوُكَ صَدَقِي** [This is an excellent thing that is chewed], and **مَا تَلَوُكُ بَالَوُكُ** [or **بَالَوُكُ** † **مَا تَلَوُكُ بَالَوُكُ** (K in art. **عَلَج**)] like **مَا تَعَلَّجْتُ بِعَلَوُجٍ** [app. meaning *I have not occupied myself in chewing with anything that is chewed*]. (TA.) — [And hence, accord. to some,] A message, or communication sent from one person or party to another; (Lth, S, M, K, &c.; [in the CK, after **الرِّسَالَةُ**, by which **الأَلَوُكُ** is explained in the K &c., we find **قَبِلَ الْمَلِكُ مُسْتَقًّ مِنْهُ**, in which the first two words should be **قَبِلَ الْمَلِكُ**, as in other copies of the K and in the TA; and **الأَلَوُكُ** is erroneously put, in the CK, for **الأَلَوُكُ**];) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also **أَلَوُكَةٌ** (ISd, Sgh, K) and **مَأَلَكَةٌ** (Lth, S, Msh, K, &c.) and **مَأَلَكَةٌ** (Msb, K) and **مَأَلَكٌ**: (S, M, Msh, K, &c. :) accord. to Kr, (TA,) this last is the only word of the measure **مَفْعُلٌ**: (K, TA:) but accord. to Sb and Akh, there is no word of this measure: (TA:) [i. e. there is none originally

of this measure:] other instances have been mentioned; namely, **مَكْرَم** and **مَعُون** [originally **مَعُون** and **مَعُون** and **مَعُون**, which last occurs in the *Kur* [ii. 280], accord. to one reading, in the words **فَنَظَرُوا إِلَى مَيْسِرِهِ**; but it is said that each of these, and **مَالِك** also, may be regarded as originally with *ē*; or, accord. to AHei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with *ē*; (MF, TA;) and Akh says the same with respect to **مَكْرَم** and **مَعُون**: (TA:) Seer says that each is curtailed of *ē* by poetic licence; but this assertion will not apply to **مَيْسِر**, as it occurs in the *Kur*. (MF, TA.) — **أَلُوك** also signifies *A messenger*. (Ibn-'Abbād, K.) [In the CK here follows, **وَالْمَالُوكُ وَالْمَالُوكُ**: but the right reading is **وَالْمَالُوكُ الْمَالُوكُ**, as in other copies and in the TA.)]

أَلُوك: see **أَلُوكَة**.

مَلَك is said to be the original form of **مَلِك** [An angel; so called because he conveys, or communicates, the message from God; (K, TA, in art. **لَاك**);] derived from **أَلُوك**; (Msb, K, TA; [but in the CK is a mistake here, pointed out above, voce **أَلُوك**];) so that the measure of **مَلَك** is **مَعْل**: (Msb:) **مَلِك** is both sing. and pl.: Ks says that it is originally **مَلَك**, from **أَلُوك** signifying "a message;" then, by transposition, **مَلَك**, a form also in use; and then, in consequence of frequency of usage, the hcmzeli is suppressed, so that it becomes **مَلِك**; but in forming the pl., they restore it to **مَلَك**, saying **مَلَائِكَة**, and **مَلَائِك** also: (S in art. **ملك**;) or, accord. to some, it is from **لَاك** "he sent;" so that the measure of **مَلِك** is **مَفَل**: and there are other opinions respecting it: (Msb:) some say that its *ر* is a radical: see art. **ملك**. (TA in art. **لَاك**.)

مَالِك:
مَالِكَة:
مَالِكَة:
} see **أَلُوك**.

اله

1. **أَلِه**, aor. *ē*, inf. n. **أَلِه**, *It*, (as, for instance, the belly, T, S, or the head, Msb,) or *he*, (a man, T, S, Msb,) *was in pain; had, or suffered, pain; ached*. (T, S, M, Msb, K.) **أَلِه بَطْنُهُ** [*He was in pain, or had pain, in his belly*] (M) and **أَلِهت بَطْنَكَ** [*thou wast in pain, or hadst pain, in thy belly*] (T, S) or **رَأَسَكَ** [*in thy head*] (Msb) are like **سَفِه رَأْيَهُ** (M) and **رَشِدَتْ أَمْرَكَ** (S, T) and **وَجَعَتْ رَأْسَكَ** (Msb); the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in **ضِغْتُ بِهِ ذَرْعًا** and **قَرَرْتُ بِهِ عَيْنًا** (T); the regular form being **أَلِه بَطْنَكَ** and **أَلِه رَأْسَكَ** (T, S,) as the verb is intrans. (T.)

4. **أَلِهتُهُ**, (S, M, Msb, K,) inf. n. **إِلْهَام**, (S, Msb,) *I caused him pain or aching*. (S, M, Msb, K.)

5. **تَأَلَمَ** *He was, or became, pained*: (M, Msb, K:*) or *he expressed pain, grief, or sorrow; lamented; complained; made lamentation or complaint; moaned*; syn. **تَوَجَّعَ**, (T, S,) and **تَنَتَى**. (T.) You say, **تَأَلَمَ فُلَانٌ مِنْ فُلَانٍ** [*Such a one expressed pain, &c., on account of the conduct or the like of such a one; complained of such a one*]: (T:) and **لَاؤَمَةُ الزَّمَانِ** [*on account of the hardness of the time*]. (TA in art. **أَزَم**.)

أَلَم: see **أَلَم**.

أَلَمَة *Pain; ache*; (T, S, M, K;) as also **أَلَمَة**: (T, M, K:) pl. (of the former, T, M) **أَلَام**. (T, M, K.) You say, **مَا أَجِدُ أَلَمَةً وَلَا أَلَمًا** *I do not find pain nor ache*; i. e. **وَجَعًا**: so says AZ: and IAgar says, **أَلَمَة** and **أَلَمَة** as meaning the same. (T.) And the Arabs say, **لَا يَبْتَئِكَ عَلَيَّ**, meaning *I will assuredly bring upon thee [lit. make thee to pass the night in] distress, or difficulty*. (Sh.)

أَلَم *Being in pain; having, or suffering, pain; aching*. (M, K.)

أَلَمَة: see **أَلَم**.

إِلَام a contraction of **إِلَى مَا**: see **إِلَى**, last sentence.

أَلِمَ *Causing pain or aching; painful*; (S, K;) i. q. **مُؤْلِم**; (T, M, Msb;) like **سَبِغَ** as syn. with **مُسَبِّغ**: (S:) so when applied to punishment [or torment or torture]: (T, Msb;) or, thus applied, *painful, or causing pain or aching, in the utmost degree*. (M, K.)

أَلُومَة *Lowness, ignobleness, baseness, vileness, or meanness*. (O, K.)

أَلَمَة: see **أَلَم**, in three places. — Accord. to IAgar, (T,) *A sound, or voice*. (T, K.) You say, **أَلَمْتُ مَا سَمِعْتُ لَهُ أَلَمَةً** *I heard not any sound, or voice, of, or belonging to, him, or it*. (IAgar, T.) — Accord. to AA, (T,) *Motion*. (T, K.)

مُؤْلِم: see **أَلِمَ**.

المس

أَلَمَسَ or **أَلَمَسَ**: see art. **موس**.

اله

1. **أَلِه**, (S, and so in some copies of the K,) with fet-h, (S,) or **أَلِه**, (Mgh, Msb, and so in some copies of the K,) like **تَعَبَ**, aor. *ē*, (Msb,) inf. n. **إِلَاهَة** (S, Msb, K) and **أَلُوهَة** and **أَلُوهَة** (K,) *He served, worshipped, or adored*; syn. **عَبَدَ**. (S, Msb, K.) Hence the reading of I'Ab, [in the *Kur* vii. 124,] **وَيَذَرُكَ وَالْإِلَهَتَكَ** [*And leave thee, and the service, or worship, or adoration, of thee*; instead of **وَأَلَهَتَكَ** and *thy gods*, which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (S:) so, too, says Th: and IB says that the opinion of I'Ab is strengthened by the sayings of Pharaoh [mentioned in the *Kur* lxxix. 24 and xxviii. 38], "I am your lord the most high," and "I did not

know any god of yours beside me." (TA.) — **أَلِه**, aor. *ē*, (S, K,) inf. n. **أَلِه**, (S,) *He was, or became, confounded, or perplexed, and unable to see his right course*; (S, K;) originally **وَلِه**. (S.) — **أَلِه عَلَى فُلَانٍ** *He was, or became, vehemently impatient, or affected with vehement grief, or he manifested vehement grief and agitation, on account of such a one*; (S, K;) like **وَلِه**. (S.) — **أَلِه إِلَيْهِ** *He betook himself to him by reason of fright or fear, seeking protection; or sought, or ashed, aid, or succour, of him: he had recourse, or betook himself, to him for refuge, protection, or preservation*. (K.) — **أَلِه بِالْمَكَانِ** *He remained, stayed, abode, or dwelt, in the place*. (MF.) — **أَلِه**, (K,) like **مَنَعَهُ**, (TA,) [in the CK **أَلِه**,] *He protected him; granted him refuge; preserved, saved, rescued, or liberated, him; aided, or succoured, him; or delivered him from evil: he rendered him secure, or safe*. (K.)

2. **تَأَلِهَ** [inf. n. of **أَلِه**] *He made him, or took him as, a slave; he enslaved him*; i. q. **تَعَبَّدَ**. (S, K.) — [The primary signification of **أَلِه** seems to be, *He made him to serve, worship, or adore*. — Accord. to Freytag, besides having the former of the two meanings explained above, it signifies *He reckoned him among gods; held him to be a god; made him a god*: but he does not mention his authority.]

5. **تَأَلِهَ** *He devoted himself to religious services or exercises; applied himself to acts of devotion*. (JK, S, Msb, K.)

إِلَاهَة: see **إِلَاهَة**.

إِلَه, or **إِلَهَة**, [the former of which is the more common mode of writing the word,] is of the measure **فَعَال** (S, Msb, K) in the sense of the measure **مَفْعُول**, (S, Msb,) like **كَتَابَ** in the sense of **مَكْتُوب**, and **بَسَّطَ** in the sense of **مَبْسُوط**, (Msb,) meaning **مَأْلُوه** [*An object of worship or adoration; i. e. a god, a deity*]; (S, Msb, K;) anything that is taken as an object of worship or adoration, accord. to him who takes it as such: (K:) with the article **ال**, properly, i. q. **أَلِه**; [see this word below;] but applied by the believers in a plurality of gods to *what is worshipped* by them to the exclusion of **أَلِه**: (Msb:) pl. **أَلِهَة**: (Msb, TA:) which signifies *idols*: (JK, S, TA:) in the K, this meaning is erroneously assigned to **إِلَاهَة**: (TA:) [not so in the CK; but there, **إِلَاهَة** is put in a place where we should read **إِلَاهَة**, or **إِلَاهَة** without the article:] **إِلَاهَة** [is the fem. of **إِلَاه**, and] signifies [the goddess: and particularly] *the serpent*: [(a meaning erroneously assigned in the CK to **أَلِهَة**; as also other meanings here following:] because it was a special object of the worship of some of the ancient Arabs:] (K:) or *the great serpent*: (Th:) and the [new moon; or the moon when it is termed] **هَلَال**: (Th, K:) and, (S, K,) as also **إِلَاهَة**, without **ال**, the former perfectly decl., and the latter imperfectly decl., (S,) and **إِلَاهَة**, (IAgar, K,) and **إِلَاهَة**, (IAgar, TA,) and **إِلَاهَة**, (K,)

[and app. **الْإِلَهِ**,] and **الْإِلَهِيَّة**, (K,) *the sun*; (S, K;) app. so called because of the honour and worship which they paid to it: (S:) or *the hot sun*. (Th, TA.) **إِلَه** is the same as the Hebrew **אֱלֹהִים** and the Chaldee **ܐܠܗܝܬܐ**; and is of uncertain derivation: accord. to some, it is originally **وَلَّه**, like as **إِشَاح** is originally **وَشَاح**; meaning that mankind yearn towards him who is thus called, [seeking protection or aid,] in their wants, and humble themselves to him in their afflictions, like as every infant yearns towards its mother. (TA.) [See also the opinions, cited below, on the derivation of **إِلَه**.]

إِلَه : **الْإِلَهِ** and **الْإِلَهِيَّة** : see **إِلَه**.

إِلَهِيَّة : **إِلَه** : **الْإِلَهِيَّة** and **الْإِلَهِيَّة** : see **إِلَه**.

إِلَهِة inf. n. of **إِلَه**, q. v. (S, Msh, K.) = *Godship*; *divinity*; (K;) as also **إِلَهِيَّة** (CK [not found by me in any MS. copy of the K] and **إِلَهِيَّة**. (K.) = **إِلَه** and **الْإِلَهِيَّة** : see **إِلَه**.

إِلَهِيَّة : see **إِلَه**.

إِلَهِي, or **إِلَهِيَّ**, *Of, or relating to, God or a god*; *divine*; *theological*: Hence, **الْعِلْمُ الْإِلَهِي**, or **الْإِلَهِي** : see what next follows.]

إِلَهِيَّة, or **الْإِلَهِيَّة**, *Theology*; *the science of the being and attributes of God, and of the articles of religious belief*; also termed **الْعِلْمُ الْإِلَهِيَّات**, or **الْإِلَهِيَّات**, and **الْعِلْمُ الْإِلَهِي** or **الْإِلَهِي** : see what next follows.]

إِلَه, [written with the disjunctive alif **إِلَهِ**, meaning *God*, i. e. *the only true god*,] accord. to the most correct of the opinions respecting it, which are twenty in number, (K,) or more than thirty, (MF,) is a proper name, (Msh, K,) applied to *the Being who exists necessarily, by Himself, comprising all the attributes of perfection*; (TA;) a proper name denoting *the true god*, comprising all the excellent divine names; a unity comprising all the essences of existing things; (Ibn-El-'Arabee, TA;) the **ال** being inseparable from it: (Msh:) not derived: (Lth, Msh, K:) or it is originally **إِلَهِ**, or **إِلَهِ**, (Sb, AHeyth, S, Msh, K,) of the measure **فَعَال** in the sense of the measure **مَفْعُول**, meaning **مَأْلُوهُ**, (S, K, °) with [the article] **ال** prefixed to it, (Sb, AHeyth, S, Msh,) so that it becomes **إِلَهِ**, (Sb, AHeyth, Msh,) then the vowel of the hemzeh is transferred to the **ل** [before it], (Msh,) and the hemzeh is suppressed, (Sb, AHeyth, S, Msh,) so that there remains **إِلَهِ**, or **إِلَهِ**, after which the former **ل** is made quiescent, and incorporated into the other: (Sb, AHeyth, Msh:) the suppression of the hemzeh is for the purpose of rendering the word easy of utterance, on account of the frequency of its occurrence: and the **ال** is not a substitute for the hemzeh; for were it so, it would not occur therewith in **الْإِلَهِ**: (S:) so says J; but IB says that this is not a necessary inference, because **الْإِلَهِ** applies to God (**إِلَهِ**) and also to the idol that is worshipped; whereas **إِلَهِ** applies only to God; and therefore,

in using the vocative form of address, one may say, **يَا إِلَهِ** [*O God*], with the article **ال** and with the disjunctive hemzeh; but one may not say, **يَا إِلَهِ** either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally **لَهِ**: see art. **لَهِ**: (S:) some say that it is from **أَلِ**, either because minds are confounded, or perplexed, by the greatness, or majesty, of God, or because He is the object of recourse for protection, or aid, in every case: or from **أَلِ**, meaning "he protected him," &c., as explained above: see 1, last sentence. (TA.) The **ال** is pronounced with the disjunctive hemzeh in using the vocative form of address [**يَا إِلَهِ**] because it is inseparably prefixed as an honourable distinction of this name; (S;) or because a pause upon the vocative particle is intended in honour of the name; (S in art. **لَهِ**;) and AAF says that it is also thus pronounced in a form of swearing; as in **أَلَلَّهِ تَتَعَلَّنَ** [an elliptical phrase, as will be shown below, meaning *Then, by God, wilt thou indeed do such a thing?*]; though he denies its being thus pronounced because it is inseparable; regarding it as a substitute for the suppressed hemzeh of **الْإِلَهِ**: (S in the present art. :) Sb mentions this pronunciation in **يَا إِلَهِ**; and Th mentions the pronunciation of **يَا إِلَهِ** also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase **يَا أَغْفِرْ لِي** [*O God, forgive me*], for **يَا إِلَهِ**; but this is disapproved. (ISd, TA.) The word is pronounced in the manner termed **تَفْخِيم**, [i. e., with the broad sound of the lengthened fet-h, and with a full sound of the letter **ل**,] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in **بِإِلَهِ** *By God*, and **بِسْمِ إِلَهِ** *In the name of God*,] it is pronounced in the [contr.] manner termed **تَرْقِيق**: AHat says that some of the vulgar say, **لَا وَإِلَهِ** [*No, by God*], suppressing the alif, which should necessarily be uttered, as in **الرَّحْمَنُ**, which is in like manner written without alif; and he adds that some person has composed a verse in which the alif [in this word] is suppressed, erroneously. (Msh.) You say, **إِلَهِ فِي كَذَا**, [a verb being understood,] meaning *Fear ye God, fear ye God, with respect to such a thing*. (Marginal note in a copy of the Jāmi' es-Sagheer. [See another ex. voce **كَوَر**].) And **لَا تَفْعَلَنَّ** [*By God, I will assuredly do such a thing*]: in the former is understood a verb significant of swearing; and in the latter, [or in both, for a noun is often put in the accus. case because of a particle understood,] a particle [such as **وَ** or **بِ**] denoting an oath. (Bd in ii. 1.) And **وَاللَّهِ مَا فَعَلْتُ** [*By God, I did not, or have not done, such a thing*]. (JK.) And **إِلَهِ دَرَكٌ** [*To God be attributed thy deed!* (A in art. **دَرَكٌ**) or *the good that hath proceeded from thee! or thy good deed! or thy gift! and what is received from thee!* [and *thy flow of eloquence!* and *the like*]: a phrase expressive of admiration of anything: (TA in art. **دَرَكٌ**;) [when said to an eloquent speaker or poet, it may be rendered *divinely art thou gifted!*]. And **إِلَهِ دَرَكٌ** [*To God be*

attributed his deed! [&c.]. (S and K in art. **دَرَكٌ**.) And **إِلَهِ الْقَائِلُ** [meaning *To God be attributed (the eloquence of) the sayer!* or *how good, or beautiful, is the saying of the sayer, or of him who says* [such and such words]! or it is like the phrase **إِلَهِ دَرَكٌ**, meaning *To God be attributed his goodness! and his pure action!* (Har p. 11.) And **إِلَهِ فُلَانٌ** [*To God be attributed (the excellence, or goodness, or deed, &c., of) such a one!*] explained by Az as meaning *wonder ye at such a one: how perfect is he!* (Haribid.) [And **إِلَهِ أَبُوكَ**: see art. **أَبُوكَ**.] And **إِلَهِ أَنْتَ**, meaning **إِلَهِ أَنْتَ** [lit. *To God be thou attributed!* i. e. *to God be attributed thine excellence! or thy goodness! or thy deed!* &c.]. (JK.) [Similar to **إِلَهِ**, thus used, is the Hebrew expression **לְאֱלֹהִים** after an epithet signifying "great" or the like.] **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**, in the Kur [ii. 151], said on the occasion of an affliction, means *Verily to God we belong, as property and servants, He doing with us what He willeth, and verily unto Him we return in the ultimate state of existence, and He will recompense us*. (Jel.) AZ mentions the phrase **إِلَهِ الْحَمْدُ** [meaning **إِلَهِ الْحَمْدُ** *Praise be to God*]: but this is not allowable in the Kur-ān: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Kur-ān. (Az, TA.) — **اللَّهِ** is an expression used in prayer; as also **لَا إِلَهِ**; (JK, Msh;) meaning **يَا إِلَهِ** [*O God*]; the **م** being a substitute for [the suppressed vocative particle] **يَا**; (S in art. **لَهِ**, and Bd in iii. 25;) but one says also, **يَا اللَّهُ**, (JK, and S ibid,) by poetic licence: (S ibid. :) or the meaning, accord. to some, is **يَا إِلَهِ أَمَّا بِخَيْرٍ** [*O God, bring us good*]; (JK, and Bd ubi suprà;) and hence the origin of the expression. (Bd.) You say also **إِلَهِ** [which may be rendered, inversely, *Unless, indeed; or unless, possibly*]: the former word being thus used to denote that the exception is something very rare. (Mtr in the commencement of his Expos. of the Maḳāmāt of El-Hareere, and Har pp. 52 and 53.) And **اللَّهِ نَعَمْ** [which may be rendered, inversely, *Yes, indeed; or yea, verily*]: the former word being used in this case as corroborative of the answer to an interrogation, negative and affirmative. (Har p. 563.)

اللَّهِ : see what next precedes.

مَأْلُوهُ : see **إِلَهِ**.

الو

1. **لَا**, (S, M, Mgh, K,) aor. **يَلَاوُ**, (S, Mgh,) inf. n. **لَاوُ** (T, M, Mgh, K) and **لَاوُ** (K, TA [in a copy of the M]) and **لَاوُ**; (K, TA; [in a copy of the M] **لَاوُ**, and in a copy of the Mgh written with fet-h and dāmm to the **لَاوُ**;) and **لَاوُ**, (S, M, K,) aor. **يَلَاوُ**, inf. n. **لَاوُ**; (S;) and **لَاوُ** [written with the disjunctive alif **لَاوُ**]; (S, M, K;) [and **لَاوُ**, as appears from an ex. in a verse cited in art. **نَسَب**, q. v. :] *He fell short; or he fell short of doing what was requisite, or what he ought to have done; or he*

flagged, or was remiss; syn. قَصُرَ: (S, M, K; and Fr, IAr, T, Mgh, in explanation of the first of these verbs:) and he was slow, or tardy: (M, K; and AA, T, S, in explanation of the second verb:) or he flagged, or was remiss, or languid, and weak. (AHeyth and T in explanation of all of the above-mentioned verbs except the last.) You say, أَلَا فِي الْأَمْرِ, (Mgh,) and أَتَنَى (S,) He fell short, &c., (قَصُرَ,) in the affair. (S, Mgh.) In the saying, لَمْ يَأَلْ أَنْ يَعْدِلْ فِي ذَلِكَ, i. e. He did not fall short, &c., (لَمْ يَقْصُرْ,) in acting equitably and equally in that, فِي is suppressed before ان: but in the phrase, لَمْ يَأَلْ, as some relate it, [the meaning intended seems to be, They did not hold back, or the like, from acting equitably; for here] the verb is made to imply the meaning of another verb: and such is the case in the saying, لَا أَلُوكَ نَصْحًا, meaning I will not refuse to thee, nor partially or wholly deprive thee of, sincere, honest, or faithful, advice: (Mgh:) or this last signifies I will not flag, or be remiss, nor fall short, to thee in giving sincere, honest, or faithful, advice. (T, S.*.) It is said in the Kur [iii. 114], لَا يَأْتُونَكَ خَبَلًا, meaning They will not fall short, or flag, or be remiss, in corrupting you. (IAAr, T.) And the same meaning is assigned to the verb in the saying أُولُو الْفَضْلِ مِنْكُمْ, in the Kur [xxiv. 22], by A'Obeyd: but the preferable rendering in this case is that of AHeyth, which will be found below: see 4. (T.) Ks mentions the phrase, أَقْبَلَ بِضَرْبَةٍ لَا يَأَلْ [He came with a blow, not falling short, &c.], for يَأَلُو like لَا أَذْرِي [لا أَذْرِي]. (S, M: [but in the copies of the former in my hands, for بِضَرْبَةٍ, I find بِضَرْبَةٍ.]) أَتَى [with tesheed] is also said of a dog, and of a hawk, meaning He fell short of attaining the game that he pursued. (TA.) And of a cake of bread, meaning It was slow in becoming thoroughly baked. (IAAr, IB.) [See also the phrase لَا دَرَيْتَ وَلَا أَتَنَيْتَ in a later part of this paragraph.] — You say also, مَا أَتَوْتُ, أَوُتُو (K,) or أَلْعَلُّهُ (K,) (M, K) and أَلُو, (K, TA, [in a copy of the M, Aלו]) meaning I did not leave, quit, cease from, omit, or neglect, (M, K,) the thing, (K,) or doing it. (M.) And أَتَانِي فَلَانٌ لَا يَأَلُو خَيْرًا Such a one does not leave, quit, or cease from, doing good. (M.) And مَا أَتَوْتُ جَهْدًا I did not leave, omit, or neglect, labour, exertion, effort, or endeavour: and the vulgar say, مَا أَتَوْتُ جَهْدًا; but this is wrong: so says Aq. (T. [See, however, similar phrases mentioned above.]) — أَلَا, aor. as above, (TA,) inf. n. أَلُو, (IAAr, T, TA,) also signifies He strove, or laboured; he exerted himself, or his power or ability; (IAAr, T, TA;) as also أَتَانِي: (T, TA:) the contr. of a signification before mentioned; i. e. "he flagged," or "was remiss, or languid, and weak." (TA.) You say, أَتَانِي فِي حَاجَةٍ فَأَلُوتُ فِيهَا He came to me respecting a want, and I strove, or laboured, &c., to accomplish it. (T.) — And أَلَا, aor. as above,

(T, S,) inf. n. أَلُو, (IAAr, T, S,) He was, or became, able to do it: (IAAr, T, S:) and أَتَى, inf. n. أَتَانِي, also signifies he was, or became, able; (TA;) and so أَتَنَى. (ISk, S, TA.) You say, هُوَ يَأَلُو هَذَا الْأَمْرَ He is able to perform, or accomplish, this affair. (T.) And مَا أَتَوْتُ I was not able to do it. (T, M, K.) And أَتَانِي فَلَانٌ فِي حَاجَةٍ فَأَلُوتُ رَدَّهُ Such a one came to me respecting a want, and I was not able to rebuff him. (T.) It is said in a trad., مَنْ صَامَ الدَّهْرَ فَلَا صَامَ وَلَا أَتَى [He who fasts ever, or always, may he neither fast] nor be able to fast: as though it were an imprecation: or it may be enunciative: another reading is وَلَا أَلْ, explained as meaning وَلَا رَجَعَ: [see art. أَوَّلُ:] but El-Khattābī says that it is correctly أَتَى and أَلَا. (TA.) And the Arabs used to say, (S, M,) [and] accord. to a trad. it will be said to the hypocrite [in his grave], on his being asked respecting Mohāmmad and what he brought, and answering "I know not," (T in art. تَلُو,) لَا دَرَيْتَ وَلَا أَتَنَيْتَ, (T, S, M, K,) meaning, accord. to Aq, (T,) or ISk, (S,) Mayest thou not know, nor be able to know: (T, S:*) or, accord. to Fr, nor fall short, or flag, in seeking to know; that the case may be the more miserable to thee: (T:) or وَلَا أَتَيْتَ, as an imitative sequent [for أَتَوْتُ, to which the same explanations are applicable]: (MK:) or دَرَيْتَ وَلَا تَلَيْتَ, the latter verb being assimilated to the former, (ISk, T in art. تَلُو, S,) said to mean تَلَوْتُ, i. e. nor mayest thou read nor study: (T in art. تَلُو) or دَرَيْتَ وَلَا أَتَنَيْتَ, i. e. [mayest thou not know,] nor mayest thou have camels followed by young ones. (Yoo, ISk, T, S, M, K.) — Also, (IAAr, T,) inf. n. أَلُو, (IAAr, T, K,) He gave him a thing: (IAAr, T, K:*) [doubly trans.:] the contr. of a signification before mentioned, (also given by IAr, T and TA,) which is that of "refusing" [a person anything: see, above, لَا أَلُوكَ نَصْحًا]. (TA.)

2: see 1, in four places.

4. أَلَى, (T, S, M, &c.,) aor. يَأَلِي, inf. n. يَأَلُو, (T, S, Mgh,) [and in poetry إِذَا, (see a reading of a verse cited voce أَلَيْتَ)] He swore; (T, S, M, Mgh, K;) as also أَتَانِي, and أَتَنَى. (T, S, M, K.) You say, أَتَيْتُ عَلَى الشَّيْءِ and أَتَيْتُهُ [I swore to do the thing]. (M.) [And أَفْعَلُ كَذَا I swore that I would not do such a thing; and, emphatically, I swear that I will not do such a thing. And أَتَى بِجَهْدٍ He swore an oath.] It is said in the Kur [xxiv. 22], وَلَا يَأْتَلُ أَهْلُ الْفَضْلِ مِنْكُمْ, meaning, accord. to AHeyth and Fr, And let not those of you who possess superabundance swear [that they will not give to relations &c.]; for Abou-Bekr [is particularly alluded to thereby, because he] had sworn that he would not expend upon Mistah and his relations who had made mention of [the scandal respecting] 'Aisah: and some of the people of El-Medeeneh read وَلَا يَتَأَلُ, but this disagrees with the written text: A'Obeyd explains it differently: see 1: but the preferable meaning is that here given.

(T.) And it is said in a trad., أَتَى مِنْ نِسَائِهِ شَهْرًا He swore that he would not go in to his wives for a month: the verb being here made trans. by means of مِنْ because it implies the meaning of اِمْتِنَاع, which is thus trans. (TA.) [See also an ex. of the verb thus used in the Kur ii. 226.] أَتَى عَلَى اللَّهِ is said to mean One's saying, By God, such a one will assuredly enter the fire [of Hell], and God will assuredly make to have a good issue the work of such a one: but see the act. part. n. below. (TA.) — أَتَى, inf. n. as above, She (a woman) took for herself, or made, or prepared, a مِثْلَة, q. v. (TA.)

5: see 1, in two places: — and see 4, in three places.

8: see 1, in five places: — and see 4, in two places.

أَلَى, or أَلُو: see أَلَى in art. أَلَى.

أَلُو, (so in some copies of the S, and so in the K in the last division of that work, and in the CK in art. أَل, [and thus it is always pronounced,] but in some copies of the K in art. أَل it is written أَلُونِ, [as though to show the original form of its termination,]) or أُولُو, (so in the M, and in some copies of the S, [and thus it is generally written,]) i. q. ذُو [Possessors of; possessed of; possessing; having]; a pl. which has no sing. (S, M, K) of its own proper letters, (S, K,) its sing. being ذُو: (S:) or, as some say, a quasi-pl. n., of which the sing. is ذُو: (K:) the fem. is أَلَاتٌ, (so in some copies of the S and K, [and thus it is always pronounced,]) or أُولَاتٌ, (so in other copies of the S and K, [and thus it is generally written,]) of which the sing. is ذَاتٌ: (S, K:) it is as though its sing. were ذَاتٌ, (M, K, [in the CK ذَاتٌ,]) the [final] و [in the masc.] being the sign of the pl., (M,) for it has و [for its termination] in the nom. case, and ي in the accus. and gen. (M, K.) It is never used but as a prefixed noun. (M, K.)

The following are exs. of the nom. case: نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ [We are possessors of strength, and possessors of vehement courage], in the Kur [xxvii. 23]; and أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ [The possessors of relationships, these have the best title to inheritance, one with respect to another], in the same [viii. last verse and xxxiii. 6]; (TA;) and جَاءَنِي أُولُو الْأَلْبَابِ [The persons of understandings came to me]; and أُولَاتُ الْأَحْمَالِ [Those who are with child; occurring in the Kur lxxv. 4]: (S:) and the following are exs. of the accus. and gen. cases: وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ [And leave thou me, or let me alone, with the beliers, or discreditors, (i. e., commit their case to me,) the possessors of ease and plenty], in the Kur [lxxiii. 11]; and لَتَنْوُنَّ بِالْعَصْبَةِ أُولِي الْقُوَّةِ [Would weigh down the company of men possessing strength], in the same [xxviii. 76]. (TA.) وَأُولَى الْأَمْرِ مِنْكُمْ, in the Kur [iv. 62], [And those, of you, who are possessors of command], (M, K,*) accord. to Abou-Is-hāq, (M,)

means the companions of the Prophet, and the men of knowledge their followers, (M, K,) and the possessors of command, who are their followers, when also possessors of knowledge and religion: (K:) or, as some say, [simply] the possessors of command; for when these are possessors of knowledge and religion, and take, or adopt and maintain, and follow, what the men of knowledge say, to obey them is of divine obligation: and in general those who are termed *أولو الأمر*, of the Muslims, are those who superintend the affairs of such with respect to religion, and everything conducing to the right disposal of their affairs. (M.)

إلى, accord. to Sb, is originally with *و* in the place of the [i. e. the final] *اليف*; and so is *على*; for the *اليف* [in these two particles] are not susceptible of *imāleh*; [i. e., they may not be pronounced *ilē* and *alē*;] and if either be used as the proper name of a man, the dual [of the former] is *إِلَوَان* and [that of the latter] *عِلَوَان*; but when a pronoun is affixed to it, the *اليف* is changed into *yē*, so that you say *إِلَيْكَ* and *عَلَيْكَ*; though some of the Arabs leave it as it was, saying *إِلَاكَ* and *عَلَاكَ*. (S.) It is a prep., or particle governing a noun in the gen. case, (S, Mughnee, K,) and denotes the end, as opposed to *من*, which denotes the beginning, of an extent, or of the space between two points or limits; (S, M;) or the end of an extent (T, Mughnee, K) of place; [signifying *To*, or *as far as*;] as in the phrase [in the Kur xvii. 1], *مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى* [From the Sacred Mosque to, or as far as, the Furthest Mosque; meaning from the mosque of Mekkah to that of Jerusalem]; (Mughnee, K;) or in the saying, *خَرَجْتُ مِنَ الْكُوفَةِ إِلَى مَكَّةَ* [I went forth from El-Koofeh to Mekkeh], which may mean that you entered it, [namely, the latter place,] or that you reached it without entering it, for the end includes the beginning of the limit and the furthest part thereof, but does not extend beyond it. (S.) [In some respects it agrees with *حتى*, q. v. And sometimes it signifies *Towards*; as in *نَظَرَ إِلَيَّ* He looked towards me; and *إِلَيْهِ* He, or it, inclined towards him, or it. — It also denotes the end of a space of time; [signifying *To*, *till*, or *until*;] as in the saying [in the Kur ii. 183], *ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ* [Then complete ye the fasting to, or till, or until, the night]. (Mughnee, K.) [Hence, *إِلَى أَنْ* (followed by a *mansoob* aor.) *Till*, or *until*: and *إِلَى مَتَى* *Till*, or *until*, *what time, or when?* i. e. *how long?* and also *to*, *till*, or *until*, *the time when*. See also the last sentence in this paragraph.] — [In like manner it is used in the phrases *إِلَى غَيْرِ ذَلِكَ*, and *إِلَى آخِرِهِ*, meaning, (And so on,) and *other things*, and *to the end thereof*; equivalent to *et cætera*.] — Sometimes, (S,) it occurs in the sense of *مع*, (T, S, M, Mughnee, K,) when a thing is joined to another thing; (Mughnee, K;) as in the phrase [in the Kur iii. 45 and lxi. 14], *مَنْ أُنْصَارَى إِلَى اللَّهِ* [Who will be my aiders with, or in addition to, God?], (S, Mughnee, K,) accord. to the Koofees and some of the Bagrees; (Mughnee;) i. e. *who will be joined to God in aiding me?* (M, TA;) and

as in the saying [in the Kur iv. 2], *وَلَا تَأْكُلُوا أَمْوَالَكُمْ إِلَى أَمْوَالِكُمْ* [And devour not ye their possessions with, or in addition to, your possessions]; (T, S;) and [in the same, ii. 13], *وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ* [And when they are alone with their devils]; (S;) and in the saying, *الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ* [A few she-camels with, or added to, a few she-camels are a herd of camels], (S, Mughnee, K,) a prov., meaning *† a little with a little makes much*; (S and A in art. *ذود*, q. v.) though one may not say, *مَعَ زَيْدٍ مَالٌ* meaning *مَالٌ* (Mughnee:) so too in the saying, *فَلَنْ حَلِيمٌ إِلَى أَدَبٍ وَفَقِهٍ* [Such a one is clement, or forbearing, with good education, or polite accomplishments, and intelligence, or knowledge of the law]; (M, TA;) and so, accord. to Kh, in the phrase, *أَحْمَدُ اللَّهِ إِلَيْكَ* [I praise God with thee: but see another rendering of this phrase below]. (Ish.) In the saying in the Kur [v. 8], *فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ*, it is disputed whether [the meaning be *Then wash ye your faces, and your arms with the elbows, or, and your arms as far as the elbows*; i. e., whether] the elbows be meant to be included among the parts to be washed, or excluded therefrom. (T.) A context sometimes shows that what follows it is included in what precedes it; as in the phrase *قَرَأْتُ الْقُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ* [I read, or recited, the Kurán, from the beginning thereof to the end thereof]: or that it is excluded; as in the phrase *ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ* [explained above]: when this is not the case, some say that it is included if it be of the same kind [as that which precedes]; some, that it is included absolutely; and some, that it is excluded absolutely; and this is the right assertion; for with the context it is in most instances excluded. (Mughnee.) — It is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; or after a noun of excess importing love or hatred; [as in the phrase *مَا أَحَبَّهُ إِلَيَّ* How lovely, or pleasing, is he to me! (TA in art. *حُب*.) and *مَا أَبْغَضَهُ إِلَيَّ* How hateful, or odious, is he to me! (S in art. *بُغْض*;) and] as in the saying [in the Kur xii. 33], *رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ* [O my Lord, the prison is more pleasing to me]. (Mughnee, K.) [This usage is similar to that explained in the next sentence.] — It is *syn. with* *عند*; (S, M, Mughnee, Mgh, K;) as in the phrase, *هُوَ أَشْيَى إِلَيَّ مِنْ كَذَا* [It is more desirable, or pleasant, in my estimation than such a thing]; (Mgh;) and in the saying of the poet,

أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرِهِ
أَشْيَى إِلَيَّ مِنَ الرَّحِيقِ السَّلْبِ

[Is there no way of return to youth, seeing that the remembrance thereof is more pleasant to me, or in my estimation, than mellow wines?] (Mughnee, K;) and accord. to this usage of *إلى* in the sense of *عند* may be explained the saying, *أَتَبِ طَالِقٌ إِلَى سَنَةٍ* meaning *Thou art divorced at the commencement of a year*. (Mgh.) — It is also *syn. with* *ل*; as in the phrase, *وَالْأَمْرُ إِلَيْكَ* [And command, or to command, belongeth unto Thee,

meaning God, as in the Kur xiii. 30, and xxx. 3], (Mughnee, K;) in a trad. respecting supplication: (TA:) or, as some say, it is here used in the manner first explained above, meaning, *is ultimately referrible to Thee*: and they say, *أَحْمَدُ اللَّهِ إِلَيْكَ*, meaning, *I tell the praise of God unto thee*: (Mughnee:) [but see another rendering of this last phrase above:] you say also, *ذَاكَ إِلَيْكَ* That is committed to thee, or to thy arbitration. (Har p. 329.) — It also occurs as *syn. with* *على*; as in the saying in the Kur [xvii. 4], *وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ* [And we decreed against the children of Israel]: (Mgh:) or this means *and we revealed to the children of Israel* (Bd, Jel) *decisively*. (Bd.) — It is also *syn. with* *في*; (M, Mughnee, K;) as in the saying [in the Kur iv. 89 and vi. 12], *لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ الْقِيَامَةِ* [He will assuredly collect you together on the day of resurrection]: (K:) thus it may be used in this instance accord. to Ibn-Málik: (Mughnee:) and it is said to be so used in the saying [of En-Nábigah, (M, TA,)]

فَلَا تَتْرُكْنِي بِالْوَعِيدِ كَأَتْنِي
إِلَى النَّاسِ مَطْلِي بِهِ الْقَارُ أَجْرَبُ

[Then do not thou leave me with threatening, as though I were, among men, smeared with tar, being like a mangy camel]; (M, Mughnee;) or, accord. to some, there is an ellipsis and inversion in this verse; *الى* being here in dependence upon a word suppressed, and the meaning being, *smeared with pitch*, [like a camel,] yet being united to men: or, accord. to Ibn-'Osoof, *مطلي* is here considered as made to import the meaning of *rendered hateful, or odious*; for he says that if *في* were correctly used in the sense of *الى*, it would be allowable to say, *زَيْدٌ إِلَى الْكُوفَةِ*: (Mughnee:) [or the meaning may be, *as though I were, compared to men, a mangy camel, smeared with pitch*: for] I 'Ab said, after mentioning 'Alee, *عَلِمَ إِلَى عَلَيْهِ كَالْقَرَارَةِ فِي السُّعْنَجَرِ*, meaning *My knowledge compared to his knowledge is like the torrent [or small pool of water left by a torrent] placed by the side of the middle of the sea [or the main deep]*. (K in art. *سُعْنَجَر*.) It is also [said to be] used in the sense of *في* in the saying in the Kur [lxxix. 18], *هَلْ لَكَ إِلَى أَنْ تَزْكِيَ* [Wilt thou purify thyself from infidelity?] because it imports the meaning of invitation. (TA.) — It is also used [in a manner contr. to its primitive application, i. e.,] to denote beginning, [or origination,] being *syn. with* *من*; as in the saying [of a poet],

تَقُولُ وَقَدْ عَاتَيْتُ بِالْكَوْرِ قَوْحَهَا
أَيْقَى فَلَا يَرَوِي إِلَيَّ ابْنُ أَحْمَرَ

[She says, (namely my camel,) when I have raised the saddle upon her, Will Ibn-Ahmar be supplied with drink and not satisfy his thirst from me? i. e., will he never be satisfied with drawing forth my sweat?]. (Mughnee, K.) — It is also used as a corroborative, and is thus [syntactically] redundant; as in the saying in the Kur [xiv. 40], *فَأَجْعَلْ أَفْتَدَ مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ*, with *تهوي* to the *و* [in *تهوي*], (Mughnee, K,) accord.

to one reading, (Mughnee,) meaning *تَهَوَّاهُمْ* [i. e. *And make Thou hearts of men to love them*]: (K:) so says Fr: but some explain it by saying that *تَهَوَّى* imports the meaning of *تَهَيَّلَ*; or that it is originally *تَهَوَّى*, with *kesr*, the *kesreh* being changed to a *fet-hah*, and the *yé* to an *alif*, as when one says *رَضَا* for *رَضَى*, and *نَاصَا* for *نَاصَى*: so says Ibn-Málik; but this requires consideration; for it is a condition in such cases that the *ى* in the original form must be movent. (Mughnee.) [See art. *هَوَى*.] — *اللَّهُمَّ إِنِّيْكَ*, occurring in a trad., [is elliptical, and] means *O God, I complain unto Thee: or take Thou me unto Thee*. (TA.) — *أَنَا مِنْكَ وَإِنَّكَ* means *I am of thee, and related to thee*. (TA.) — You say also, *إِذْهَبْ إِنْكَ*, meaning *Betake, or apply, thyself to, or occupy thyself with, thine own affairs*. (T, K.) And similar to this is the phrase used by El-Aṣḥā, *لَاذْهَبِي مَا إِنْكَ*. (TA.) And *إِنْكُم* [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means *Betake, or apply, yourselves to, or occupy yourselves with, your own affairs, (إِذْهَبُوا إِنْكُم) and retire ye, or withdraw ye, to a distance, or far away, from us*. (ISk.) And *إِنْكَ عَنِّيْ* means *Hold, or refrain, thou from me*: (T, K:) or *remove, withdraw, or retire, thou to a distance from me*: *إِنْكَ* used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi suprà,) I heard an Arab of the desert, on its being said to him *إِنْكَ*, reply, *إِنِّيْ*; as though it were said to him *Remove, withdraw, or retire, thou to a distance*, and he replied, *I will remove, &c.* (M.) Abou-Fir'own says, satirizing a Nabathæan woman of whom he asked for water to drink,

• إِذَا طَلَبْتَ الْمَاءَ قَالَتْ لَيْتَا •

[When thou shalt demand water, she will say, *Retire thou to a distance*]; meaning, [by *لَيْتَا*, i. e. *إِنْكَ* with an adjunct *alif* for the sake of the rhyme,] *إِنْكَ*, in the sense last explained above. (M.) — One also says, *إِنْكَ كَذَا*, meaning, *Take thou such a thing*. (T, K.) — When *إِنِّيْ* is immediately followed by the interrogative *مَا*, both together are written *إِلَامَ* [meaning, *To what? whither? and till, or until, what time, or when? i. e. how long?*]; and in like manner one writes *عَلَامَ* for *عَلَى مَا* (§ and K voce ما), and *حَتَامَ* for *حَتَّى مَا* (§ voce حَتَّى).

أَلِيَّةٌ and أَلِيَّةٌ and أَلِيَّةٌ: see أَلِيَّةٌ.

أَلِيٌّ One who swears much; who utters many oaths: (IAṣr, T, K:) mentioned in the K in art. *إِلَى*; but the present is its proper art. (TA.)

أَلِيَّةٌ [A falling short; or a falling short of what is requisite, or what one ought to do; or a flagging, or remissness; and slowness, or tardiness:] a subst. from *أَلَا* as signifying *قَصْرٌ* and *أُخْلَافٌ*. (M.) Hence the prov., (M,) *إِلَّا حَظِيَّةٌ فَلَا*. (M.) Hence the prov., (M,) *إِلَّا حَظِيَّةٌ فَلَا*, i. e. *If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so*: (M, K:) or *if thou fail of good fortune in that which thou seekest, fall not short, or flag not, or be*

not remiss, in showing love, or affection, to men; may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (§ in art. *حَظُو*.) it is one of the proverbs of women: one says, *if I be not in favour, and high estimation, with my husband, I will not fall short, or flag, or be remiss, in that which may render me so, by betaking myself to that which he loveth*: (T and TA in art. *حَظُو*.) Meyd says that the two nouns are in the accus. case because the implied meaning is *إِلَّا أَكُنْ حَظِيَّةٌ فَلَا أَكُنْ أَلِيَّةٌ*; the latter noun being [accord. to him] for *أَلِيَّةٌ*, for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of *أَحْظَى*, or that of the part. n. of *حَظَى* [or *حَظِيَّتٌ*]. (Har p. 78.) — *An oath*: (T, S, M, Mgh, K;) as also *أَلِيَّةٌ* (M, K) and *أَلِيَّةٌ* (T, S, M, K) and *أَلِيَّةٌ* and *أَلِيَّةٌ*: (§, M, K: [in the CK, *وَالْأَلِيَّةُ مَثَلَةٌ*,] it is erroneously put for *وَالْأَلِيَّةُ مَثَلَةٌ*:]) it is [originally *أَلِيَّةٌ*,] of the measure *فَعِيلَةٌ*: (§:) pl. *أَلِيَّاتٌ*. (§, Mgh.) A poet says, (namely, Kutheiyir, TA.)

• قَبِلَ الْأَلِيَّاتِ حَافِظٌ لِّبَيْمِهِ •
• وَإِنْ سَبَقَتْ مِنْهُ الْأَلِيَّةُ بَرَّتْ •

[A person of few oaths, who keeps his oath from being uttered on ordinary or mean occasions; but if the oath has proceeded from him at any former time, or hastily, it proves true]: (§, TA:) or, as IKh relates it, *قَبِلَ الْإِلَاءَ*; meaning, he says, *قَبِلَ الْإِلَاءَ*; the *ى* being suppressed: see 4. (TA.)

أَلِيَّةٌ: see the latter part of the paragraph next preceding.

أَلِيٌّ Falling short; or falling short of what is requisite, or what one ought to do; or flagging, or remiss: [and slow, or tardy: &c.: see 1:] fem. with *ة*: and pl. of this latter *أَلِيَّاتٌ*. (§, TA.) See *أَلِيَّةٌ*, used, accord. to Meyd, for *أَلِيَّةٌ*. — *Niggardly, penurious, or avaricious; impotent to fulfil duties or obligations, or to pay debts*. (Har p. 78.)

أَلِيَّةٌ The piece of rag which a woman holds in weeping, (§, TA,) and with which she makes signs: (TA:) [it is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. *مَالٍ*: (§, TA:) which also signifies *rags used for the menses*. (TA in art. *غَبَر*.)

أَلِيٌّ [part. n. of 5]. It is said in a trad., *وَيْلٌ لِلْمَتَالَيْنِ مِنْ أُمْتِي*, explained as meaning *Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire [of Hell]: but see the verb*. (TA.)

إِلَى

1. أَلِيٌّ (§, K,) aor. يَأْتِي, inf. n. أَلَى, (S,) *He (a man, §) was, or became, large in the أَلِيَّةُ*

q. v. (§, K.) — *لَا دَرَيْتَ وَلَا أَتَيْتَ*: see 1 in art. *إِلَى*.

أَلِيٌّ: see أَلِيٌّ. — *أَلِيٌّ*: see أَلِيٌّ. — *أَلِيٌّ*: see أَلِيٌّ.

أَلِيٌّ (so in some copies of the § and in the M,) accord. to Sb, or أَلَى, (so likewise in the M, in which it is mentioned in art. *إِلَى*, [and thus it is always pronounced,]) or أَلِيٌّ: (so in several copies of the § and in the K, in the last division of each of those works, [and thus it is generally written;]) and with the lengthened *ا*, [and this is the more common form of the word, i. e. أَلَى, as it is always pronounced, or أَلَى, as it is generally written, both of which modes of writing it I find in the M.] (§, M, K,) of the same measure as *غَرَابٌ*, (M,) indeel., with a *kesreh* for its termination; (§:) [These and those,] a pl. having no proper sing., (§, K,) or a noun denoting a pl., (M,) or its sing. is *لَا* for the masc. and *ذَه* for the fem., (§, K,) for it is both masc. and fem., (§) and is applied to rational beings and to irrational things. (M.) [Thus,] *هَؤُلَاءِ*, in the Kur xx. 86, means [They are these, following near after me; or] they are near me, coming near after me. (Jel, and Bd says the like.) And in the same, iii. 115, *هَؤُلَاءِ* means *Now ye, O ye these believers, love them, and they love not you*. (Jel.) — The particle (M) هَا (§, K) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened *ا*,] (§, M, K,) so that you say, هَؤُلَاءِ [meaning These, like as هَذَا means “this”]. (§, K.) And AZ says that some of the Arabs say, هَؤُلَاءِ قَوْمُكَ [These are thy people], (§, M,) and رَأَيْتُ هَؤُلَاءِ [I saw these], (M,) with *tenween* and *kesr* (§, M) to the *hemzch*; (§) and this, says IJ, is of the dial. of Benoo-Okeyl. (M.) — And the *ك* of allocution is added to it, so that you say, أُولَئِكَ, [or أُولَئِكَ, which is the same, and أُولَئِكَ, or أُولَئِكَ, &c.,] and أُولَئِكَ, (S, K,) and أُولَئِكَ, (so in some copies of the § and in the K,) or أُولَئِكَ, (so in some copies of the § and in the M,) in which the [second] *ل* is augmentative, (M,) and أُولَئِكَ, with *teshdeed*, (K,) [all meaning Those, like as ذَاكَ and ذَاكَ mean “that;” and hence] Ks says that when one says أُولَئِكَ, the sing. is ذَاكَ; and when one says أُولَئِكَ, the sing. is ذَاكَ; (§) or أُولَئِكَ [or أُولَئِكَ, each with an augmentative *ل*, like ذَاكَ, (and this, I doubt not, is the correct statement,)] is as though it were pl. of ذَاكَ: (M:) but one does not say هَؤُلَاءِ, or هَؤُلَاءِ, (M,) [nor هَؤُلَاءِ, or the like.] [Thus it is said in the Kur ii. 4, هَؤُلَاءِ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمْ هَؤُلَاءِ Those follow a right direction from their Lord, and those are they who shall prosper.] And sometimes أُولَئِكَ is applied to irrational

things, as in the phrase *بَعْدَ أُولَئِكَ الْأَيَّامِ* [After those days]; and in the *Kur* [xvii. 38], where it is said, *إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُورًا* [Verily the ears and the eyes and the heart, all of those shall be inquired of]. (S.) — The dims. are *أَيَّاء* and *أَيَّاء* (S, M) and *هُؤَيَّاء* (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-h or damm, [as the case may be,] and the *ي* which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of *دَيَّاء*, dim. of *دَا*,] and in the third place if it is a word of three letters. (S.) = *الأي*, (as in some copies of the S and T,) of the same measure as *العلى*; (S; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or *الأي*; (ISd, TA;) or *الأولى*; (so in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning *They who, those which, and simply who, and which,*] its sing. being *الذي*; (S;) or is changed from being a noun of indication so as to have the meaning of *الذين*; as also *الأي*; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreh. (ISd.) A poet says,

- وَإِنَّ الْأُولَى بِالْفَتْحِ مِنْ آلِ هَاشِمٍ
- تَأَسَّوْا فَتَسَّوْا لِلْكَرَامِ النَّاسِيَا

[And they who are in *Et-Taff*, of the family of *Háshim*, shared their property, one with another, and so set the example, to the generous, of the sharing of property]. (T, and S in art. *اسو*, where, in one copy, I find *الأي* in the place of *الأولى*.) And another poet says,

- وَإِنَّ الْأَيَّاءَ يَعْلَمُونَكَ مِنْهُمْ

[And verily they who know thee, of them]: which shows what has been said above, respecting the change of meaning. (ISd.) *Ziyád El-Ajam* uses the former of the two words without *ال*, saying,

- فَأَنْتُمْ أُولَى جِشْتُمْ مَعَ الْبَقْلِ وَالذَّبَى
- فَطَارَ وَهَذَا شَخْصُكُمْ غَيْرَ طَائِرٍ

[For ye are they who came with the herbs, or leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away]: (T:) he means that their nobility is recent. (Ham p. 678; where, instead of *فأنتم* and *أولى*, we find *وأنتم* and *ألا*.) — In the phrase *العرب الأولى*, (as in the L, and in some copies of the S and K,) or *الأي*, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) *الأولى* or *الاي* may also signify *الذين*, the verb *سَلَفُوا* being suppressed after it, because understood; [so that the meaning is, *The Arabs who have preceded, or passed away;*] so says Ibn-Esh-

Shejeree: (L:) or it is formed by transposition from *الأول*, being pl. of *أولى* [fem. of *أول*], like *أخر* is pl. of *آخر*: and it is thus in the phrase, *الأي الأولى* [The first Arabs have passed away]. (S, K.) 'Obeyd Ibn-El-Abras uses the phrase, *نحن الأولى* [as meaning *We are the first*]. (TA.)

إلى: see إلى.

إلى: see إلى: = and see also art. الو.

إلى (T, S, M, K) and *ألى* (S, M, K,) the latter said by Zekereyya to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and *ألى* (T,) or *ألى* (Es-Sameen, K,) like *دلى* (Es-Sameen, TA,) [belonging to art. الو,] and *إلى* (T, M, K) and *ألى* (M, K) and *ألى* (Es-Sakháwee, Zekereyya, TA) and *إلى*, (the same,) or *إلى*, occurring at the end of a verse, but it may be a contraction of *إلى*, meaning *عبدًا*, (M,) *A benefit, benefaction, favour, boon, or blessing*: pl. *ألى*. (T, S, M, K, &c.) I Amb says that *إلى* and *ألى* are originally *ولا* and *ولا*. (TA.)

ألى The buttock, or buttocks, rump, or posterior, syn. *عَجِزَة*, (K,) or [more properly] *عَجَز*, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the flesh and fat thereon: (M, K:) you should not say *ألى*, (T, S, K,) a form mentioned by the expositors of the Fg, but said to be vulgar and low; (TA;) nor *ألى*, (T, S, K,) with kesr to the *ل*, and with teshdeed to the *ي*, as in the S, [but in a copy of the S, and in one of the T, written without teshdeed,] a form asserted to be correct by some, but it is rarer and lower than *ألى*, though it is the form commonly obtaining with the vulgar: (TA:) the dual. is *أليان*, (AZ, T, S,) without *ت*; (S;) but *أليان* sometimes occurs: (IB:) *أليان* is an epithet applied to the Zenjee, (K in art. *لص*), meaning *having the buttocks cleaving together*: (TA in that art.): the pl. is *أليان* (T, M, K) and *أليان* (M, K;) the latter anomalous. (M.) Lh mentions the phrase, *إِنَّهُ لَذُو أليان* [Verily he has large buttocks]; as though the term *ألى* applied to every part of what is thus called. (M.) — *Fat*, as a subst.: (M:) and a piece of fat. (M, K.) — The tail, or fat of the tail, (Pers. *دَبَّة*), of a sheep. (KL.) [Both of these significations (the "tail," and "fat of the tail," of a sheep) are now commonly given to *ألى*, a corruption of *ألى* mentioned above: and in the K, voce *طَنْبُور*, it is said that the Pers. *دَبَّة بَرَّة* signifies *ألى الساق*.] — *ألى الساق* The muscle of the shank; syn. *حَمَاء الساق* [which see, in art. *حمو*]. (AAF, M, K.) — *ألى الإبهام* The portion of flesh that is at the root of the thumb; (S, M;) and which is also called its *ضرة*; (M;) or the part to which corresponds the *ضرة*; (S;) and which is also called *ألى الكف*; the *ضرة* being the

portion of flesh in (في [app. a mistranscription for من from]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or the portion of flesh in the *ضرة* of the thumb. (K.) — *ألى الخنصر* The portion of flesh that is beneath the little finger; [app. what is described above, as called the *ضرة*, extending from that finger to the prominent extremity of the ulna, at the wrist;] also called *ألى اليد*. (Lth, T.) — *ألى الكف* The *ألى* of the thumb [described above as also called by itself *ألى الكف*] and the *ضرة* of the little finger [respecting which see the next preceding sentence]. (TA, from a trad.) — *ألى القدم* The part of the human foot upon which one treads, which is the portion of flesh beneath [or next to] the little toe. (M.) — *ألى الحافر* The hinder part of the solid hoof. (S, M.)

ألى: see إلى.

أليان: see إلىان.

أليان an irreg. dual of *ألى*, q. v.

أليان (T, S, M, K) and *أليان* (M, K) and *ألى* (T, S, K,) of the measure *أفعل*, (S,) and *ألى* (M,) or *ألى*, (so in some copies of the K, and so accord. to the TA,) or *ألى*, (so in a copy of the K,) or *ألى*, (accord. to the CK,) and *ألى* (M, K,) applied to a ram, *Larye in the* *ألى*, q. v.: (T, S, M, K, TA:) and so, applied to a ewe, *أليانة*, (T, M, K, [in the CK *أليانة*],) fem. of *أليان*; (T;) and *ألىة*, (T, S, M, K,) fem. of *ألى*: (T, S:) and in like manner these epithets [masc. and fem. respectively, *ألى*, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to *Aboo-Is-hák*, (M,) *ألى* is applied to a man, and *عَجَزَة* to a woman, but not *ألىة*, (S, M,) though [it is asserted that] some say this, (S,) Yz saying so, accord. to A 'Obeyd, (IB,) but A 'Obeyd has erred in this matter: (M:) the pl. is *ألى*, (T, S, M, K, [in the CK erroneously written with fet-h to the *ل*,]) pl. of *ألى*, (T, S, M,) or of *ألى*; of the former because an epithet of this kind is generally of the measure *أفعل*, or of the latter after the manner of *بَزَل* as pl. of *بَزَل*, and *عَوْد* as pl. of *عَوْد*; (M;) applied to rams (T, S, M) and to ewes, (T, S,) and to men and to women; (M, K;) and *أليانات*, (S, M, K, [in the CK *أليانات*],) pl. of *أليانة*, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, (M, and so in a copy of the K, [in the CK *أليانة*],) or *أليانة*, (so in some copies of the K, and in the TA,) with medd, pl. of *ألى*, (TA,) and *أليانة*, (K,) pl. of *أليان*. (TA.)

ألى: see إلى and هؤلى and هؤلىة and هؤلىة.

ألى, mentioned in this art. in the K: see art.

أليان: = and see also إلىان.

ألى: see هؤلىة and هؤلىة and هؤلىة.

الْأَلِيَّةُ A man who sells fat, which is termed الْأَلِيَّةُ (M.)

أَلِي: see أَلِي.

آل: } see أَلِيَان.
آل: }

آلِي, and its fem. أَلِيَّة: see أَلِيَان, in two places.

ام

1. أَمَّه (T, S, M, &c.) aor. ٤, (T, M, Mgh,) inf. n. أَمَّ (T, S, M, Mgh,) *He tended, repaired, betook himself, or directed his course, to, or towards, him, or it; aimed at, sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, him, or it; intended it, or purposed it; syn. قَصَدَهُ (Lth, T, S, M, Mgh, K,) and تَوَجَّهَ إِلَيْهِ (Mgh,) and تَعَمَّدَهُ (TA;) as also أَتَمَّه and تَأَمَّه (T, S, M, Mgh, Mgh, K,) and ائْتَمَّه (M, K,) and تَبَيَّنَّه (T, M, K,) and تَبَيَّنَّه (T, M, Mgh, K;) the last two being formed by substitution [of ي for ا].* (M.) Hence, يَا إِلَهَ أَمَّنَا بِخَيْرٍ [O God, bring us good]. (JK in art. اله, and Bd in iii. 25.) And لَمْ يَأْمَرْهُ, occurring in a trad., meaning *He has indeed betaken himself to, or pursued, the right way: or it is used in a pass. sense, as meaning he is in the way which ought to be pursued.* (TA.) And انْطَلَقْتُ أَتَأْمَرُ رَسُولَ اللَّهِ, in another trad., *I went away, betaking myself to the Apostle of God.* (TA.) Hence, also, تَبَيَّنَّ الصَّعِيدَ لِلصَّلَاةِ [He betook himself to dust, or pure dust, to wipe his face and his hands and arms therewith, for prayer]: (T, M, Mgh, TA:) as in the Kur iv. 46 and v. 9: (ISK, M, TA:) whence تَبَيَّنَّ as meaning *the wiping the face and the hands and arms with dust; (ISK, T, M, Mgh, TA;) i. e. the performing the act termed تَوَضُّؤٌ with dust: formed by substitution [of ي for ا]: (M, K:) originally التَّأْمَرُ. (K.)* — See also 8. — أَمَّه (S, M, Mgh, &c.) aor. ٤, (M, Mgh,) inf. n. أَمَّ (M, Mgh, K,) *He broke his head, so as to cleave the skin, (S, Mgh,) inflicting a wound such as is termed أَمَّة [q. v.]; (S;) [i. e.] he struck, (M, Mgh, K,) or wounded, (M, K,) the أَمَّ [q. v.] of his head, (M, Mgh, K,) with a staff, or stick. (Mgh.)* — أَمَّه (S, M, K,) and أَمَّه (M, K,) [aor. ٤,] inf. n. اِمَامَةٌ (S, [but in the M and K it seems to be indicated that this is a simple subst.,]) *He preceded them; went before them; took precedence of them; or led them, so as to serve as an example, or object of imitation; syn. فِي الصَّلَاةِ (M, K;) [and particularly] فِي الصَّلَاةِ [in prayer]. (S.)* And أَمَّه and أَمَّه *He prayed as أَمَّه [q. v.] with him. (Mgh.)* And اِمَامًا *He became [or acted as] إِمَامًا to the people composing the ranks [in a mosque &c.]. (Har p. 680.)* You say also, لَا يُؤْمَرُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so

he would show him contempt. (Mgh in art. سُلْطَان.) — أَمَّتْ (S, M, K,) [first pers. أَمَّتْ,] aor. ٤, (M,) inf. n. أُمُومَةٌ (M, K,) *She (a woman, S) became a mother; (S, M, K;) [as also أَمَّتْ having for its first pers. أَمَّتْ, aor. ٤; for] you say, مَا كُنْتُ أُمًّا وَلَقَدْ أَمَّيْتُ [Thou wast not a mother, and thou hast become a mother], (S, M, K, [in the last فَأَمَّيْتُ]) with kesr, (K,) inf. n. أُمُومَةٌ. (S, M, K.)* — أَمَّيْتُه I was to him a mother. (A in art. رِبِض.) I Aar, speaking of a woman, said, كَانَتْ لَهَا عَمَّةٌ تُوَمِّمُهَا, meaning [She had, lit. there was to her, a paternal aunt] who was to her like the mother. (M.)

2. أَمَّه and أَمَّه: see 1, first sentence, in two places.

3. أَمَّه It agreed with it, neither exceeding nor falling short. (M.) — [See also the part. n. أَمَّرَ, voce مؤَامَر; whence it seems that there are other senses in which أَمَّرَ may be used, intransitively.]

5. تَبَيَّنَّه and تَبَيَّنَّه: see 1, former part, in four places. — تَأَمَّتْ: see 8. — تَأَمَّتْ I took for myself, or adopted, a mother. (S.) And تَأَمَّهَا He took her for himself, or adopted her, as a mother; (S, M, K;) as also اِسْتَأَمَّهَا (M, K,) and تَأَمَّهَا. (M.)

8. اِئْتَمَّه [written with the disjunctive alif اِئْتَمَّه]: see 1, first sentence. — اِئْتَمَّه He followed his example; he imitated him; he did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation; (S, Mgh, Mgh,) as also أَمَّه (Bd in xvi. 121:) the object of the verb is termed اِمَامًا; (S, M, Mgh, Mgh, K;) applied to a learned man, (Mgh,) or a head, chief, or leader, or some other person. (M, K.) He made it an أَمَّة or اِمَّة [i. e. a way, course, or rule, of life or conduct; as explained immediately before in the work whence this is taken]; as also تَأَمَّه به (M.) You say, اِئْتَمَّ بِه and اِئْتَمَّ بِالشَّيْءِ, by substitution [of ي for ا], (M, K,) disapproving of the doubling [of the م]. (M.)

10: see 5.

أَمَّ is a conjunction, (S, M, K,) connected with what precedes it (Mgh, Mughnee) so that neither what precedes it nor what follows it is independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K;) or is used in a case of interrogation, (S, Mgh,) corresponding to the interrogative أَمْ, and meaning أَمْ, (S,) or, as Z says, أَمْ فِي الْأَمْرَيْنِ كَانَيْنِ, [for an explanation of which, see what follows;] (Mughnee;) or, [in other words,] corresponding to the interrogative أَمْ, whereby, and by أَمْ, one seeks, or desires, particularization: (Mughnee;) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say, أَرَزَيْدٌ فِي الدَّارِ أَمْ عَمْرُو [Is Zeyd in the house, or 'Amr?]; (S, Mughnee;) i. e. which of them two (أَيُّهُمَا) is in the house? (S;) therefore what follows أَمَّ and what precedes it compose

one sentence; and it is not used in commanding nor in forbidding; and what follows it must correspond to what precedes it in the quality of noun and of verb; so that you say, أَرَزَيْدٌ قَائِمٌ أَمْ قَاعِدٌ [Is Zeyd standing, or sitting?] and أَرَزَيْدٌ قَاعِدٌ أَمْ قَائِمٌ [Did Zeyd stand, or sit?]. (Mgh.) It is not to be coupled with أَمْ after it: you may not say, أَعْنَدَكَ زَيْدٌ أَمْ أَعْنَدَكَ عَمْرُو. (S.) — As connected in like manner with what goes before, it is preceded by أَمْ denoting equality [by occurring after سَوَاءٌ &c.], and corresponds thereto, as in [the Kur lxiii. 6,] سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them]. (Mughnee.) — It is also unconnected with what precedes it, (S, Mgh, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Mgh, Mughnee,) other than أَمْ, (Mughnee,) or by أَمْ not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies هَبْ, (Lth, Zj, T, S, M, Mughnee, K,) or هَبْ and أَمْ together, (Mgh,) and this is its meaning always accord. to all the Basrees, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, إِنَّهَا لَهَبْلٌ أَمْ شَاءَ [Verily they are camels: nay, or nay but, they are sheep, or goats: or nay, are they sheep, or goats?]: (S, Mgh, Mughnee:) this being said when one looks at a bodily form, and imagines it to be a number of camels, and says what first occurs to him; then the opinion that it is a number of sheep or goats suggests itself to him, and he turns from the first idea, and says, أَمْ شَاءَ, meaning هَبْ, because it is a digression from what precedes it; though what follows هَبْ is [properly] a thing known certainly, and what follows أَمَّ is opined. (S, TA.) And using it after an interrogative in this case, you say, هَلْ زَيْدٌ مَنطَلِقٌ أَمْ عَمْرُو [Is Zeyd going away? Nay rather, or, or rather, is 'Amr?]: you digress from the question respecting Zeyd's going away, and make the question to relate to 'Amr; so that أَمَّ implies indecisive opinion, and interrogation, and digression. (S.) And thus using it, you say, هَلْ زَيْدٌ قَامَ أَمْ عَمْرُو [Did Zeyd stand? Nay rather, or or rather, did 'Amr?]. (Mgh.) And an ex. of the same is the saying [in the Kur xiii. 17], هَلْ يَسْتَوِي الْأَعْمَى وَالتَّبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ [Are the blind and the seeing equal? Or rather are darkness and light equal?]. (Mughnee.) And an ex. of it preceded by أَمْ used to denote disapproval is the saying [in the Kur vii. 194], أَلَمْ يَأْتِ الْبَشَرُ بِأَمْ لَمْ يَأْتِ الْبَشَرُ بِأَمْ لَمْ يَأْتِ الْبَشَرُ بِأَمْ [Have they feet, to walk therewith? Or have they hands to assault therewith?]: for أَمْ is here equivalent to a negation. (Mughnee.) [It has been shown above that] أَمْ is sometimes introduced immediately before هَلْ: (S, K:) but IB says that this is when هَلْ occurs in a phrase next before it; [as in the ex. from the Kur xiii. 17, cited above;] and in this case, the interrogative meaning of أَمَّ is annulled; it being introduced only to denote a digression. (TA.) — It is also used as a simple interrogative; accord. to the assertion of AO; in

the sense of **هَلْ** (Mughnee;) or in the sense of the interrogative **أَ** (Lth, T, K;) as in the saying, **أَمْرٌ عِنْدَكَ غَدًا خَافِرٌ**, meaning *Hast thou a morning-meal ready?* a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) — And sometimes it is redundant; (AZ, T, S, Mughnee, K;) in the dial. of the people of El-Yemen; (T;) as in the saying,

- **يَا دَهْنَ أَمْرًا كَانَ مَشِي رَقَصًا**
- **بَلْ قَدْ تَكُونُ مَشِي تَوَقَّصًا**

(T, S, * [in the latter, **يَا هِنْدُ**, and only the former hemistich is given,]) meaning *O Dahna*, (the curtailed form **دَهْن** being used for **دَهْنًا**,) *my walking was not, as now in my age, [a feeble movement like] dancing: but in my youth, my manner of walking used to be a bounding*: (T:) this is accord. to the opinion of AZ: but accord. to another opinion, **ام** is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said, **يَا دَهْنَ أَكُنْ مَشِي**, (A'Hat, TA.) — It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T;) or of Teiyi and Himyer, (Mughnee,) in the sense of **ال**, (T,) to render a noun determinate. (Mughnee.) So in the trad., **لَيْسَ مِنْ أَمِيرٍ أَصِيَامٍ فِي السَّيْرِ**, (T, Mughnee,) i. e. *fasting in journeying is not an act of obedience to God*. (T, and M in art. **سَير**.) So too in the trad., **الآنَ طَابَ امضْرَبٌ** *Now fighting has become lawful*; as related accord. to the dial. of Himyer, for **الضَرْب**. (TA in art. **طَب**.) It has been said that this form **ام** is only used in those cases in which the **ل** of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, **خَذِ الرُّمَحَ وَارْكَبِ امْفُوسَ**, [Take thou the spear, and mount the mare, or horse], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) — **أَمَّا** for **أَمَّا**, before an oath: see art. **أَمَّا**. — And **أَمَّا** **أَمَّا** and **أَمَّا** &c.: see **أَمَّا** in art. **يَمَن**.

أُمٌّ A mother (T, S, M, Mgh, K, &c.) [of a human being and] of any animal; (IAqr, T;) as also **أُمٌّ**, (Sb, M, Mgh, K,) and **أُمَّةٌ**, (T, M, Mgh, K,) and **أُمِّيَّةٌ**, (S, M, Mgh, K,) which last is the original form (S, Mgh) accord. to some, (Mgh,) or the **م** in this is augmentative (M, Mgh) accord. to others: (Mgh:) the pl. is **أُمَمَاتٌ** (Lth, T, S, M, Mgh, K) and **أُمَمَاتٌ**; (S, M, Mgh, K;) or the former is applied to human beings, and the latter to beasts; (T, S;) or the former to rational beings, and the latter to irrational; (M, K;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Mgh;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of **أُمٌّ** is **أُمِّيَّةٌ** (T, S, K) accord. to some

of the Arabs; but correctly, [accord. to those who hold the original form of **أُمٌّ** to be **أُمِّيَّةٌ**,] it is **أُمِّيَّةٌ**. (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written **أُمِّيَّةٌ**].) — **أُمٌّ** **أُمٌّ** **أُمٌّ** denotes dispraise; (S;) being used by the Arabs as meaning *Thou hast no free, or ingenuous, mother*; because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (AHeyth, T:) or, as some say, it means *thou art one who has been picked up as a foundling, having no known mother*: (TA:) [or] it is also sometimes used in praise; (A'Obeyd, T, S, K;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love, [lit. meaning *mayest thou have no mother!*], like **لَيْسَ لَكَ أُمٌّ**, and **لَا أَبَا لَكَ**, [and **لَا تَكُنْ لَكَ أُمٌّ**] &c. (Har p. 165.) — Some elide the **ل** of **أُمٌّ**; as in the saying of 'Adce Ibn-Zeyd,

• **أَيُّهَا الْعَائِبُ عِنْدِي زَيْدٌ** •
[O thou who art blaming in my presence the mother of Zeyd]; meaning, **عِنْدِي أُمٌّ زَيْدٌ**; the **عِنْدِي** being also elided on account of the occurrence of two quiescent letters [after the elision of the **ل** of **أُمٌّ**]: (Lth, T, S;) and as in the phrase **وَبَيْتِي**, (S,) which means **لَا يَمُّ**. (S, and K in art. **وَيْل**, q. v.) — **أُمٌّ** **أُمٌّ** means *They two are thy two parents: or thy mother and thy maternal aunt*. (K.) [But **أُمٌّ** **أُمٌّ** is said to mean [He expressed a wish that he (another) might be ransomed with] his mother and his grandmother. (TA.)] — One says also, **يَا أُمِّ** **يَا أُمِّ** **يَا أُمِّ** [O my mother, do not thou such a thing], and [in like manner] **يَا أَبَتِ** **يَا أَبَتِ** **يَا أَبَتِ**; making the sign of the fem. gender a substitute for the [pronominal] affix **يَا**; and in a case of pause, you say **أُمِّ**. (S.) — And one says, **مَا شَأْنِي وَشَأْنُهُ**, and **مَا أُمِّي وَأُمُّهُ**, meaning [What relationship have I with him, or it? or what concern have I with him, or it? or] *what is my case and [what is] his or its, case?* because of his, or its, remoteness from me: whence, (T,) •

• **وَمَا أُمِّي وَأُمُّ الْوَحْشِ لَهَا** •
• **تَفَرَّعَ بِي مَفَارِقِي الشَّيْبِ** •
[And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?]; (T, S;) i. e. **أَنَا وَطَلَبٌ** **مَا أُمِّي وَطَلَبٌ** [i. e. **الْوَحْشِ** **بَعْدَ مَا كَبُرَتْ**]; in one copy of the S, **وَطَلَبٌ**, i. e. with **وَ** as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning *what concern have I with the pursuing of the wild animals after I have grown old?*: he means, the girls: and the mention of **أُمٌّ** in the verse is superfluous. (S.) — **أُمٌّ** also relates to inanimate things that have growth; as in **أُمُّ الشَّجَرَةِ** [The mother of the tree]; and **أُمُّ الْمَوْزَةِ** [the mother of the palm-tree]; and

mother of the banana-tree; of which see an ex. in art. **مَوْز**; and the like. (M, TA.) — And it signifies also *The source, origin, foundation, or basis*, (S, M, Mgh, K,) of a thing, (S, Mgh, [in the former of which, this is the first of the meanings assigned to the word,]) or of anything; (M, K;) its *stay, support, or efficient cause of subsistence*. (M, K.) — *Anything to which other things are collected together, or adjoined*: (IDrd, M, K:) *anything to which the other things that are next thereto are collected together, or adjoined*: (Lth, T:) the *main, or chief, part* of a thing; the *main body* thereof: and that which is a *compriser, or comprehender, of [other] things*: (Ham p. 44:) the *place of collection, comprisal, or comprehension, of a thing*; the *place of combination* thereof. (En-Nadr, T.) — And hence, (IDrd, M,) *The head, or chief, of a people, or company of men*; (IDrd, S, M, K;) because others collect themselves together to him: (IDrd, TA:) so in the phrase **أُمُّ عِيَالٍ** [lit. *the mother of a household*], in a poem of Esh-Shenfarà: (IDrd, M:) or in this instance, it has the signification next following, accord. to Esh-Sháfi'ee. (T.) — *A man who has the charge of the food and service of a people, or company of men*; accord. to Esh-Sháfi'ee: (T:) or their *servant*. (K.) — *A man's aged wife*. (IAqr, T, K.) — *A place of habitation or abode*. (K.) So in the Kur [ci. 6], **فَأَمَّهُ هَاوِيَةٌ** *His place of habitation or abode [shall be] the fire [of Hell]*: (Bd, Jel, TA:) or, as some say, the meaning is **فَأَمَّهُ هَاوِيَةٌ** [his brain shall fall into it, namely, the fire of Hell]. (TA.) — *The ensign, or standard, which an army follows*. (S.) [See **أُمُّ الرَّمَحِ**, below.] — It is said in a trad., respecting the prophets, **أُمَمَاتُهُمْ شَتَّى**, meaning that, though their religion is one, *their laws, or ordinances, or statutes, are various, or different*: or the meaning is, *their times are various, or different*. (TA in art. **شَتَّى**.) — See also **أُمَّةٌ**, in two places. — **أُمٌّ** is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] — **أُمُّ الرَّجُلِ** *The man's wife*; and *the person who manages the affairs of his house or tent*. (TA.) And **أُمُّ مَتَوَى الرَّجُلِ** *The man's wife, to whom he betakes himself for lodging, or abode*: (T:) *the mistress of the man's place of abode*. (S, M.) — **أُمُّ عَامِرٍ** *The hyena, or female hyena*; as also **أُمُّ عَمْرٍو**; (TA;) and **أُمُّ الطَّرِيقِ**. (S, TA. [See also other significations of the first and last below.]) — **أُمُّ الْحَلِيِّ** [or **أُمُّ الْحَلِيِّ**] *The she-ass*. (as in the S and K in art. **حَلِيٌّ**.) — **أُمُّ الْبَيْضِ** *The female ostrich*. (S, K.) — **أُمُّ الرَّأْسِ** *The brain*: (T, M, K:) or *the thin skin that is upon it*: (IDrd, M, K:) or *the bag in which is the brain*: (T:) or *the skin that comprises the brain*; [the *meninx, or dura mater and pia mater*;] (S, Mgh;) which is called

أَمْرُ النُّجُومِ (S, Msh) likewise. (S.) — أَمْرُ النُّجُومِ *The Milky way*; (S, M, K;) because it is the place where the stars are collected together [in great multitude]: (M:) or, as some say, *the sun*; which is the greatest of the stars. (Ham pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, *مَا أَشْبَهَ مَجْلِسَكَ بِأَمْرِ النُّجُومِ* [How like is thine assembly to the Milky way!]. (TA.) — أَمْرُ الْقَرْيِ *The mother of the towns; the metropolis*: particularly *Mehheh*; (T, S, M, K;) because asserted to be in the middle of the earth; (M, K;) or because it is the Kibleh of all men, and thither they repair; (M, K;*) or because it is the greatest of towns in dignity: (M, K:) and every city is the أَمْرُ of the towns around it. (T.) أَمْرُ التَّنَائِفِ *The most difficult of deserts or of waterless deserts*: (T:) or a desert, or waterless desert, (S, K,) far extending. (S.) أَمْرُ الطَّرِيقِ (T, S, M) and أَمْرُ الطَّرِيقِ (M, K) *The main part [or track] of the road*: (T, S, M, K:) when it is a great road or track, with small roads or tracks around it [or on either side], the greatest is so called. (T. [The former has also another signification, mentioned above.]) أَمْرُ عَامِرٍ *The cemetery, or place of graves*. (T. [This, also, has another signification, mentioned before.]) أَمْرُ الرُّومِ *The ensign, or standard*; (M, K;) also called أَمْرُ الْحَرْبِ; (TA;) [and simply أَمْرُ, as shown above;] and the piece of cloth which is wound upon the spear. (T, M.*) أَمْرُ جَابِرٍ *Bread*: and also the ear of corn. (T.) أَمْرُ الْخَبَائِثِ *The mother of evil qualities or dispositions*; i. e. *wine*. (T.) أَمْرُ الْكِتَابِ [in the Kur iii. 5 and xiii. 39] (S, M, &c.) *The original of the book or scripture* [i. e. of the Kur-án]: (Zj, M, K;) or the Preserved Tablet, أَلْتَوْحُ الْمَحْفُوظِ: (M, Msh, K;) or it signifies, (M, K,) or signifies also, (Msh,) the opening chapter of the Kur-án; the فَاتِحَةُ: (M, Msh, K;) because every prayer begins therewith; (M;) as also أَمْرُ الْقُرْآنِ: (Msh, K;) or the former, the whole of the Kur-án, (I 'Ab, K,) from its beginning to its end: (TA:) and the latter, every plain, or explicit, verse of the Kur-án, of those which relate to laws and statutes and obligatory ordinances. (T, K.) أَمْرُ الشَّرِّ *Every evil upon the face of the earth*: and أَمْرُ الْخَيْرِ *every good upon the face of the earth*. (T.)

أَمْرُ: see أَمْرُ, first sentence.

أَمَّةٌ: see أَمَّةٌ.

أَمَّةٌ *A way, course, mode, or manner, of acting, or conduct, or the like*; (AZ, S;) as also أَمَّةٌ: (AZ, S, K;) Fr assigns this meaning to the latter, and that next following to the former: (T:) *a way, course, or rule, of life, or conduct*; (Fr, T, M, K;) as also أَمَّةٌ. (M, K.) — *Religion*; as also أَمَّةٌ: (AZ, S, M, K;) [one of the words by which this meaning is expressed in the M and K is شِرْعَةٌ; for which Golius found in the K

سرعة:]] *one course, which people follow, in religion*. (T.) You say, *فُلَانٌ لَا أَمَّةَ لَهُ* Such a one has no religion; no religious persuasion. (S.) And a poet says,

وَهَلْ يَنْتَوِي ذُو أَمَّةٍ وَكَفُورُ

[And are one who has religion and one who is an infidel equal?]. (S.) — *Obedience* [app. to God]. (T, M, K.) — *The people of a [particular] religion*: (Akh, S:) a people to whom an apostle is sent, (M, K,) unbelievers and believers; such being called his أَمَّةٌ: (M:) any people called

after a prophet are said to be his أَمَّةٌ: (Lth, T:) the followers of the prophet: pl. أَمَمٌ. (T, Msh.) It is said in the Kur [ii. 209], *كَانَ النَّاسُ أُمَّةً وَاحِدَةً*, meaning *Mankind was [a people] of one religion*. (Zj, T, TA.) — *A nation; a people; a race; a tribe, distinct body, or family*; (Lth, T, M, K;) of mankind; (Lth, T;) or of any living beings; as also أَمٌّ: (M, K;) a collective body [of men or other living beings]; (T, S;) a sing. word with a pl. meaning: (Akh, S:) a kind, genus, or generical class, (T, S, M, K,) by itself, (T,) of any animals, or living beings, (T, S, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, S, M,) and of other beasts, and of birds; (T, M, TA;) as also أَمْرٌ; (M, K;) pl. of the former أَمَمٌ; (S, M;) which occurs in a trad. as relating to dogs; (S;) and in the Kur vi. 38, as relating to beasts and birds. (T, M, TA.) — *A man's people, community, tribe, kinsfolk, or party*; (M, K, TA;) his company. (TA.) — *A generation of men; or people of one time*: pl. أَمَمٌ: as in the saying, *قَدْ مَضَتْ أَمَمٌ* Generations of men have passed away. (T.) — *The creatures of God*. (M, K.) You say, *مَا رَأَيْتُ مِنْ أَمَّةٍ اللَّهِ أَحْسَنَ مِنْهُ* [I have not seen, of the creatures of God, one more beautiful than he]. (M.) — *I. q.* أَمَمٌ; (T, M, K;) accord. to A'Obeyd, applied in this sense to Abraham, in the Kur xvi. 121. (T.) — *A righteous man who is an object of imitation*. (T.) — *One who follows the true religion, holding, or doing, what is different from, or contrary to, all other religions*: (M, K;) [said to be] thus applied to Abraham, ubi suprâ. (M.) — *One who is known for goodness*: (Fr, T:) and so explained by Ibn-Mes'ood as applied to Abraham: (TA:) or, so applied, it has the signification next following: (TA:) *a man combining all kinds of good qualities*: (T, M, K;) or, as some say, repaired to: or imitated. (Bd.) — *A learned man*: (T, M, K;) one who has no equal: (T:) the learned man of his age, or time, who is singular in his learning: (Msh:) and one who is alone in respect of religion. (T.) — See also أَمْرٌ, first sentence. Hence, يَا أَمَّتِ, which see in the same paragraph. — *The stature of a man; tallness, and beauty of stature*; or *justness of stature*; syn. قَامَةٌ: (T, S, M, Msh, K;) and شَطَاطٌ: (M, TA: [in the K, the signification of شَطَاطٌ is assigned to it; but this is evidently a mistake for شَطَاطٌ; for the next three significations before the former of these words in the K are the same as the next three before the latter of them in the M; and the next five after the former word in the K

are the same as the next five after the latter in the M, with only this difference, that one of these five is the first of them in the M and the third of them in the K:] pl. أَمَمٌ. (T, S, M.*) You say, *إِنَّهُ لَحَسَنُ الْأَمَّةِ* [Verily he is beautiful in justness of stature]. (M.) And El-Aqshâ says,

حَسَنُ الْوُجُوهِ طَوَالِ الْأَمَمِ

[Beautiful in respect of the faces,] tall in respect of the statures. (T, S, M.*) [In the last, بَيْضُ الْوُجُوهِ.] — *The face*. (T, M, K.) — *The form of the face*: (AZ, T:) or the principal part thereof; (M, K;) the part thereof in which beauty is usually known to lie. (M.) You say, *إِنَّهُ لَحَسَنُ أَمَّةٍ الْوُجُوهِ* Verily he is beautiful in the form of the face: and *إِنَّهُ لَقَبِيحُ أَمَّةٍ الْوُجُوهِ* verily he is ugly in the form of the face. (AZ, T.) — *A time; a period of time; a while*. (T, S, M, K.) So in the Kur [xii. 45], *وَأَذْكُرُ بَعْدَ أَمَةٍ* [And he remembered, or became reminded, after a time]: (S, M:) or, after a long period of time: but some read أَمَّةً, i. e., after favour had been shown him, in his escape: and some read أَمِيَّةً, i. e., forgetting. (Bd.) And so in the same [xi. 11], *وَلَبِثْنَا أَخْرَانَا عَنْهُمْ الْعَذَابَ إِلَى أَمَةٍ مَعْدُودَةٍ* [And verily, if we kept back from them the punishment] until a short period of time. (S, Bd.)

أَمَّةٌ: see أَمَّةٌ, in three places; first and second sentences. — *I. q.* إِمَامَةٌ (K) [i. e. The office of إِمَامٍ, q. v.: or] the acting as, or performing the office of, إِمَامٍ: (T in explanation of أَمَّةٌ, and M and Msh in explanation of إِمَامَةٌ:) and the mode, or manner, of performing that office. (T.) — *I. q.* هَيْئَةٌ (Lh, M, K) and شَأْنٌ (M, K) and حَالٌ (M) and حَالَةٌ (M, K) [all as meaning *State, condition, or case*: or by the first may be here meant *external state or condition; form, or appearance; or state with respect to apparel and the like*]. — *An easy and ample state of life*; (T;) easiness, or pleasantness of life; amplexness of the conveniences of life, or of the means of subsistence; ease and enjoyment; plenty; prosperity; welfare. (IAqr, M, K.*) You say of an old man when he has strength remaining, *فُلَانٌ بِأَمَّةٍ*, meaning *Such a one is returning to a state of well-being and ease and enjoyment*. (TA.) — *Dominion; mastery; authority*. (Fr, T, IKtt.) — *A blessing, or what God bestows upon one; a benefit, benefaction, favour, or boon; a cause of happiness*; (T, S, M, Msh, K;) as being that which men aim at, pursue, or endeavour to obtain. (T.) See أَمَّةٌ, last sentence but one. — Accord. to IKtt, it signifies also i. q. أَمَرٌ [but in what sense is not said]. (TA.)

أَمَرٌ *Nearness*. (S, M, K.) — [Near; nigh.] You say, *أَخَذْتُ ذَلِكَ مِنْ أَمَرٍ* I took that from near; from nigh. (S, TA.) And *دَارُكُمْ أَمَرٌ* Your house is near, or nigh. (M, TA.) And *هُوَ أَمَرٌ مِنْكَ* He, or it, is near to thee: and in like manner you say of two: (M, TA:) and of

a pl. number. (S, M, TA.) And **دَارِي أَمَر دَارِهِ** *My house is opposite to, facing, or in front of, his house.* (S.)—*Easy*: (S, M, K:) *near at hand; near to be reached, or laid hold of.* (T, TA.)—*Between near and distant.* (ISK, T, S.)—*Conforming, or conformable, to the just mean*: (M, K:*) and **مُؤَامَرٌ**, (AA, T, S, M, K,) [in form] like **مُضَارٌ**, (S,) originally **مُؤَامِرٌ**, (TA,) *the same*; (T:;) *of a middle, or middling, hind or sort; neither exceeding, nor falling short of, what is right*; (AA, T, S, M;) applied to an affair, or a case, (T, S,) and a thing [of any kind]; (S;) as also **مُؤَمَّرٌ**; (TA;) and *convenient, or suitable*: (M, K:) and **أَمَرٌ** and **مُؤَامَرٌ** both signify an affair, or a case, that is *unmanifest, clear, or plain*, (M, K,) *not exceeding the due bounds or limits.* (M.)

الإَمَامُ *The location that is before*; (M, Msb, K;) *contr. of الوَرَاءُ*. (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Msb, K,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes masc.: (M, K:) or it is masc., and sometimes fem. as meaning *the جِهَة*: or, as Zj says, they differ as to making it masc. and making it fem. (Msb.) You say, **كُنْتُ أَمَامَهُ** *I was before him, in respect of place.* (S.) In the saying of Moḥannud, to Usámeh, **الضَّلَاةُ أَمَامَكَ**, the meaning is *The time of prayer [is before thee], or the place thereof*; and by the prayer is meant the prayer of sunset. (Mgh.) You also say, **أَمَامَكَ** [i. e. Look before thee; meaning *before thou*; or *take thou note*;] when you caution another, (M, K,) or notify him, of a thing. (M.)

إِمَامٌ *A person, (S, Mgh,) or learned man, (Msb,) whose example is followed, or who is imitated*; (S, Mgh, Msb;) *any exemplar, or object of imitation, (T, M, K,) to a people, or company of men, (T,) such as a head, chief, or leader, or some other person, (M, K,) whether they be following the right way or be erring therefrom*: (T:) applied alike to a male and to a female: (Mgh, Msb:) applied to a female, it occurs in a phrase in which it is written by some with **ة**: (Mgh:) but this is said to be a mistake: (Msb:) it is correctly without **ة**, because it is a subst., not an epithet: (Mgh, Msb:) or it is allowable with **ة**, because it implies the meaning of an epithet: (Msb:) and **أَمَّةٌ** signifies the same: (T, M, K:) the pl. of the former is **أَيَّمةٌ**, (T, S, M, K, [but omitted in the CK,]) originally **أُمَمَةٌ**, (T, S,) of the measure **أَفْعَلَةٌ**, like **أُمْنَةٌ**, pl. of **مِثَالٌ**, (T,) but as two meanings come together, the former is incorporated into the latter, and its vowel is transferred to the hemzeh before it, which hemzeh, being thus pronounced with *kesr*, is changed into **ي**; (T, S:*) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because it is with *kesr* and is preceded by another hemzeh with *fet-h*: (S:) but some pronounce it **أَيْمَةٌ**, (Akh, T, S, M, K,) namely, those who hold that two hemzels may occur together; (Akh, S;) the Koofees reading it thus in the *Kur* ix. 12; (M;) but this is anomalous: (M,

K:) it is mentioned as on the authority of Abou-Is-hák, and [Az says,] I do not say that it is not allowable, but the former is the preferable: (T:) or the pl. is **أَيْمَةٌ**, originally **أُمَمَةٌ**, like **أُمْنَةٌ**; one of the two meanings being incorporated into the other after the transfer of its vowel to the hemzeh [next before it]; some of the readers of the *Kur* pronouncing the [said] hemzeh with its true sound; some softening it, agreeably with analogy, in the manner termed **بَيْنَ بَيْنَ**; and some of the grammarians changing it into **ي**; but some of them reckon this incorrect, saying that there is no analogical reason for it: (Msb:) and accord. to some, (M,) its pl. is also **إِمَامٌ**, (M, K,) like the sing., (K,) occurring in the *Kur* xxv. 74; (M;) not of the same category as **عَدْلٌ** (M, K) and **رَضَى**, (M,) because they sometimes said **إِمَامَانِ**, but a broken pl.: (M, K:*) or, accord. to A'Obeyd, it is in this instance a sing. denoting a pl.: (M, S:*) or it is pl. of **أَمَرٌ**, [which is originally **أَمَرٌ**,] like as **صَاحِبٌ** is pl. of **صَاحِبٌ**: (M:) the dim. of **أَيْمَةٌ** is **أَوَيْمَةٌ**; or, as El-Mázineé says, **أَيْمَةٌ**. (S.)—**الإِمَامُ** also signifies *The Prophet*: (K:) he is called **إِمَامٌ أَمَّتُهُ** [the exemplar, object of imitation, leader, or head, of his nation, or people]; (T;) or **إِمَامُ الْأُمَّةِ** [the exemplar, &c., of the nation, or people]; (M;) it being incumbent on all to imitate his rule of life or conduct. (T.)—*The Khaleefeh*: (Msb, K:) he is called **إِمَامُ الرَّعِيَّةِ** [the exemplar, &c., of the people, or subjects]. (M.) The title of **الإِمَامُ** is still applied to the Kings of El-Yemen: Abou-Bekr says, you say, **فُلَانٌ إِمَامُ الْقَوْمِ**, meaning *such a one is the first in authority over the people, or company of men*: and **إِمَامُ الْمُسْلِمِينَ** means *the head, chief, or leader, of the Muslims*. (TA.)—*The person whose example is followed, or who is imitated, [i. e. the leader,] in prayer.* (Msb.)—[The leading authority, or head, of a persuasion, or sect. The four **أَيْمَةٌ** or **أُمَمَةٌ** are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the Hanafees, Sháfi'ees, Málíkées, and Hambalees. And the Hanafees call the two chief doctors of their persuasion, after Abou-Hanefeh, namely, Abou-Yoosuf and Moḥammad, **الإِمَامَانِ** *The two Imáms.*]—*The leader of an army.* (M, K.)—*The guide*: (K:) he is called **إِمَامُ السَّفَرِ** [the leader of the travellers]. (M.)—*The conductor, or driver, of camels* (M, K) is called **إِمَامُ الْإِبِلِ**, though he be behind them, because he guides them. (M.)—*The manager, or conductor, and right disposer, orderer, or rectifier, of anything.* (M, K:*)—*The Kur-án* (M, K) is called **إِمَامُ الْمُسْلِمِينَ** [the guide of the Muslims]; (M;) because it is an exemplar. (TA.) [The model-copy, or standard-copy, of the *Kur-án*, namely the copy of the Khaleefeh 'Othmán, is particularly called **الإِمَامُ**.]—[The scripture of any people: and, without the article, a book, or written record.] It is said in the *Kur* [xvii. 73], **يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ** *The day when we shall call every one of mankind with their scripture*: or, as some say, with their

prophet and their law: or, as some say, with their book in which their deeds are recorded. (T.) It is also said in the *Kur* [xxxvi. 11], **وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ**, meaning, says El-Ḥasan, [And everything have we recorded] in a perspicuous book, or writing; (S, Jel;) i. e., on the Preserved Tablet. (Bd, Jel.)—*The lesson of a boy, that is learned each day* (T, M, K) in the school: (T:) also called **السَّبْقُ**. (TA.)—*The model, or pattern, of a semblance, or shape.* (M, K.)—*The builder's wooden instrument [or rule] whereby he makes the building even.* (S, K:*)—*The cord which the builder extends to make even, thereby, the row of stones or bricks of the building*; also called **الْبَطْمَرُ** and **الْتَرُ**; (T;) *the string which is extended upon, or against, a building, and according to which one builds.* (M, K:*)—**إِمَامٌ** signifies also *A road, or way*: (S, [but omitted in some copies,] M, K:) or *a manifest road, or way.* (TA.) It is said in the *Kur* [xv. 79], **وَأَتَيْنَاهُمَا لِيَأْمُرَا مُبِينٍ**, (S, M) *And they were both, indeed, in a way pursued and manifest*: (M:) or *in a way which they travelled in their journeys.* (Fr.)—*The direction (تِلْقَاءُ) of the Kibleh.* (M, K:*)—*A tract, quarter, or region, of land, or of the earth.* (S.)—*A string [of a bow or lute &c.]; syn. وَتَرٌ.* (Sgh, K.)

أَمِيرٌ *Beautiful in stature*; (K;) applied to a man. (TA.)—*I. q. مَأْمُورٌ*; (S, M, Msb, K;) i. e. one who raves, or is delirious, (بَهْلِيٌّ, [in two copies of the S, بَهْدِيٌّ, but the former appears, from a remark made voce **أَمَّةٌ**, to be the right reading,]) from [a wound in] what is termed **أَمٌّ** **رَأْسِهِ** [see **أَمٌّ**]: (S:) or *wounded in what is so termed*; (M, K;) *having a wound such as is termed **أَمَّةٌ**, q. v.* (Msb.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying,

وَحَشَايَ مِنْ حَرِّ الْغَرَاكِ أَمِيرٌ

: [And my bowels are wounded by reason of the burning pain of separation]. (M.)—*A stone with which the head is broken*: (S, O:) but in the M and K **أُمَمِيَّةٌ**, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be **أُمَمِيَّةٌ**,] explained as signifying *stones with which heads are broken*: (TA:) pl. **أَمَائِرٌ**. (S, TA.)

أَمَامَةٌ *Three hundred camels*: (M, K:) so explained by Abu-l-'Alá. (M.)

إِمَامَةٌ: see **أَمَّةٌ**.

أُمَمِيَّةٌ: see **أَمِيرٌ**.—Also, (Sgh,) or **أُمَمِيَّةٌ**, (K,) *A blacksmith's hammer.* (Sgh, K.)

أُمَمِيَّةٌ dim. of **أَمٌّ**, q. v. (T, S, K.)—See also **أَمِيرٌ**:—and **أُمَمِيَّةٌ**.

الإِمَامِيَّةُ *One of the exorbitant sects of the Shé'ah, (TA,) who asserted that 'Alee was expressly appointed by Moḥammad to be his successor.* (Esh-Shahrastánee p. 122, and KT.)

أُمَمِيَّةٌ [dim. of **أَمَّةٌ**]: see **أَمٌّ**, first sentence.

أُمِّي (T, M, Mgh, Msh, K) and أَمَان (K) [the former a rel. n. from أَمَّة, and thus properly meaning *Gentile*: whence, in a secondary, or tropical, sense, *+ a heathen*;] *+ one not having a revealed scripture*; (Bd in iii. 19 and 69;) so applied by those having a revealed scripture: (Bd in iii. 60:) [and particularly] an *Arab*: (Jel in iii. 69, and Bd and Jel in lxii. 2:) [or] in the proper language [of the Arabs], *of, or belonging to, or relating to, the nation (أُمَّة) of the Arabs*, who did not write nor read: and therefore metaphorically applied to *any one not knowing the art of writing nor that of reading*: (Mgh:) or *+ one who does not write*; (T, M, K;) because the art of writing is acquired; as though he were thus called in relation to the condition in which his mother (أُمُّهُ) brought him forth: (T:) or *+ one who is in the natural condition of the nation (الأُمَّة) to which he belongs*, (Zj, T, M, K,) *in respect of not writing*, (T,) or *not having learned writing*; thus remaining in his natural state: (M, K:) or *+ one who does not write well*; said to be a rel. n. from أَمَر; because the art of writing is acquired, and such a person is as his mother brought him forth, in respect of ignorance of that art; or, as some say, from أَمَّة العَرَب; because most of the Arabs were of this description: (Mgh:) the art of writing was known among the Arabs [in the time of Moḥammad] by the people of Et-Tāif, who learned it from a man of the people of El-Heerch, and these had it from the people of El-Ambār. (T.) أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ, in the Kur ii. 73, means *Vulgar persons*, [or *heathen*], *who know not the Book of the Law revealed to Moses*: (Jel:) or *ignorant persons, who know not writing*, so that they may read that book; or, *who know not the Book of the Law revealed to Moses*. (Bd.) Moḥammad was termed أُمِّي [meaning *A Gentile*, as distinguished from an Israelite: or, accord. to most of his followers, meaning *illiterate*;] because the nation (أُمَّة) of the Arabs did not write, nor read writing; and [they say that] God sent him as an apostle when he did not write, nor read from a book; and this natural condition of his was one of his miraculous signs, to which reference is made in the Kur [xxix. 47], where it is said, “thou didst not read, before it, from a book, nor didst thou write it with thy right hand:” (T, TA:) but accord. to the more correct opinion, he was not well acquainted with written characters nor with poetry, but he discriminated between good and bad poetry: or, as some assert, he became acquainted with writing after he had been unacquainted therewith, on account of the expression “before it” in the verse of the Kur mentioned above: or, as some say, this may mean that he wrote though ignorant of the art of writing, like as some of the kings, being أُمِّيُونَ, write their signs, or marks: (TA:) or, accord. to Jaḥfar Eṣ-Ṣādiq, he used to read from the book, or scripture, if he did not write. (Kull p. 73.) [Some judicious observations on this word are comprised in Dr. Sprenger's Life of Moḥammad (pp. 101—2); a work which, in the portion already published

(Part I.), contains much very valuable information.] — Also, (K,) or [only] أُمِّي (AZ, T, M,) applied to a man, (AZ, T,) *Impotent in speech*, (عَبِي, in the K incorrectly written غَبِي, TA,) *of few words, and rude, churlish, uncivil, or surly*. (AZ, T, M, K.)

أُمِّي The quality denoted by the epithet أُمِّي: (TA:) [gentilism: *+ heathenism*: &c.:] *+ the quality of being [in the natural condition of the nation to which one belongs, or] as brought forth by one's mother, in respect of not having learned the art of writing nor the reading thereof*. (Kull p. 73.)

أَمَان: see أُمِّي and see also art. امن.

أَمَّة: see امر.

أَمَر [act. part. n. of 1;] i. q. قَاصِدٌ: [see 1, first sentence:] (TA:) pl. إِمَامَر, like as صَحَاب is pl. of صَاحِب, (M, K,) accord. to some, but others say that this is pl. of إِمَامَر [q. v.; the sing. and pl. being alike]; (M;) and أَمُون. (TA.) Hence, in the Kur [v. 2], وَلَا آمِينَ آتَيْتَ الْحَرَامَ [Nor those repairing to the Sacred House]. (TA.)

أَمَّة (S, Msh) and مَأْمُومَةٌ, as some of the Arabs say, (IB, Msh,) because it implies the meaning of a pass. part. n., originally; (Msh;) but 'Alce Ibn-Hamzeh says that this is a mistake; for the latter word is an epithet applied to the part called أَمْرُ الدِّمَاغ when it is broken; (IB;) or شَجَّة أَمَّة and مَأْمُومَةٌ; (M, Mgh, K;) *A wound by which the head is broken*, (S, M, Mgh, K,) *reaching to the part called أَمْرُ الدِّمَاغ*, (S, Msh,) or, [which means the same,] أَمْرُ الرَّأْس, (M, K,) *so that there remains between it and the brain [only] a thin shin*: (S:) it is the most severe of شَجَاج [except that which reaches the brain (see شَجَّة)]: ISk says that the person suffering from it roars, or bellows, (يَصْعَقُ,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Msh:) the mullet for it is one third of the whole price of blood: (TA:) IAqr assigns the meaning of [this kind of] شَجَّة أَمَّة; which seems, therefore, to be either a dial. var. or a contraction of أَمَّة: (Msh:) the pl. of أَمَّة is أَوَامَر (Mgh, Msh) and مَائِمَر; or this latter has no proper sing.: (M, TA:) the pl. of مَأْمُومَةٌ is مَأْمُومَات. (Mgh, Msh.)

أَمَرٌ and أَمْرٌ Better in the performance of the office termed إِمَامَةٌ; followed by مِّن: (Zj, T, M, K:) originally أَمَر: the second hemzeh being changed by some into و and by some into ي. (Zj, T, M.)

إِمَامَر, أَيْمَّة, dim. of أَيْمَّة, pl. of أَمَر, q. v. (S.)

أَمْر: see مؤمر.

مُثَر A camel that leads and guides: (M:) or a guide that shows the right way: and a camel that goes before the other camels: (K:) fem. with ة; (M, K;) applied to a she-camel (M, TA)

that goes before the other she-camels, and is followed by them. (TA.)

مَأْمُور: see أَمِير. — Also A camel having his hump bruised internally by his being much ridden, or having his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and bruised, and having his hump corroded: (S:) or whose fur has gone from his back in consequence of beating, or of galls, or sores, produced by the saddle or the like. (M, K.) — مَأْمُومَةٌ: see أَمَّة, in three places.

مُؤَامَر: see أَمَر, in two places.

مُؤْتَمَّر act. part. n. of أَتَمَّر بِهِ; Following as an example; imitating; taking as an example, an exemplar, a pattern, or an object of imitation. (Msh.) — مُؤْتَمَّر بِهِ pass. part. n. of the same; Followed as an example; imitated; &c.: thus distinguished from the former by the preposition with the object of its government. (Msh.)

مَائِمَر: see أَمَّة.

اما

أَمَا, used to denote an interrogation, is a compound of the interrogative hemzeh and the negative مَا: (M:) it is a mere interrogative [respecting a negative, like أَلَا]; as in the saying, أَمَا تَسْتَحْيِي مِنْ اللَّهِ [Art not thou ashamed for thyself, or of thyself, with respect to God?]. (Lth, T.) — [IHsh says, after explaining two other usages of أَمَا which we have yet to mention,] El-Múlaḥḥee adds a third meaning of أَمَا, saying that it is a particle denoting عَرْض [or the asking, or requiring, a thing in a gentle manner], like أَلَا (q. v.) and لَوْلَا; and is connected peculiarly with a verb; as in أَمَا تَقُومُ [Wherefore wilt not thou stand?], and أَمَا تَفْعَلُ [Wherefore wilt not thou do such a thing?]; which may be explained by saying that the hemzeh is used as an interrogative to make one confess, or acknowledge, a thing, as it is in أَلَمْ and أَلَا, and that مَا is a negative. (Mughlnee.) — It is also an inceptive word, used in the manner of أَلَا: (M:) followed by إِنَّهُ, it is syn. with أَلَا: (S:) [meaning *Nom*: or *now surely*: or] both of these meaning *verily, or truly*; i. e. حَقًّا: and for this reason Sh allows one's saying, أَمَا إِنَّهُ مُنْطَلِقٌ and أَمَا إِنَّهُ مُنْطَلِقٌ [Verily, or truly, he is going away]; with kesr after the manner of أَلَا إِنَّهُ, and with fet-h after the manner of حَقًّا إِنَّهُ: and مَا وَاللَّهِ لَقَدْ كَانَ كَذَا is mentioned as meaning أَمَّا وَاللَّهِ [&c., i. e. *Verily, or truly, by God, such a thing did indeed happen*]; the ء being a substitute for the hemzeh: (M:) so too وَاللَّهِ حَقِّي [or حَقِّي وَاللَّهِ]: (Sgh and K in art. حَمِي:) it denotes the truth of the words which follow it; as when you say, أَمَا إِنَّ زَيْدًا عَاقِلٌ, meaning *Truly, or properly speaking*, not tropically, *Zeyd is intelligent*; and أَمَّا وَاللَّهِ قَدْ ضَرَبَ زَيْدٌ عَمْرًا [Truly, &c., by God, Zeyd beat, or struck, 'Amr]: (S in art. اَمُو:) [in other words,] it corroborates an oath and a sentence; as in

أَمَّا [Verily, or now surely, by God, if I remain amafe for thee a night, then will I indeed leave thee repenting]; and أَمَّا لَوْ عَلِمْتُ مَكَانَكَ لَزَعَجْتُكَ مِنْهُ [Verily, or now surely, if I had known thy place of being, then had I unsettled thee, or removed thee, from it]; and أَمَّا إِنَّهُ لَرَجُلٌ كَرِيمٌ [Verily, or now surely, he is (emphatically) a generous man]: (T:) or it is an inceptive particle, used in the manner of أَلَا; [meaning now: or now surely: (Mughnee:)] or a particle used to give notice of what is about to be said: only put before a proposition [as in exs. mentioned above]: (TA:) and often occurring before an oath [as in exs. mentioned above]: and sometimes its hemzeh is changed into ا or ع, before the oath; each with the l remaining; [written هَمَا or عَمَا;] and with the l elided; [written هَمَر or عَمَر;] or with the l elided, but without the substitution; [written أَمَر;] and when اَنْ occurs after اَمَّا, it is with kesr, as it is after أَلَا: and it also means حَقًّا [verily, or truly]: or أَحَقًّا [verily? or truly?]: accord. to different opinions: and in this case, اَنْ after it is with fet-h, as it is after حَقًّا: accord. to Ibn-Kharroof, this is a particle: but some say that it is a noun in the sense of حَقًّا: and others, that it consists of two words, namely, the interrogative hemzeh and مَا as a noun in the sense of: أَذَلِكَ الشَّيْءُ حَقٌّ? [is that thing true?]; so that the meaning is أَحَقًّا: [if so, أَأَنْتَ مُنْطَلِقٌ, أَمَّا أَأَنْتَ مُنْطَلِقٌ? and this, which is what Sb says, is the correct opinion: مَا is virtually in the accus. case, as an adverbial noun, like as حَقًّا is literally: and اَنْ with its complement is an inchoative, of which the adverbial noun is the enunciative: but Mbr says that حَقًّا is the inf. n. of حَقَّقَ, which is suppressed, and that اَنْ with its complement is an agent. (Mughnee.)

أَمَّا is a conditional and partitive and corroborative particle; and is sometimes written أَيْمًا, by the change of the first م into ي. (Mughnee, K.) — It is used as a conditional particle in the words of the Kur [ii. 24], نَامَا الَّذِينَ آمَنُوا فَيَعْلَمُونَ, أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا [For as for those who have believed, they know that it is the truth from their Lord; but as for those who have disbelieved, they say, What is it that God meaneth by this as a parable?]. (Mughnee, K., TA.) That it denotes a condition is shown by the necessary occurrence of ف after it; for if this ف were a conjunction, it would not be prefixed to the enunciative; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in a case of necessity in poetry or in a case of an ellipsis. — In most cases, (Mughnee, K.) it is used as a partitive, (S, Mughnee, K.) implying the meaning of a condition; (§; [in which it is mentioned with أَمَّا;]) and thus it is used in the passage of the Kur cited above; (Mughnee;) and in the following exs. [in the Kur xviii. 78 and 79 and 81],

وَأَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ وَأَمَّا الْجِدَارُ فَكَانَ وَاعِدًا الْغُلَامَ فَكَانَ أَبُوهُمَا مُؤْمِنِينَ [As for the ship, it belonged to poor men who worked on the sea . . . and as for the boy, his two parents were believers . . . and as for the wall, it belonged to two orphan boys]. (Mughnee, K., TA.) [It is a partitive also in the phrase أَمَّا بَعْدُ, which see in art. بعد. — Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase أَمَّا زَيْدٌ فَذَاهِبٌ [Whatever be the case, or happen what will or what may, or at all events, Zeyd is going away], when you mean that Zeyd is inevitably going away, and determined, or decided, upon doing so: (Z cited in the Mughnee, and K:) therefore Sb explains it as meaning, in this case, مَهْمَا يَكُنْ مِنْ شَيْءٍ [whatever be the case, &c., as above, or, in some instances, happen what would or what might]; thereby showing it to be a corroborative, and to have a conditional meaning: (Z cited in the Mughnee: [and the same explanation of it is given, with a similar ex., in the S, in art. اَمُو:]) the ف, in this case, is transferred from its proper place before the inchoative, and put before the enunciative. (I 'Aq p. 306.) Ks says that أَمَّا is used in commanding and forbidding and announcing: you say, أَمَّا اللَّهُ فَاعْبُدْ [Whatever be the case, or happen what will, &c., God worship thou]: and أَمَّا الْخَمْرُ فَلَا تَشْرَبْهَا [i. e. (as is shown in the case of a similar ex. in the Mughnee, though you may say أَمَّا الْخَمْرُ فَلَا تَشْرَبْهَا, without an ellipsis, like as you say أَمَّا تَمُودُ فَهَدِّيتَاهُمْ, as well as أَمَّا تَمُودُ, in the Kur xli. 16, accord. to different readers,) Whatever be the case, &c., wine (drink not), drink not thou it]: and أَمَّا زَيْدٌ فَخَرَجْ [Whatever be the case, &c., with respect to other things, Zeyd has gone forth; or whatever be the case with respect to others, as for Zeyd, he has gone forth]: whereas أَيْمًا [which see in the next paragraph] is used in expressing a condition and in expressing doubt and in giving option and in taking option. (T.) — [IHsh says that in his opinion,] in the phrase أَمَّا الْعَبِيدُ فَذُو عَيْبٍ, thus heard, with الْعَبِيدُ in the accus. case, the meaning is, مَهْمَا ذَكَرْتُ [&c., i. e. Whenever thou mentionest the slaves, he is a possessor of slaves: but I would rather say that the meaning is, أَمَّا ذِكْرُكَ, &c., i. e. as for thy mentioning the slaves, &c.]: and so in similar phrases which have been heard. (Mughnee.) — Distinct from the foregoing is أَمَّا in the saying in the Kur [xxvii. 86], أَمَّا ذَا كُنْتُمْ تَعْمَلُونَ [Or rather, what is it that ye were doing?]: for here it is a compound of the unconnected أَم and the interrogative مَا. (Mughnee.) — So too in the saying of the poet,

أَبَا خُرَاشَةَ أَمَّا أَنْتَ ذَا نَفَرٍ
فَإِنَّ قَوْمِي لَمْ تَأْكُلْهُمْ الصَّبْعُ

[O Aboo-Khurasheh, because thou wast possessor of a number of men dost thou boast? Verily, my people, the year of dearth, or of sterility, hath not consumed them]: for here it is a compound of the

أَنْ termed مَصْدَرِيَّة [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant مَا أَمَّا أَنْتَ is for كُنْتُ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun [ت in كُنْتُ] becomes separate; and مَا is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of أَنْ] is incorporated into the م [of مَا]. (Mughnee.) [See another reading of this verse voce أَيْمًا; and there also, immediately after, another ex. (accord. to the Mughnee) of أَيْمًا used in the manner explained above. See also أَنْ as a conditional particle, like إِنْ.] — Also i. q. أَيْمًا, q. v. (Mughnee, K.)

أَيْمًا is sometimes written أَمَّا, and sometimes its first م is changed into ي, [forming أَيْمًا or إَيْمًا or both, as will be shown below,] (Mughnee, [in my copy of which it is written أَيْمًا, and so in some copies of the K.] and K, [in some copies of which it is written إَيْمًا,]) and it is held by Sb to be a compound of إِنْ and مَا, (Mughnee,) or as denoting the complement of a condition it is a compound of إِنْ and مَا. (M, K.) — It denotes doubt; (Ks, T, Mughnee, K:) as in مَا أَذْرَى مِنْ جَانِبِي إَيْمًا [I know not who stood: either Zeyd or 'Amr]: (Ks, T:) and زَيْدٌ وَإَيْمًا عَمْرُو [There came to me either Zeyd or 'Amr], said when one knows not which of them came. (Mughnee, K.) — It also denotes vagueness of meaning; as in [the Kur ix. 107,] إَيْمًا يَعَذِّبُهُمْ وَإَيْمًا يَتُوبُ عَلَيْهِمْ [Either He will punish them or He will turn unto them with forgiveness]. (Mughnee, K.) — It also denotes giving option; as in [the Kur xviii. 85,] إَيْمًا أَنْ تَعَذِّبَ وَإَيْمًا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا [Either do thou punish, or do thou what is good to them]. (Mughnee, K.) — It also denotes the making a thing allowable; as in تَعَلَّمْ إَيْمًا فِقْهًا وَإَيْمًا نَحْوًا [Learn thou either law or syntax; (an ex. given in the T, on the authority of Ks, as an instance of the usage of إَيْمًا to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of أَوْ. (Mughnee.) — It is also used as a partitive; as in [the Kur lxxvi. 3,] إَيْمًا شَاكِرًا وَإَيْمًا كَفُورًا [Either, or whether, being thankful or being unthankful]; (Mughnee, K;) the two epithets being here in the accus. case as denotatives of state: or, accord. to the Koofees, إَيْمًا may be here [a compound of] the conditional إِنْ and the redundant مَا; كَانَ, accord. to Ibn-Esh-Shejrec, being understood after it: (Mughnee:) and Fr says that the meaning is, إِنْ شَكَرَ وَإِنْ كَفَرَ [if he be thankful and if he be unthankful]. (T.) — It also denotes taking option; as in the saying, بِي دَارٍ بِالْقَوَّةِ فَأَنَا خَارِجٌ إِلَيْهَا فَإِمَّا أَنْ أُسْكِنَهَا وَإِمَّا أَنْ أُبَيْعَهَا [I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it: but this is similar to the usage first mentioned above]. (Ks, T.) — It is a conjunction, (§ in art. اَمُو, and Mughnee,) accord. to most authorities, i. e., the second إَيْمًا in the like of the saying, جَانِبِي إَيْمًا زَيْدٌ وَإَيْمًا عَمْرُو [mentioned

above); (Mughnee;) used in the manner of **أَوْ** in all its cases except this one, that in the use of **أَوْ** you begin with assurance, and then doubt comes upon you; whereas you begin with **إِمَّا** in doubt, and must repeat it; as in the saying last mentioned: (§: [and the like is said in the Mughnee, after the explanations of the meanings:]) but some assert that it is like the first **إِمَّا**, not a conjunction; because it is generally preceded by the conjunction **و**: and some assert that **إِمَّا** conjoins the noun with the noun, and the **و** conjoins **إِمَّا** with **إِمَّا**; but the conjoining of a particle with a particle is strange. (Mughnee.) — Sometimes the **و** is suppressed; as in the following verse, (Mughnee,) of El-Ahwas; (§:)

• يَا لَيْتَنَا أُمَّنَا شَأْنٌ نَعَامُنَا •
• أَيْمًا إِلَى جَنَّةٍ أَيْمًا إِلَى نَارٍ •

[O, would that our mother took her departure, either to Paradise or Hell-fire!]; (§, * Mughnee, K;) cited by Ks, with **إِمَّا** for **إِمَّا**: (T:) and sometimes it is with **kesr** [i. e. **إِيْمَا**]: (§: IB says that it is correctly **إِيْمَا**, with **kesr**; asserting the original to be **إِمَّا**, with **kesr**, only. (TA.) — And sometimes the former **إِمَّا** is dispensed with; as in the following verse, (Mughnee,) which shows also that **مَا** is sometimes suppressed;

• سَقَتْهُ الرِّوَاعِدُ مِنْ صَيْبٍ •
• وَإِنْ مِنْ حَرْبٍ لَكِنْ يَغْدَمَا •

[The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want sufficient drink]: i. e. **إِمَّا مِنْ صَيْبٍ وَإِمَّا مِنْ حَرْبٍ**. (Mughnee, K.) Mbr and As say that **إِنْ** is here conditional, and that the **ف** is its complement: but this assertion is of no weight; for the object is the description of a mountain-goat as having sufficient drink in every case: AO says that **إِنْ** in this verse is redundant. (Mughnee.) — Sometimes, also, one does not require to mention the second **إِمَّا**, by mentioning what supplies its place; as in the saying, **إِمَّا أَنْ تَتَكَلَّمَ بِخَيْرٍ وَإِلَّا فَاسْكُتْ** [Either do thou speak what is good or else be silent]. (Mughnee.) [See art. **إِلَّا**, near its end.] — Distinct from the foregoing is **إِمَّا** in the saying in the K_{ur} [xix. 26], **فَأَمَّا قُرَيْشٌ مِنْ** [And if thou see, of mankind, any one]: for this is [a compound of] the conditional **إِنْ** and the redundant **مَا**. (§* in art. **أَمُو**, and Mughnee.) [In like manner,] you say, in expressing a condition, **إِمَّا تَشْتَمِ زَيْدًا فَإِنَّهُ يَحْلُمُ عَنْكَ** [If thou revile Zeyd, he will treat thee with forbearance]. (Ks, T.) And **إِمَّا تَأْتِنِي أَكْرَمَكَ** [If thou come to me, I will treat thee with honour]. (§.) — In the following saying, **إِمَّا أَنْتَ مُنْطَلِقًا** [If thou be going away, I go away], the **مَا** is not that which restrains the particle to which it is subjoined from governing, but is a substitute for a verb; (K and TA in art. **مَا**;) as though the speaker said, **إِذَا صِرْتَ مُنْطَلِقًا** [or rather **صِرْتَ**]. (TA in that art.) And hence the saying of the

poet, [of which a reading different from that here following has been given voce **أَمَّا**,]

* أَبَا خُرَاشَةَ إِمَّا أَنْتَ ذَا نَفَرٍ •
• فَإِنْ قَوْمِي لَمْ تَأْكُلْهُمُ الصَّبْعُ •

[O Abou-Khurasheh, if thou be possessor of a number of men, verily, my people, the year of dearth, or of sterility, hath not consumed them]; as though he said, **إِنْ كُنْتَ ذَا نَفَرٍ**. (TA in that art.) [But I Hsh states the case differently; saying,] An instance of **مَا** not used to restrain from governing, but as a substitute for a verb, occurs in the saying, **أَمَّا أَنْتَ مُنْطَلِقًا أَتَطْلُقْتُ** [Because thou wast going away, I went away]; originally, **إِنْ أَنْتَ مُنْطَلِقٌ لَأَنْتَ كُنْتَ مُنْطَلِقًا**: [for an explanation of which, see what is said of **أَنْتَ** in a reading of the verse commencing with **أَبَا خُرَاشَةَ** voce **أَمَّا**:] but accord. to El-Farisee and IJ, the government belongs to **مَا**; not to **كَانَ** [or **كُنْتَ**]. (Mughnee in art. **مَا**.) — So too in the saying, **أَفْعَلْ هَذَا إِمَّا إِنْ كُنْتَ لَا تَفْعَلُ غَيْرَهُ** [i. e. Do thou this if thou wilt not do another thing; or do thou this at least]; (Mughnee and K, each in art. **مَا**;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.:) or **إِمَّا لَا تَفْعَلُ كَذَا**, meaning *if thou wilt not do that, then do thou this*; the three particles [**إِنْ** and **مَا** and **لَا**] being made as one word: so says Lth: (T:) [J says,] **إِمَّا لَا تَفْعَلُ كَذَا** is pronounced with imáleh, [i. e. “immá-lè,”] and is originally **إِنْ لَا** with **مَا** as a connective; and the meaning is, *if that thing will not be, then do thou thus*: (§ in art. **لَا**;) [but] AHút [disallows this pronunciation, and] says, sometimes the vulgar, in the place of **إِمَّا لَا** **أَفْعَلْ ذَلِكَ بَارِي**, say, **أَفْعَلْ ذَلِكَ إِمَّا لَا**, meaning *if thou wilt not do that, then do thou this*; but this is Persian, and is rejected as wrong: and they say also, **أَمَّا لِي**, with damm to the **ل** [and with imáleh in the case of the final vowel, and thus it is vulgarly pronounced in the present day]; but this too is wrong; for it is correctly **إِمَّا لَا**, [with **kesr**, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into **هـ** with damm [saying **هَمَّا لِي**]. (TA in art. **مَا**.) [Fei says,] **لَا** is a substitute for the verb in the saying, **إِمَّا لَا تَفْعَلْ هَذَا**, the meaning being *if thou do not that, then [at least] do thou this*: the origin thereof is this; that certain things are incumbent on a man to do, and he is required to do them, but refuses; and then one is content with his doing some, or a part, of them, and says to him thus: i. e., *if thou wilt not do all, then do thou this*: then the verb is suppressed, on account of the frequency of the usage of the phrase, and **مَا** is added to give force to the meaning: and some say that it is for this reason that **لَا** is here pronounced with imáleh; because it serves for the verb; like as **بَلَى** is, and the vocative **يَا**: but it is said that it is correctly pronounced without imáleh; because particles [in general] are not pronounced therewith; as Az says. (Mab in art. **لَا**.) [El-Hareere says that] **إِمَّا لَا** is properly [a compound of] three particles,

which are **إِنْ** and **مَا** and **لَا**, made as one word, and the **ل** at the end thereof is like the **ل** of **خَبَارِي** [in which it is written **ي**, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the **ل** of this latter word. (Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 57 of the Arabic text.) In the Lubáb it is said that **لَا** is used as a negative of the future, as in **لَا تَفْعَلْ**; and the verb [in **إِمَّا لَا**] is suppressed; so it [**لَا**] serves as a substitute in the saying, **أَفْعَلْ هَذَا إِمَّا لَا**; therefore they pronounce its **ل** with imáleh: and I Ath says that the Arabs sometimes pronounced **لَا** with a slight imáleh; and the vulgar make the imáleh thereof full, so that its **ل** becomes **ي**; but this is wrong. (TA.) You say also, **خُذْ هَذَا إِمَّا لَا**, meaning *Take thou this if thou take not that*. (T.) It is related that the Prophet saw a runaway camel, and said, “To whom belongeth this camel?” when, lo, some young men of the Anṣār said, “We have drawn water upon him during twenty years, and yet he has in him fat; so we desired to slaughter him; but he escaped from us.” He said, “Will ye sell him?” They answered, “No: but he is thine.” And he said, **إِمَّا لَا فَاحْسِنُوا إِلَيْهِ**, meaning *If ye will not sell him, act well to him until his term of life come to him*. (T.)

امت

1. **أَمَتَهُ**, (T, S, M, K,) aor. **أَمَتَ**, (T, M, K,) inf. n. **أَمَتٌ**, (T, S, M,) *He measured it; determined its measure, quantity, or the like; computed, or conjectured, its measure, quantity, &c.*; (T, S, * M, K;) as also **أَمَتَهُ**, (M, K,) inf. n. **أَمَيْتُ**. (TA.) You say, **أَيْبَتْ يَا فَلَانٌ هَذَا لِي كَمْ هُوَ** *Compute thou, O such a one, this, for me, how many it is*. (T.) And **أَمَتِ الْقَوْمَ** *He computed, or conjectured, the number of the people, or company of men*. (T.) And **أَمَتِ الْهَاءَ** *He measured, or computed, the distance between him and the water*. (T.) — Also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) i. q. **قَصَدَهُ** [He tended, repaired, betook himself, or directed his course, to it, or towards it; aimed at it; sought after it; or intended, or purposed, it]; (S, K;) namely, a thing. (§.)

2. **أَمَتَ بِالشَّرِّ** — see 1. **أَمَتَ**: *He was suspected of evil*. (M, TA.)

أَمَتٌ *A measure of distance* [&c.]; as in the saying, **كَمْ أَمَتٌ مَا بَيْنَكَ وَبَيْنَ الْكُوفَةِ** *What is the measure of the distance between thee and El-Koofeh?* (T, TA.) — **دَوْبٌ**: (Th, T, M:) said to be so termed because this word signifies the “computing, or conjecturing, measure, quantity, and the like,” in which there is doubt. (T, TA.) [See 1.] So in the following ex.: **الْخَمْرُ لَا أَمَتَ فِيهَا** *Wine is unlawful: there is no doubt respecting the unlawfulness of it*: (Sh, Th, T, K:) or the meaning is, *there is no indulgence, or lenity, with respect to it*; from **أَمَتٌ** as signifying “feebleness, or weakness,” in a journey, or pace. (T, TA.) And in the saying, **لَيْسَ فِي الْخَمْرِ أَمَتٌ**

There is no doubt respecting wine, that it is unlawful. (Th, M.) [Or in the like of these two instances it signifies] *Disagreement, or diversity of opinion, (اختلاف)* respecting a thing (في شيء). (M, K.) = *Curvity, crookedness, distortion, or unevenness*: (M, K:) *ruggedness in one place and smoothness in another*; (K:) [inequality of surface;] *one part being higher, or more prominent, than another*: (TA:) *an elevated place*: (T, S, K:) *small mounds*: (Fr, Th, T, S, M, K:) *or what is elevated, of ground*: or, as some say, *water-courses of valleys, such as are low, or depressed*: (Fr, T, TA:) *small hills; hillocks*: (M, TA:) *a hollow, or depressed place, between any two elevated portions of ground* &c.: (IAur, T, M:) *depression and elevation, or lowness and highness, (S, M, A, K,) in the ground*; (A:) used in this sense in the Kur xx. 106; (S:) and the same in a water-skin not completely filled: (S, A:*) *or laxity in a water-skin when it is not well filled so as to overflow*: (T, TA:) *or a [consequence of] pouring [water] into a skin until it doubles, or creases, and not filling it; so that one part of it is higher, or more prominent, than another*: (M, TA:) pl. إِمَات (M, K, TA, but in some copies of the K إِمَات, and in the CK إِمَات) and أَمُوت. (M, K.) You say, اسْتَوَتْ الْأَرْضُ فَمَا بِهَا أَمْتُ The earth, or ground, was even, so that there was not in it any depression and elevation. (A, TA.) And أَمَّتْ السُّنَّةُ فَمَا بِهَا أَمْتُ The sun became full, so that there was not in it any depression [of one part of its surface] and elevation [of another part]. (S, A:*) Az says, (TA,) I have heard the Arabs say, قَدْ مَلَأَ الْقِرْبَةَ مَلَأَ لَا أَمْتُ فِيهِ He had filled the water-skin so full that there was no laxity in it. (T, TA.) — *A fault, a defect, an imperfection, a blemish, or the like, (T, M, K,) in the mouth, and in a garment, or piece of cloth, and in a stone.* (M, K.) [Hence the saying,] أَمْتُ فِي الْحَجَرِ لَا فِيكَ i. e. [Muy there be a defect, or the like,] in stones; not in thee: meaning, may God preserve thee when the stones shall have perished: (Sb, M:) امت is here put in the nom. case, though the phrase is significant of a prayer, because it is not a verbal word: the phrase is like التَّوَابُ لَهُ and the commencing the sentence with an indeterminate noun is approvable because it is virtually a prayer. (M.) This prov. is mentioned by the expositors of the Tesheel: not by Meyd. (TA.) — *Wealness; feebleness*; (T, K:) *languor; remissness.* (TA.) You say, سَرْنَا سِرًّا لَا أَمْتُ فِيهِ We performed a journey, or went a pace, in which was no wealness, or feebleness [&c.]. (T, TA.) = *A good way, course, mode, or manner, of acting, or conduct, or the like.* (T, K.)

مُؤْمَت Suspected of evil and the like. (K.) [See 2.] = [A water-skin] filled [so as to be equally distended: see أَمْتُ]. (K.)

مَاءٌ مَأْمُوتٌ A water of which the distance is computed, or conjectured. (TA.) — هُوَ إِلَى أَجَلٍ مَأْمُوتٌ It is until a determined, defined, or

definite, period. (S, K:*) — شَيْءٌ مَأْمُوتٌ A thing that is known. (M, TA.) [And so مَمُوتٌ.]

امد

1. أَمَدٌ عَلَيْهِ, aor. ٤, inf. n. أَمَدٌ, He was angry with him: (S, M, Mgb, K:) like أَمَدٌ (S) and عَمِدٌ and وَبَدٌ and وَبَدٌ. (T in art. ابد.)

2. أَمَدٌ, inf. n. تَأْمِيدٌ, He declared the time, considered with regard to its end; or the utmost, or extreme, extent, term, limit, point, or reach; expl. by بَيْنَ الْأَمَدِ. (K.)

أَمَدٌ Time, considered with regard to its end: بَيْنَ الْأَمَدِ being time considered with regard to its end and its beginning: (Er-Rághib:) [but sometimes it is interchangeable with زَمَانٌ, as will be seen in what follows:] or the utmost, or extreme, extent, term, limit, point, or reach. (S, M, A, Mgb, K.) You say, بَلَغَ أَمَدَهُ He, or it, reached, or attained, his, or its, utmost, or extreme, extent, term, &c. (Mgb.) And ضَرَبَ لَهُ أَمَدًا [He assigned, or appointed, for him, or it, a term, or limit]. (A.) And هُوَ بَعِيدُ الْأَمَادِ [He is one whose limits are remote: أَمَادٌ being the pl.]. (A.) — The period of life which one has reached; as in the saying, مَا أَمَدُكَ What is thy period of life which thou hast reached? (S.) — Each of the two terms of the life of a man; i. e. the time of his birth, and the time of his death. (Sh, T.) El-Hasan [El-Baqree], being asked by El-Hajjáj, مَا أَمَدُكَ, meaning What was the time of thy birth? answered by saying that it was two years before the expiration of 'Omar's reign as Kha-leefeh. (T, L, from a trad.) — The starting-place, and the goal, of horses in a race. (Sh, T, L.) — Any space of time: (Er-Rághib:) a space of time of unknown limit. (Kull pp. 9 and 10.) — Sometimes, † A particular time; as in the phrase أَمَدٌ كَذَا The time of such a thing; like زَمَانٌ كَذَا. (Kull p. 10.) — [It is also used for أَمَدٌ, and (applied to a fem. n.) اَمَدٌ, Having a term, or limit; limited in duration; as in the saying,] الدُّنْيَا أَمَدٌ وَالْآخِرَةُ أَبَدٌ [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr, L in art. ابد.)

أَمَدَةٌ A remainder, or what remains, (K,) of anything. (TA.)

سِقَاءٌ مُؤَمَّدٌ A shin [exhausted;] in which there remains not a gulp, or as much as is swallowed at once, of water. (K.)

أَمَدٌ مَأْمُودٌ An extreme term, limit, or point, reached, or attained. (K.)

امر

1. أَمْرَةٌ, (T, S, M, &c.,) aor. ٤, (M, &c.,) inf. n. أَمَرٌ (T, S, M, Mgb, K) and إِمَارٌ, (M, L, K,) which latter, however, is disapproved by MF, (TA,) and إِمَارٌ is syn. therewith, (K,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of أَمَرَةٌ, respecting which see what follows,] (TA,) and أَمْرَةٌ

(M, K,) which is one of the inf. ns. [or quasi-inf. ns.] of the measure فَاعِلَةٌ, like عَابِدَةٌ and عَاقِبَةٌ, (M,) He commanded him; ordered him; bade him; enjoined him; the inf. n. signifying the contr. of نَهَى; (T, M, K;) as also أَمْرَةٌ, (Kr, M, K,) mentioned by A 'Obeyd also as a dial. var. of أَمْرَةٌ: (Mgb:) but A 'Obeyd says that أَمْرَةٌ and أَمْرَةٌ are syn. [in a sense different from that explained above, i. e.] as meaning كَثْرَتُهُ: (TA.) You say, أَمْرَةٌ بِهِ, (S, M, K,) and أَمْرَةٌ بِهِ, suppressing the prep., (M,) He commanded, ordered, bade, or enjoined, him to do it. (M, K.) And أَمْرَتُكَ أَنْ تَفْعَلَ, and لَتَفْعَلَ, and بَأْنُ تَفْعَلَ, I commanded, ordered, bade, or enjoined, thee to do [such a thing]. (M.) [And أَمْرَةٌ بِكَذَا as meaning He commanded him, or ordered him, to make use of such a thing; or the like: whence, in a trad.,] أَمَرْتُ بِالسَّوَاكِ [I have been commanded to make use of the tooth-stick]. (El-Jámi' es-Sagheer.) [And He enjoined him such a thing; as, for instance, patience.] The imperative of أَمَرٌ is أَمُرْ; originally أَمُرْ; which also occurs [with و in the place of ؤ when the l is pronounced with damm]: (M:) but [generally] when it is not preceded by a conjunction, (Mgb,) i. e., by و or ف, (T,) you suppress the ؤ, [i. e. the radical ؤ, and with it the conjunctive l preceding it,] contr. to rule, and say, مَرَّةً بِكَذَا [Command, or order, or bid, or enjoin, thou him to do such a thing]; like as you say, خُذْ and كُلْ: when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the ؤ, agreeably with analogy, and thus to say, وَأَمُرْ بِكَذَا. (Mgb.) — [You say also, أَمَرَ بِهِ فَقَتَلَ He gave an order respecting him, and accordingly he was slain. And أَمَرَ لَهُ بِكَذَا He ordered that such a thing should be done, or given, to him.] — In the Kur [xvii. 17], أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا, so accord. to most of the readers, (T, &c.,) means We commanded [its luxurious inhabitants] to obey, but they transgressed therein, or departed from the right way, or disobeyed: (Fr, T, S, &c.:) so says Abou-Is-hák; adding that, although one says, أَمَرْتُ زَيْدًا فَضَرَبَ عَمْرًا, meaning I commanded Zeyd to beat 'Amr, and he beat him, yet one also says, أَمَرْتُكَ فَعَصَيْتَنِي [I commanded thee, but thou disobeyedst me]: or, accord. to some, the meaning is, We multiplied its luxurious inhabitants; (T;) and this is agreeable with another reading, namely, أَمَرْنَا; (TA;) and a reading of El-Hasan, namely, أَمَرْنَا; like عَلَيْنَا, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from الإِمَارَةُ; (S, TA;) [in which case it seems that we should read أَمَرْنَا; or, perhaps, أَمَرْنَا: see 2:] Abu-l-'Áliych reads أَمَرْنَا, and this is agreeable with the explanation of I 'Ab, who says that the meaning is, We made its chiefs to have authority, power, or dominion. (TA.) — أَمْرَةٌ, aor. ٤, also signifies He commanded, ordered, bade, or enjoined, him to do that which it behooved him to do. (A.) [He counselled, or advised, him.] One says, مَرْنِي, meaning Counsel thou me; advise thou me. (A.) — أَمْرٌ بِأَقْتِنَاصٍ, said

of a wild animal, means *He rendered the beholder desirous of capturing him*. (M.) = **أَمَرَ**, (Aḡ, Fr, Th, T, S, M, Mḡb, K,) aor. ʿ; (Mḡb, TA;) and **أَمَر**, aor. ʿ; (S, M, IKṭṭ, K;) and **أَمِر**, aor. ʿ; (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. **أَمَرَ** (K) and **أَمَرَةٌ** (S) and **إِمَارَةٌ**; (Aḡ, T, S;) or the second is a simple subst.; (K;) or perhaps it is meant in the S that this and the third are quasi-inf. ns.; (MF;) *He had, or held, command; he presided as a commander, governor, lord, prince, or king*; (M, Mḡb, K;) *he became an **أَمِير***; (Aḡ, T, S;) **عَلَى الْقَوْمِ** over the people. (M, * Mḡb, K.) [See also 5.] **أَمَرَ فُلَانٌ وَأَمَرَ عَلَيْهِ**, or **وَأَمَرَ فُلَانٌ عَلَيْهِ**, (as in different copies of the S,) [Such a one has held command and been commanded,] is said of one who has been a commander, or governor, after having been a subject of a commander, or governor; meaning *such a one is a person of experience; or one who has been tried, or proved and strengthened, by experience*. (S.) = **أَمَرَةٌ** as syn. with **أَمَرَ**: see 4. = **أَمَرَ**, (S, M, Mḡb, K,) aor. ʿ, (Mḡb, K,) inf. n. **أَمَرَ** and **أَمَرَةٌ**; (M, K, TA; the latter written in the CK **أَمَرَةٌ**;) and **أَمَرَ**, aor. ʿ; (IKṭṭ;) + *It* (a thing, M, Mḡb, or a man's property, or camels or the like, Abu-l-Ḥasan and S, and a people, T, S) *multiplied; or became many, or much, or abundant*; (T, S, M, Mḡb, K;) and *became complete*. (M, K.) — And the former, + *His beasts multiplied; or became many*; (M, K;) [as also **أَمَرَ**; for you say,] **أَمَرَ فُلَانٌ**, inf. n. **إِيْمَارٌ**, + *The property, or camels or the like, of the sons of such a one multiplied; or became many, or abundant*. (M.) = **أَمَرَ الْأَمْرَ**, (Akh, S, K,) aor. ʿ, inf. n. **أَمَرَ**, (Akh, S,) + *The affair, or case, (i. e., a man's affair, or case, Akh, S,) became severe, distressful, grievous, or afflictive*. (Akh, S, K.)

2. **أَمَرَهُ**, inf. n. **تَأْمَرُ**, *He made him, or appointed him, commander, governor, lord, prince, or king*. (S, * Mgh, Mḡb.) [And it seems to be indicated in the S that **أَمَرَهُ**, without tashdeed, signifies the same.] See 1, in three places. You say also, **أَمَرَ عَلَيْنَا** (A, TA) *He was made, or appointed, commander, &c., over us*. (TA.) — Also *He appointed him judge, or umpire*. (Mgh.) — **أَمَرَ الْقَنَاطَ** + *He affixed a spear-head to the cane or spear*. (T, M.) [See also the pass. part. n., below.] — **أَمَرَ أَمَارَةً** *He made [a thing] a sign, or mark, to show the way*. (T.)

3. **مُؤَامَرَةٌ**, (T, * S, M, Mḡb,) inf. n. **أَمَرَهُ فِي أَمْرِهِ**, (S, K,) *He consulted him respecting his affair, or case*; (T, * S, M, Mḡb, K, * TA;) as also **وَأَمَرَهُ** and **أَمَرَهُ**; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (S, TA;) and **أَسْتَأْمَرُهُ**, (M,) inf. n. **أَسْتَأْمَرُ**; (S, K;) and **أَسْتَأْمَرُهُ**, (T,) inf. n. **أَسْتَأْمَرُ**. (S, K.) It is said in a trad., **أَمَرُوا النِّسَاءَ** *Consult ye women respecting themselves, as to marrying them*. (TA.) And in another trad., **أَمَرَتْ نَفْسَهَا**, meaning *She consulted herself, or her mind*; as also **أَسْتَأْمَرَتْ** *she consulted herself*. (TA.) [See another ex. voce **نَفْسًا**. And see also 8.]

4. **أَمَرَ**, inf. n. **إِيْمَارٌ**: see 1, last sentence but one, in two places. = **أَمَرَهُ**; (S, M, Mḡb, K;) and **أَمَرَهُ**, (S, M, Mḡb, K,) accord. to some, (M,) aor. ʿ, (Mḡb, K,) inf. n. **أَمَرَ**; (Mḡb;) both signifying the same accord. to AO, (S,) or A'Obeyd, (TA,) but the latter is of weak authority, (K,) or is not allowable; (M;) and, accord. to El-Ḥasan's reading of xvii. 17 of the Kur, (see 1,) **أَمَرَهُ** also; (M;) + *He* (a man) *multiplied it; or made it many, or much, or abundant*: (S, Mḡb;) *He* (God) *multiplied, or made many or much or abundant, his progeny, and his beasts*: (M, K;) and **أَمَرَ مَالَهُ** + *He* (God) *multiplied, &c., his property, or camels or the like*. (S.) = See also 1, first sentence, in two places.

5. **تَأْمَرُ** *He became made, or appointed, commander, governor, lord, prince, or king*; (Mḡb;) *he received authority, power, or dominion; عَلَيْهِمْ* over them. (S, K.) [See also **أَمَرَ**.] — See also 8.

6: see 8, in three places.

8. **إِيْتَمَرَ** [written with the disjunctive alif **إِيْتَمَرَ**] *He obeyed, or conformed to, a command*; (S, * M, Mgh, K;*) *he heard and obeyed*. (Mḡb.) You say, **إِيْتَمَرَ بِخَيْرٍ**, meaning *He was as though his mind commanded him to do good and he obeyed the command*. (M.) And [you use it transitively, saying,] **إِيْتَمَرَ الْأَمْرَ** *He obeyed, or conformed to, the command*. (S.) And **لَا يَتَمَرُّ** *He will not do right of his own accord*. (A.) Imra el-Keys says, (S,) or En-Nemir Ibn-Towlab, (T,) **وَيَعْدُو عَلَى الْمَرْءِ مَا يَتَمَرُّ**

[And that which man obeys wrongs him, or injures him]; meaning, that which his own soul commands him to do, and which he judges to be right, but in which often is found his destruction: (S;) or, accord. to Kt, *that evil which man purposes to do*: (T;) or *that which man does without consideration, and without looking to its result*. (A'Obeyd, T.) [See what follows.] — *He undertook a thing without consulting*; (Kt, T;) as though his soul, or mind, ordered him to do it and he obeyed it: (TA;) *he followed his own opinion only*. (Mgh.) One says, **فَاتَمَرُ وَأَبَى**, (A, Mgh,) meaning *I commanded him, but he followed his own opinion only, and refused to obey*. (Mgh.) — *He formed an opinion, and consulted his own mind, and determined upon it*. (Sh, T.) And **إِشْتَمَرَ رَأْيَهُ** *He consulted his own mind, or judgment, respecting what was right for him to do*. (Sh, T.) — **إِشْتَمَرُوا**, (A, Mḡb,) inf. n. **إِشْتَمَرُوا**; (S, K;) and **تَأْمَرُوا**, (A,) inf. n. **تَأْمَرُوا**, of the measure **تَفَاعَلَ**; (S;) and **تَأْمَرُوا**, (TA,) inf. n. **تَأْمَرُوا**; (K;) *They consulted together*: (S, * A, Mḡb, K;*) or **إِشْتَمَرُوا** and **تَأْمَرُوا** signify *they commanded, ordered, bade, or enjoined, one another*; like as one says, **اقْتَتَلُوا** and **اقْتَتَلُوا**, and **إِشْتَمَرُوا عَلَى الْأَمْرِ**: (T;) or **تَأْمَرُوا**, *they determined, or settled, their opinions respecting the affair, or case*: (M;) and **إِشْتَمَرُوا بِهِ**, (S, Mḡb,) inf. n. as above, (K,) signifies *they purposed it*, (S, Mḡb, K,*)

namely, a thing, (Mḡb, K,) and *consulted one another respecting it*. (S.) It is said in the Kur [lxv. 6] **وَأَتَّبِعُوا بِتَكْمُرٍ مَعْرُوفٍ** *And command ye, or enjoin ye, one another to do good*: [such is app. the meaning,] but God best knoweth: (T:) or, accord. to Kt, *purpose ye among yourselves to do good*. (TA.) And in the same [xxviii. 19], **إِنَّ الْأَمْلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ**, meaning *Verily the chiefs command one another respecting thee, to slay thee*: (Zj, T:) or *consult together against thee, to slay thee*: (AO, T:) or *purpose against thee, to slay thee*: (Kt, T:) but the last but one of these explanations is better than the last. (T.) — See also 3. — Accord. to El-Bushtee, **إِشْتَمَرَهُ** also signifies *He gave him permission*: but this has not been heard from an Arab. (Az, TA.)

10: see 3, in two places.

أَمْرٌ *A command; an order; a bidding; an injunction; a decree; an ordinance; a prescript*: (S, * Mḡb, * TA, &c. :) pl. **أَوَامِرُ**: (S, Mḡb, &c. :) so accord. to common usage; and some writers of authority justify and explain it by saying that **أَمْرٌ** is [originally] **مَأْمُورٌ بِهِ**; that it is then changed to the measure **فَاعِلٌ**; [i. e., to **أَمَرَ**]; like **عَارِفٌ**, which is originally **مَعْرُوفٌ**; and **عَيْشَةٌ رَاضِيَةٌ**, originally **مَرْضِيَّةٌ**; &c.; [and then, to **أَمَرَ**]; and that **فَاعِلٌ** becomes in the pl. **فَوَاعِلٌ**; so that **أَوَامِرُ** is the pl. of **مَأْمُورٌ**: others say that it has this form of pl. to distinguish it from **أَمْرٌ** in the sense of **أَمُورٌ** [&c.], in which sense it has for its pl. **أَمُورٌ**. (Mḡb, TA.) [But I think that **أَوَامِرُ** may be properly and originally pl. of **أَمْرَةٌ**, for **أَمْرَةٌ**, or the like. MF says that, accord. to the T and M, the pl. of **أَمْرٌ** in the sense explained in the beginning of this paragraph is **أَمُورٌ**: but he seems to have founded his assertion upon corrupted copies of those works; for in the M, I find nothing on this point; and in the T, not, as he says, **الْأَمْرُ ضِدُّ الْأَمْرِ** *but the contrary of the command*, **قَالَ الْكَلْبُ الْأَمْرُ مَعْرُوفٌ**, and **النَّبِيُّ وَاحِدُ الْأَمُورِ**, evidently meaning that **أَمْرٌ** signifies the contr. of **نَبِيٌّ**, and is also, in another sense, the sing. of **أَمُورٌ**.] [Hence,] **أُولُو الْأَمْرِ** *Those who hold command or rule, and the learned men*. (M, K. [See Kur iv. 62.]) And **أَمْرُ اللَّهِ** *The threatened punishment of God*: so in the Kur x. 25, and xi. 42, and xvi. 1; in which last place occur the words, **فَلَا تَسْتَعْجِلُوهُ**, meaning *The threatened punishment ordained of God hath, as it were, come*: so near is it, that it is as though it had already come: *therefore desire not ye to hasten it*. (Zj, M, TA.) And *The purpose of God*. (Bd and Jel in lxv. 3; &c.) And **الْأَمْرُ قَرِيبٌ** *The resurrection, or the time thereof, is near*. (Mgh, from a trad.) And **مَا فَعَلْتُهُ عَنْ أَمْرِي**, in the Kur xviii. 81, *I did it not of my own judgment*: (Bd;) or, *of my own choice*. (Jel.) [Hence also **الْأَمْرُ**, in grammar, signifies *The imperative form of a verb*.] — Also *A thing; an affair; a business; a matter; a concern; a state, of a person or thing, or of persons or things*

or affairs or circumstances; a condition; a case: *an accident; an event: an action: syn.* شَأْنٌ: (M, F, TA:) and حَالٌ, (Mgh, TA,) and حَالَةٌ: (Mgh:) and حَدَثَةٌ: (K:) and فَعْلٌ: (MF, TA:) and a thing that is said; a saying: (TA voce أولو, at the end of art. ال:) pl. أُمُورٌ; (S, M, K, &c.) its only pl. in the senses here explained. (TA.) You say, أَمْرُ فُلَانٍ مُسْتَقِيمٌ [The affair, or the like, of such a one is in a right state]: and أُمُورُهُ مُسْتَقِيمَةٌ [His affairs are in a right state]. (S, A.) And شَتَّتْ أَمْرَهُ He dissipated, disorganized, disordered, unsettled, or broke up, his state of things, or affairs. (As, TA in art. شَعَب.) [امر seems to be here used, as in many other instances, rather in the sense of the pl. than in that of the sing.]—أَمْرٌ كُلِّيٌّ [A universal, or general, prescript, rule, or canon]. (Mgh voce قَاعِدَةٌ, KT voce قَانُونٌ, &c.)

أَمْرٌ a subst. from أَمَرَ in the sense of اِسْتَدَّ; (S:) or a subst. from أَمَرَ as signifying كَثُرَ and قَرُبَ; (M;) † [A severe, a distressful, a grievous, or an afflictive, thing: or] a terrible, and foul, or very foul, thing: or a wonderful thing. (TA.) Hence, [used as an epithet, like أَمْرٌ, q. v.,] in the Kūr [xviii. 70], لَقَدْ جِئْتَ شَيْئًا أَمْرًا + Verily thou hast done a severe, a distressful, a grievous, or an afflictive, thing: (S:) or a terrible, and foul, or very foul, thing: (TA:) or a wonderful thing: (S:) or an abominable, a foul, or an evil, and a wonderful, thing: (Ks, M, K:*) or a terrible and an abominable thing; signifying more than نُكْرًا, [which occurs after, in verse 73,] inasmuch as the [presumed] drowning of the persons in the ship was more abominable than the slaying of one person: (Zj, T:) or a crafty, and an abominable, or a foul, or an evil, and a wonderful, thing; and derived from أَمَرَ الْقَوْمَ as meaning كَثُرُوا. (Ks.)

أَمْرٌ a coll. gen. n. of which أَمْرَةٌ (q. v.) is the n. un. — See also تَأْمُرُ.

أَمْرٌ: see أَمَرَ. — † Multiplied; or become many, or much, or abundant. (M, K.) [See أَمَرَ.] You say زَرْعٌ أَمْرٌ + Abundant seed-produce. (Lh, M.) — † A man whose beasts have multiplied, or become many or abundant. (M.) † A man blessed, or prospered, (Ibn-Buzurj, M, K,*) in his property: (M:) fem. with ة. (Ibn-Buzurj.) And with ة, † A woman blessed to her husband [by her being prolific]: from the signification of كَثُرَةٌ. (M.) — † Severe; distressful; afflictive. (TA.) [See also أَمَرَ.]

أَمْرَةٌ A single command, order, bidding, or injunction: as in the saying, لَكَ عَلَى أَمْرَةٍ مَطَاعَةٌ Thou hast authority to give me one command, order, bidding, or injunction, which shall be obeyed by me. (S, M, A, Mgh, K.) You should not say, [in this sense,] أَمْرَةٌ, with kear. (T, S.) — See also أَمْرَةٌ.

أَمْرَةٌ a subst. from أَمَرَ [q. v.]; Possession of command; the office, and authority, of a commander, governor, lord, prince, or king; (M, *

Mgh, K;) as also إِمَارَةٌ (Mgh, Mgh, K) and أَمَارَةٌ; (L, K;) but this last is by some disallowed, and is said in the Fḡ and its Expositions to be unknown. (MF.) It is said in a trad., لَعَلَّكَ سَأَلَكَ إِمْرَةٌ أَبْنِ عَيْكَ Perhaps thy paternal uncle's son's possession of command hath displeased thee. (TA.) — [And hence, † Increase, or abundance, or the like; as also other forms mentioned in what follows.] You say, لِي وَجْهٌ + In the face of thy property, [meaning such as consists in camels or the like, and also money,] thou knowest its increase and abundance, and its expense: (S:) or إِمْرَتُهُ, and إِمْرَتُهُ, which latter is a dial. var. of weak authority, and إِمْرَتُهُ, i. e., its increase and abundance: (M:) or إِمْرَتُهُ as meaning its prosperous state; as also أَمَارَتُهُ, and أَمْرَتُهُ: (Ibn-Buzurj:) accord. to AHeyth, who reads تَعْرِفُ إِمْرَتَهُ, the meaning is, its decrease; but the correct meaning is, its increase, as Fr explains it. (T, TA.) It is said respecting anything of which one knows what is good in it at first sight: (Lh, M:) and means, on a thing's presenting itself, thou knowest its goodness. (T.) One says also, مَا أَحْسَنَ أَمَارَتَهُمْ, and the multiplying of their offspring and of their number! (M.) And لَا جَعَلَ اللَّهُ فِيهِ إِمْرَةٌ + May God not make an increase to be therein. (T.)

أَمْرَةٌ Stones: (K:) [or a heap of stones:] or it is the n. un. of أَمْرٌ, which signifies stones: (M:) or the latter signifies stones set up in order that one may be directed thereby to the right way: (Ham p. 409:) and the former also signifies a hill; (M, K;) and أَمْرٌ is [used as] its pl.: (M:) and a sign, or mark, by which anything is known; (M, K;) as also أَمَارٌ and أَمَارَةٌ; (As, S;) and أَمْرٌ is [used as] its pl. in this sense also: (M:) or a sign, or mark, set up to show the way; (AA, Fr;) as also أَمَارٌ and أَمَارَةٌ: (K:) or a small sign, or mark, of stones, to show the way, in a waterless desert; (S;) as also أَمَارٌ [and أَمَارَةٌ]; and any sign, or mark, that is prepared: (TA:) or a structure like a مَنَارَةٌ [here app. meaning a tower of a mosque], upon a mountain, wide like a house or tent, and larger, of the height of forty times the stature of a man, made in the time of 'Ad and Irem; in some instances its foundation being like a house, though it consists only of stones piled up, one upon another, cemented together with mud, appearing as though it were of natural formation: (ISh, T:) the pl. (in all the senses above, K) [or rather the coll. gen. n.] is أَمْرٌ. (S, K.) — See also أَمْرَةٌ.

أَمَارٌ and أَمَارَةٌ A sign, mark, or token. (As, S, Mgh.) See also each voce أَمْرَةٌ, in three places. You say, هِيَ أَمَارَةٌ مَا بَيْنِي وَبَيْنَكَ It is a sign, or token, of what is between me and thee. (T, TA.) And a poet says,

• إِذَا طَلَعَتْ شَمْسُ النَّهَارِ فَإِنَّهَا
• أَمَارَةٌ تَسْلِيحِي عَلَيْكَ فَسَلِّحِي

[When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute]. (TA.)—

Also A time: (As, S, K:) so IAḡr explains the latter word, not particularizing the time as definite or otherwise: (M:) or a definite time: (TA:) or a time, or place, of promise or appointment; an appointed time or place; syn. مَوْعِدٌ: (M, Mgh, K:) or, accord. to some, the former word is pl. [or rather coll. gen. n.] of the latter. (TA.) El-'Ajjāj says,

• إِذْ رَدَّهَا بِكَيْدِهِ فَأَرْتَدَّتْ
• إِلَى أَمَارٍ وَأَمَارٍ مَدَّتِي

When He (meaning God) brings it, (namely my soul,) by his shifful ordering, and his power, [and it is thus brought, or it thus comes, to a set time, and] to the time of the end of my appointed period: أَمَارٌ مَدَّتِي being as above; the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the S we find أَمَارٌ مَدَّتِي.]

أَمْرٌ [an intensive epithet from أَمَرَ. You say, إِنَّهُ لَأَمْرٌ بِأَلْعُرُوفِ وَتَبَوُّعِ النَّفَرِ Verily he is one who strongly commands, or enjoins, good conduct, and who strongly forbids evil conduct. (S in art. نَهَى, and A.*)

أَمِيرٌ One having, holding, or possessing, command; (S;) a commander; a governor; a lord; (M, Mgh;) a prince, or king: (M, K:) fem. with ة: (S, K:) pl. أَمَرَاءُ. (M, Mgh, K.) — A leader of the blind. (M, K.) So in the saying of El-Aqshā:

• إِذَا كَانَ هَادِي النَّفَى فِي الْبَلَا
• وَصَدْرُ الْقَنَاءِ أَطَاعَ الْأَمِيرَا

[When the young man's guide in the countries, or lands, or the like, is the top of the cane, he obeys the leader of the blind]. (M.) — A woman's husband. (A.) — A neighbour. (K.) — A person with whom one consults: (A, K:) any one of whom one begs counsel, or advice, in a case of fear. (TA.) You say, هُوَ أَمِيرِي He is the person with whom I consult. (A.)

أَمَارَةٌ: see إِمْرَةٌ, in three places: — and see also أَمْرَةٌ, in three places; and أَمَارٌ.

صَاحِبُ الإِمَارَةِ: see إِمْرَةٌ. — الإِمَارَةُ is also used for صَاحِبُ الإِمَارَةِ, i. e. الأَمِيرُ. (Mgh.)

أَمْرٌ: see the next paragraph, in two places.

أَمْرٌ A man who consults every one respecting his case; as also أَمِيرٌ and أَمَارَةٌ: (M:) or a man resembling [in stupidity] a kid: [see the latter part of this paragraph:] (Th, M:) or, as also أَمْرَةٌ (S, M, K, &c.) and أَمْرٌ and أَمْرَةٌ, (K,) a man having weak judgment, (S, K,) stupid, (T, M,) or weak, without judgment, (M, L,) or without intellect, or intelligence, (T,) who obeys the command of every one, (T, S,) who complies with what every one desires to do in all his affairs; (K:) a stupid man, of weak judgment, who says to another, Command me to execute thine affair. (IAth.) It is said in a trad., مَنْ لَا يَأْكُلُ لِمْرَةٍ لَا يَأْكُلُ لِمْرَةٍ [He who obeys a stupid man, &c., shall not eat fruit: or the meaning is]

he who obeys a stupid woman shall be debarred from good. (I Ath.) امرٌ is applied to a woman and to a man: when it is applied to a man, the ة is added to give intensiveness to the signification. (I Sh.) The following saying, إِذَا طَلَعَتِ الشَّعْوَرُ سَفَرًا فَلَا تُرْسِلْ فِيهَا امْرَأَةً وَلَا امْرَأًا in rhyming prose, means [When Sirius rises in the clear twilight,] send not thou among them (meaning the camels) a man without intelligence [in a great degree, nor one who is so in a less degree; or a woman without intelligence, nor a man without intelligence;] to manage them. (Sh.) — Also, (M, K,) and امرٌ and امرٌ and امرٌ, (K,) A young lamb: (M, K:) or the first (امر) and the second, a young kid: (M, TA:) or the former of these two, a male lamb: (M, TA:) or a young male lamb: (S:) and the latter of them, a female lamb: (M, TA:) or a young female lamb. (S, M.) One says, مَا لَهُ امْرٌ وَلَا امْرَةٌ, meaning He has not a male lamb nor a female lamb: (M, TA:) or he has not anything. (T, S, M.)

امرٌ: see امرٌ, in two places.

امرٌ: see امرٌ, in six places: — and see امرٌ, in four places.

امرٌ: see امرٌ.

النَّفْسُ الْأَمَارَةُ [Wont to command]. [Hence,] النفسُ التي تَمَارُ [The soul that is wont to command]; (A:) the soul that inclines to the nature of the body, that commands to the indulgence of pleasures and sensual appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable dispositions. (KT.) [See نفس.]

أَمَارَةٌ fem. of أَمَارٌ [q. v.]. — See also أَمَارٌ.

أَمْرٌ [act. part. n. of أَمَرَهُ, q. v.]. — Two days, (S,) the last, (K,) the former being the sixth, and the latter the seventh, (M,) of the days called الْعَجُوزُ: (S, M, K: [but see عَجُوزُ]) as though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (S:) accord. to Az, the latter is applied as an epithet to the day as meaning يُؤْتَمَرُ فِيهِ. (TA.)

أَمْرٌ: see أَمْرٌ, in two places.

أَمْرٌ, and without ة: see أَمْرٌ, in six places.

أَمْرٌ and أَمْرَةٌ are properly mentioned in this art.; the measure of the former being تَفْعُولٌ; (K:) and that of the latter, تَفْعُولَةٌ: (TA:) not as J has imagined; [who writes them without ة, and mentions them in art. تَمَرٌ;] (K:) their measures accord. to him being فاعولٌ and فاعولةٌ. (TA.) [But in all the senses here explained, they appear to be with and without ة.] — The former signifies The soul: (S in art. تَمَرٌ, where it is written without ة; and M, A, K:) because it is that which is wont to command. (A.) One says, ثِيَابُكَ قَدْ عَلِمَ بِأَمْرِكَ ذَلِكَ Thy soul, or self, hath known that. (AZ, and T in art. تَمَرٌ.) — The intellect: (M:) as in the saying, عَرَفْتَهُ بِأَمْرِي I knew it by my intellect. (M in art. تَمَرٌ, without ة; and

TA.) You say also, هُوَ أَبْنٌ تَامُورٌ, meaning He is the knowing with respect to it. (TA in art. تَمَرٌ.) — The heart, (T in art. تَمَرٌ without ة, and M, A, K,) itself. (M, TA.) Hence the saying, خَرَفٌ فِي تَامُورِي خَيْرٌ مِنْ عَشْرَةٍ فِي وَعَائِكَ [One word in my heart is better than ten in thy receptacle]. (T in art. تَمَرٌ, and TA.) — The pericardium. (M in art. تَمَرٌ, without ة.) — The core, or black or inner part, or clot of blood, (حَبَّةٌ, M, K, or عَلَقَةٌ, TA,) and life, and blood, of the heart: (M, K:) or blood, (A, S, M, in art. تَمَرٌ, and K,) absolutely: (TA:) and تَامُورٌ signifies the life-blood: (A, S:) or the blood of the body: (S in art. نفس:) and the life of the soul. (M, K.) — Also, as being likened to blood, (TA,) Wine; and so تَامُورَةٌ: (M, K:) and — A dye: (M, TA:) and — Saf-ron. (A, S, K.) — [Hence also,] Water. (M, K.) You say, مَا فِي الرَّكْبَةِ تَامُورٌ, (T, S in art. تَمَرٌ, and M,) or تَامُورٌ, (A,) There is not in the well any water. (T, S, M, A.) — The weaver (وَزِيرٌ) of a king: (M, K:) because his command is effectual. (TA.) — Any one: as in the saying, تَوُورٌ, (T in art. تَمَرٌ, A, K,) as also تَوُورٌ, (T in art. تَمَرٌ, and K,) each with an augmentative ت, and without ة as well as with it, accord. to Er-Radee and others, (TA,) and تَامُرِي, and تَامُورِي, (M,) and تَوُورِي, (T in art. تَمَرٌ, M, TA,) or without ة, (S, M, K, in art. تَمَرٌ,) and تَامُرٌ, (M, K,) There is not in it (i. e. in the house, الدار, M, A, TA) any one. (M, A, K, and T and S in art. تَمَرٌ.) You say also, بِلَادٌ خَلَاءٌ Vacant regions wherein is not any one. (S in art. تَمَرٌ.) (M, K) and تَامُرِي, (S in art. تَمَرٌ) and تَامُورِي, (M, K) also signify A man, or human being. (S, M, K.) You say, speaking of a beautiful woman, مَا رَأَيْتُ تَوُورِيًّا أَحْسَنَ مِنْهَا I have not seen a human being, or creature, more beautiful than she: (S and M in art. تَمَرٌ:) and مَا رَأَيْتُ تَوُورِيًّا أَحْسَنَ مِنْهُ [I have not seen a man more beautiful than he]. (T and S in art. تَمَرٌ.) Accord. to some, they are used only in negative phrases; but accord. to others, they are also used in such as are affirmative. (MF.) — Also Anything: as in the saying أَكَلَ الذِّئْبُ الشَّاةَ فَمَا تَرَكَ مِنْهَا تَامُورًا [The wolf ate the sheep, or goat, and left not of it anything]. (T and S in art. تَمَرٌ.) — A child, young one, or foetus; syn. وَلَدٌ. (M, K.) — The receptacle (وَعْدَةٌ) of the child, young one, or foetus. (M in art. تَمَرٌ, without ة; and K.) — A وعاءٌ [in the ordinary sense; i. e. a bag, or receptacle, for travelling-provisions and for goods or utensils &c.]. (M, K.) Hence the saying, أَنْتَ أَغْلَمُ بِتَامُورِكَ Thou art best acquainted with what thou hast with thee; and with thine own mind. (M.) — Also, (K,) and تَامُورَةٌ, (M, [in which the former is not given in the following senses,] and K,) or تَامُورَةٌ, (S in art. تَمَرٌ.) A ewer, syn. إِبْرِيْقٌ, (S, M, K,) for wine: (S:) and, (M, K,) or, as some say, (TA,) a حَقَّةٌ (M, K, TA) in which wine is

put. (TA.) — Also the first, (M, K,) or † third, (T and S in art. تَمَرٌ.) The chamber, or cell, (صَوْمَعَةٌ, T and M in art. تَمَرٌ, without ة, and S and K, and ناموسٌ, M, K,) of a monk. (M, K.) — And hence, (TA,) the first, (K,) and † second, (M, K,) or † third, of these three words, (T and S in art. تَمَرٌ.) † The covert, or retreat, of a lion. (T, S, M, K.) Whence, † تَامُورِيَّةٌ † Such a one is a lion in his covert: (T and S in art. تَمَرٌ:) a saying borrowed from 'Amr Ibn-Maqdees-Kerib: (T and S ibid:) or, accord. to some, it means, a lion in the greatness of his courage, and in his heart. (TA.) — Also (i. e. the first only) Play, or sport, of girls or of boys. (Th, M in art. تَمَرٌ without ة, and K.) — See also تَامُورٌ.

تَوُورٌ A sign, or mark, set up to show the way in a waterless desert; (K, TA:) consisting of stones piled up, one upon another: (TA:) pl. تَامِيرٌ. (K.) [See أَمْرَةٌ.] — See also تَامُورٌ.

تَامُورَةٌ, and without ة: see تَامُورٌ, in eight places. — Also The pericardium; the integument (غِلَافٌ) of the heart. (S in art. تَمَرٌ: there written without ة.)

تَامُورِي: see تَامُورٌ, in two places.

تَمِيرٌ Counsel; advice: as in the saying, فَلَنْ يَبْعِدَ مِنَ التَّمِيرِ قَرِيبٌ مِنَ التَّمِيرِ Such a one is far from counsel, or advice: near to calumny, or slander. (A.)

مُؤَمَّرٌ Made, or appointed, commander, governor, lord, prince, or king: (S, M, K:) made to have authority, power, or dominion: (T, M, K:) in which latter sense it is explained by Khulid, as applied by Ibn-Mukbil to a spear. (T.) — † A cane, or spear-shaft, having a spear-head affixed to it. (K.) — † A spear-head (T, TA) sharpened; syn. مُحَدَّدٌ. (T, M, K, TA.) — Distinguished, or defined, (مُحَدَّدٌ) by signs, or marks: (TA:) or, as some say, (TA,) marked with a hot iron; syn. مَوْسُومٌ. (K, TA.)

مَامُورٌ [pass. part. n. of أَمَرَهُ, q. v.]. — It is said in a trad., (S, &c.) خَيْرُ الْمَالِ مَبُورَةٌ وَمَبُورَةٌ وَسَيَّةٌ The best of property are a prolific filly [and a row of palm-trees, or perhaps a tall palm-tree, fecundated]; (AZ, A'Obeyd, T, S, A, K;) as though the filly were commanded [by God] to be so: (A, in which the epithet مَامُورَةٌ thus used is said to be tropical:) [or] مَامُورَةٌ is thus for the sake of conformity to مَبُورَةٌ, and is originally مُؤَمَّرَةٌ, (S, M, K,) from أَمَرَهَا اللَّهُ: (TA:) or it is a dial. var. of weak authority; (K:) though, accord. to AZ, it signifies made to have abundant offspring, from أَمَرَ اللَّهُ الْمَبُورَةَ, meaning "God made the filly to have abundant offspring," a dial. var. of أَمَرَهَا, as A'Obeyd also asserts it to be. (TA.)

مَامِيرٌ and مَامِيرٌ: see what next follows.

مُؤَمِّرٌ [Obeying, or conforming to, a command; &c.: see 8. —] One who acts according to his own opinion; (T;) who follows his own opinion

only: or who hastes to speak. (M.) = See also *أَمِرٌ*. — Also, and *المُؤْتَمِرُ*, [The month which is now commonly called] *المُحَرَّمُ*: (M, K:) the former appellation (*مُؤْتَمِرٌ*) is that by which the tribe of 'Ad called it: (Ibn-El-Kelbee:) pl. *مَأمِرٌ* and *مَأمِرٌ* [both anomalous]. (M, K.) [See *شَهْرٌ*.]

يَأْمُرُ; (M, K;) so in all the copies of the K; but in the L and other lexicons, *تَأْمُرُ*; (TA;) A certain beast of the sea: or, as some say, a small beast: (M:) and a kind of mountain-goat: (M, K:) or a certain wild beast, (K, TA,) or a beast resembling the mountain-goat, (M,) having a single branching horn in the middle of his head. (M, TA.) [See *يَحْمُورٌ*, the oryx.]

امس

أَمَسٌ, meaning Yesterday, or the day before the present day (Msb, K) by one night, (K,) and tropically applied to *what is before that*, (Msb,) or a short time before, (B) in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written *أَمَسٌ* and *أَمَسٌ* and *أَمَسٌ*] or it is an adv. n., indecl., with kaser for its termination, unless made indeterminate, or made determinate [by the article *ال*]; and sometimes indecl. with fet-h: (Ez-Zejjājee, M, TA:) or, accord. to Hish, the termination with fet-h is a rejected form; and that with damm is not mentioned by any of the grammarians: (TA:) but *مُذْ أَمَسَ* [Since yesterday] occurs, used by poetic licence: (Sb, S:) *أَمَسٌ* is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with kaser for its termination, when it is determinate [without the article *ال*]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K:*) [accord. to the most approved usage,] you say, *رَأَيْتُهُ أَمَسَ*, and *بِأَمَسٍ*, which is more common, and *الْأَمَسِ*, I saw him yesterday; and *مَا رَأَيْتُهُ مُذْ أَمَسَ* [I have not seen him since yesterday]; and if you have not seen him [since the day next] before that, you say, *مَا رَأَيْتُهُ مُذْ أَوَّلَ* [I have not seen him since the day before yesterday]; and if you have not seen him [since] two days before that, you say, *مَا رَأَيْتُهُ مُذْ أَوَّلَ مِنْ أَوَّلَ مِنْ أَمَسٍ* [I have not seen him since the day before the day before yesterday]. (ISK, TA.) The phrase *رَأَيْتُهُ أَمَسَ* [I saw him yesterday] has also been heard, but it is extr. (K.) The people of El-Hijáz make *أَمَسٌ* indecl., with kaser for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying, *ذَهَبَ أَمَسٌ بِمَا فِيهِ* [Yesterday has gone with what happened during it]; whereas the people of El-Hijáz say, *ذَهَبَ أَمَسٌ بِمَا فِيهِ*, because it is [held by them to be] indecl. on account of its implying that it has the determinative article *ال* [understood as prefixed

to it], the kaser being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from *الْأَمَسِ*, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its deviation from the original form, like *سَحَرٌ* in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article *ال* is prefixed to it, (S, K:*) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately, *كُلُّ غَدٍ صَائِرٌ أَمَسًا* [Every morrow becomes a yesterday]; (S:*) (IB:) and making it determinate by the article *ال*, they say, *كَانَ الْيَوْمُ طَيِّبًا* [The yesterday was good], (IB,) and *مَضَى الْيَوْمُ الْبَارِكُ* [The blessed yesterday has past]; (S;) and prefixing it to another noun, *كُلُّ أَمَسِنَا كَانَ طَيِّبًا* [All of our yesterday was good], (IB,) and *مَضَى أَمَسِنَا* [Our yesterday has past]: (S:) [therefore,] in the following verse,

• وَإِنِّي وَقَفْتُ الْيَوْمَ وَالْأَمَسَ قَبْلَهُ •
• بِبَابِكَ حَتَّى كَادَتْ الشَّمْسُ تَغْرُبُ •

[And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting], (thus related by IAqr in two different ways, (الْأَمَسِ and الْيَوْمِ), if we read *الْأَمَسِ*, the *ال* is redundant, because it is implied in the word *أَمَسٌ*; but if we read *الْأَمَسِ*, the *ال* is not implied in *أَمَسٌ*, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is *أَمَسٌ* and *أَمَسَاتٍ*, (Zj, K,) both pls. of pauc., (Zj, TA,) and *أَمُوسٍ*, (Zj, K, TA, [in the CK, incorrectly, *أَمُوسٍ*],) which is a pl. of mult. (Zj, TA.) There is no dim. form of *أَمَسٌ*; like as there is none of *غَدٌ* and *أَيُّ* and *مَتَى* and *أَيْنَ* and *كَيْفَ* and *الْبَارِحَةَ* and *مَآ* and *عِنْدَ* and the names of the months and those of the days of the week, except *الْجُمُعَةُ*. (Sb, S.)

أَمَسِيٌّ, contr. to analogy, (M, TA,) and *أَمَسِيٌّ* [which is agreeable with analogy] is allowable, as related by Sgh on the authority of Fr, but the former is the more elaste, (TA,) Of, or relating to, or belonging to, yesterday. (M, TA.)

امل

1. *أَمَلَهُ*, (T, S, M, &c.,) aor. 2, (T, S, M, Msb,) and 3, (so in the M accord. to the TT,) inf. n. *أَمَلٌ*, (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from *أَمَلٌ* and *أَمَلٌ*,] (M,) He hoped it; or hoped for it; syn. *رَجَاهُ*; (S:*) (M:*) [see *أَمَلٌ* below,] K:) meaning, what was good for him; (S;) as also *أَمَلَهُ*, (T, M, K,) inf. n. *تَأْمِيلٌ*, (S, T:) or he expected it; [or had a distant, or remote, expectation of it; for] it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr,

• أَرْجُو وَأَمَلُ أَنْ تَدْنُو مَوَدَّتَهَا •
[I hope, and have a distant expectation, that her love may approach]: he who has determined upon a journey to a distant town or country says,

أَمَلْتُ الْوُضُولَ [I have formed an expectation, or a distant expectation, of arriving]; but he does not say, *طَمَعْتُ* until he has become near thereto; for *طَمَعٌ* relates only to that of which the occurrence, or coming to pass, is [deemed] near: and the *رَجَاءُ* is between *الْأَمَلُ* and *الطَّمَعُ*; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of *الْأَمَلُ*; whence the usage in the verse of Zuheyr; but otherwise it is used in the sense of *الطَّمَعُ*: (Msb:) or *الرجاء* signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Harállee: or it is properly syn. with *الْأَمَلُ*; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemál: or, accord. to Er-Rághib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and *تَأْمِيلٌ*, inf. n. *أَمَلَهُ*, signifies he expected it much; and is more commonly used than the form without teshdeed. (Msb.)

2: see 1, in two places. = *تَأْمِيلٌ* also signifies The inducing [one] to hope or expect. (KL.)

5. *تَأَمَّلَ الشَّيْءَ* [He considered the thing, or studied it, or contemplated it, carefully, or attentively, with investigation;] he looked at the thing endeavouring to obtain a clear knowledge of it: (S:) or i. q. *تَدَبَّرَهُ*; (Msb, TA;) i. e., (Msb,) he looked into the thing, considered it, examined it, or studied it, repeatedly, (Msb, TA,) in order to know it, or until he knew it, (Msb,) or in order to ascertain its real case: (TA:) or he looked intently, or hardly, at, or towards, the thing: (TA:) or *تَأَمَّلَ* signifies he acted, or proceeded, deliberately, not hastily, syn. *تَنَبَّهَ*, (T, M,) or he paused, or waited, syn. *تَلَبَّثَ*, (K,) in an affair, and in consideration; (M, K, TA;) he paused, and acted with deliberation. (TA.) *فِيهِ تَأَمَّلٌ* [meaning It requires careful, or attentive, consideration, or simply it requires consideration,] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong,] like *فِيهِ نَظَرٌ* [q. v.]. (MF in art. *صَلَحَ*.)

أَمَلٌ: }
أَمَلٌ: } sec *أَمَلٌ*.

أَمَلٌ (T, S, M, Msb, K) and *أَمَلٌ* (IJ, M, K) and *أَمَلٌ*, (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly known, (TA,) *رَجَاهُ*; syn. *رَجَاءُ*: (S, M, K:) or expectation; [or distant, or remote, expectation; being] mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to an affection of the heart from some good to be attained: (Msb, TA: [in both of which are further explanations, for which see 1:]) *أَمَلَةٌ*, also, signifies the same as *أَمَلٌ*,

(S, M, K,) or تَأْمِنُ; (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like جَلَسَ and رَحِبَ: (S:) and مُؤْمِلٌ, likewise, signifies the same as أَمَلُ: (TA:) the pl. of أَمَلٌ and إِمْلٌ and أَمَلٌ is آمَالٌ. (M, *K, TA.) You say, خَابَ سَعْيُهُ وَأَمَلُهُ [His labour, and his hope, or expectation, were disappointed, frustrated, or balked]. (A and TA in art. خَـ.) And مَا أَطُولَ إِمْلَتُهُ How far-reaching is his hope, or expectation? (T, *S, M, K:) [or his manner of hoping or expecting!] from الأَمَلُ. (T.) — Also, the first, An object of hope. (Jel in xviii. 44.)

إِمْئَةٌ: see أَمَلٌ, in two places.

أَمَلٌ act. part. n. of 1; [Hoping: or] expecting. (Mghb.) [See 1.]

مُؤْمِلٌ One whose beneficence may be hoped for. (Har p. 183.) — المِؤْمِلُ The eighth of the horses that are started together in a race; (K;) these being ten: (TA:) or the ninth thereof: (TA in explanation of السَّكَيْتُ:) or the seventh thereof. (Ham p. 46.) — See also أَمَلٌ.

مَأْمُولٌ pass. part. n. of 1; [Hoped: or] expected. (Mghb.)

امن

1. أَمِنَ, (T, S, M, &c.,) aor. اَمِنَ, (T, Mghb, K,) inf. n. أَمْنٌ (T, S, M, Mghb, K) and إِمْنٌ (Zj, M, K) and أَمِنَ (M, K) and أَمْنَةٌ (T, S, M, K) and إِمْنَةٌ (T) and أَمَانٌ (M, K) [and app. أَمَانَةٌ, for it is said in the S that this is syn. with أَمَانٌ,] and أَمِينَ, an instance of an inf. n. of the measure فاعِلٌ, which is strange, (MF,) or this is a subst. like فاعِلٌ, (M,) He was, or became, or felt, secure, safe, or in a state of security or safety; originally, he was, or became, quiet, or tranquil, in heart, or mind; (Mghb;) he was, or became, secure, or free from fear; أَمْنٌ signifying the contr. of خَوْفٌ, (S, M, K,) and so أَمْنَةٌ (S) and أَمِنٌ [&c.]: (M, K:) he was, or became, or felt, free from expectation of evil, or of an object of dislike or hatred, in the coming time; originally, he was, or became, easy in mind, and free from fear. (El-Munáwwee, TA.) [See أَمِنَ, below.] You say also, يَأْمِنُ عَلَى نَفْسِهِ [He is secure, or safe, or free from fear, for himself]. (M.) And أَمِنَ الْبَلَدُ, meaning The inhabitants of the country, or district, or town, were in a state of security, or confidence, therein. (Mghb.) The verb is trans. by itself, and by means of the particle مِنْ; as in أَمِنَ زَيْدُ الْأَسَدِ and أَمِنَ مِنْ الْأَسَدِ, meaning Zeyd was, or became, or felt, secure from, safe from, [or free from fear of,] the lion. (Mghb.) You say also, أَمِنَ كَذِبَ مَنْ أَخْبَرَهُ [He was secure from, or free from fear of, the lying of him who informed him]. (M.) And لَا أَمِنُ أَنْ يَكُونَ كَذِبُكَ [I am not free from fear of its being so; I am not sure but that it may be so]. (Mgh in art. بَدَ and other lexicons passim.) And, of a strong-made she camel, أَمِنَتْ

أَنْ تَكُونَ ضَعِيفَةً [She was secure from, or free from fear of, being weak]: (M: [in a copy of the S: أَمِنَتْ:] and أَمِنَتْ الْعَارَ وَالْإِغْيَةَ [She was secure from, or free from fear of, stumbling, and becoming jaded]: (M:) and أَمِنَ عَثَارَهَا [Her stumbling was not feared]. (So in a copy of the S.) And, of a highly-prized camel, أَمِنَ أَنْ يُنَحَرَ [It was not feared that he would be slaughtered; or his being slaughtered was not feared]. (M.) [أَمِنَ sometimes means He was, or became, free from fear, though having cause for fear, of him, or it; i. e. he thought himself secure, or safe, from him, or it. (See Kur vii. 97.)] — أَمِنَهُ (inf. n. أَمْنٌ TK) [and accord. to some copies of the K أَمِنَهُ] and أَمِنَهُ (inf. n. تَأْمِينٌ K) and أَمِنَهُ ([written with the disjunctive alif اِيْمِنَهُ, and] also written اَتَمِنَهُ, on the authority of Th, which is extr., like اَتَهَلَ [&c.], M) and اِسْتَأْمِنَهُ all signify the same (M, K, TA) [He trusted, or confided, in him; (as also بِهْ, q. v. i;) he intrusted him with, or confided to him, power, authority, control, or a charge; he gave him charge over a thing or person: these meanings are vaguely indicated in the M and K and TA.]. You say, يَأْمِنُهُ النَّاسُ وَلَا يَخَافُونَ غَائِبَتَهُ [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And اِئْتَمِنَهُ (S, Mgh, *Mghb) and اِئْتَمِنَهُ (S, Mghb, K,) [He trusted, or confided, in him with respect to such a thing; he intrusted him with, or confided to him, power, authority, control, or a charge, over it; he gave him charge over it;] he made him, or took him as, أَمِينٌ over such a thing. (Mgh.) Hence, in a trad., the مؤَدِّنُ is said to be مؤْتَمِنٌ; i. e. يَأْتَمِنُهُ النَّاسُ عَلَى الْأَوْقَاتِ الَّتِي يُؤَدِّنُ فِيهَا [Men trust, or confide, in him with respect to the times in which he calls to prayer], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Kur [xii. 11], مَا لَكَ [تَأْمِنًا] and لَا تَأْمِنُنَا عَلَى يَوْسُفَ [What aileth thee that thou dost not trust, or confide, in us with respect to Joseph? or, that thou dost not give us charge over Joseph?]; (S;) meaning, why dost thou fear us for him? (Bd;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (S:) some read تَمِنًا. (Bd.) You say also, أُوتِمِنَ فَلَانٌ [Such a one was trusted, or confided, in; &c.]; when it begins a sentence, changing the second into و; in like manner as you change it into ي when the first is with kash, as in اِيْمِنَهُ; and into ا when the first is with fet-h, as in اَمِنَ. (S.) The phrase أَمَانَةٌ أُوتِمِنَ, in a saying of Moḥammad, if it be not correctly أَمَانَةٌ, may be explained as implying the meaning of اِسْتَحْفَظَ أَمَانَةً [He was asked to take care of a deposit; or he was intrusted with it]. (Mgh.) [You also say, أَمِنَهُ بِكَذَا, meaning He intrusted him with such a thing; as, for instance, money

or other property: see two exs. in the Kur iii. 68.] — أَمِنَ, (M, Mgh, K,) or أَمِنَ, (Mghb,) inf. n. أَمَانَةٌ, (M, Mgh, Mghb,) He was, or became, trusted in, or confided in: (M, K:) or he was, or became, trusty, trustworthy, trustful, confidential, or faithful: said of a man. (Mgh.)

2. تَأْمِينٌ, inf. n. تَأْمِينٌ: see 4:—and see also أَمِنَهُ, inf. n. as above, also signifies He said أَمِينَ or أَمِينَ, (T, S, Mghb,) after finishing the Fātiḥah, (T,) or عَلَى الدُّعَاءِ on the occasion of the prayer, or supplication. (Mghb.)

4. أَمْنٌ is originally أَمِنٌ; the second being softened. (S.) You say, أَمِنَهُ, [inf. n. إِيْمَانٌ]; (S, M, Mghb;) and أَمِنَهُ, [inf. n. تَأْمِينٌ]; (M, TA;) meaning He rendered him secure, or safe; (Mghb;) he rendered him secure, or free from fear; (S, M, TA;) contr. of أَخَافُهُ: (TA:) so in أَمِنْتُهُ أَمِنْتُهُ I rendered him secure, or safe, from him, or it. (Mghb.) And of God you say, أَمِنَ عِبَادَهُ مِنْ أَنْ يَظْلِمَهُمْ [He hath rendered his servants secure from his wronging them]. (S.) And يُؤْمِنُ عِبَادَهُ مِنْ عَذَابِهِ [He rendereth his servants secure from his punishment]. (M.) You say also, أَمِنْتُ الْأَسِيرَ, meaning I gave, or granted, الأَمَانَ [i. e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter,] to the captive. (Mghb.) And أَمِنَ لِفُلَانٍ الْعَدُوَّ [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the Kur ch. ix. [verse 12], accord. to one reading, لَا إِيْمَانَ لَهُمْ They have not the attribute of granting protection; meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) — أَمِنَ also signifies The believing [a thing, or in a thing, and particularly in God]; syn. تَصَدَّقَ; (T, S, &c.;) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart; for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrans. and trans. (TA, from a Commentary on the Muṭowwal.) You say, أَمِنَ, meaning He believed. (T.) And it is said to be trans. by itself, like صَدَّقَ; and by means of ب, considered as meaning اِعْتَرَفَ [or acknowledgment]; and by means of ج, considered as meaning اِذْعَانَ [or submission]. (TA.) [Thus] you say, أَمِنَ بِهِ, (inf. n. إِيْمَانٌ, T, K,) meaning He believed it or in it, (T, M, K,) namely, a thing. (T, M.) And أَمِنَ بِاللَّهِ He believed in God. (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that أَمِنَ بِهِ [or أَمِنَهُ] properly signifies التَّكْذِيبَ [He rendered him secure from being charged with lying, or falsehood]; and that the meaning he believed him, or in him, is tropical; but this is at variance with what its author says in the A; and Es-Saḡd says that this latter meaning is proper. (TA.)

The phrase in the Kur [ix. 61], وَيُؤْمِنُ لِلْمُؤْمِنِينَ, accord. to Th, means *And he believeth the believers; giveth credit to them.* (M.)—Sometimes it is employed to signify *The acknowledging with the tongue only*; and hence, in the Kur [lxiii. 3], ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا *That is because they acknowledged with the tongue, then disacknowledged with the heart.* (TA.)—Also † The trusting, or confiding, or having trust or confidence. (M, K.) [You say, آمِنَ, meaning *He trusted, or confided, in him, or it: for*] the verb of اِيْمَان in this sense is trans. by means of ب, without implication; as Bd says. (TA.) [And it is also trans. by itself: for] you say, مَا آمَنَ أَنْ يَجِدَ صَحَابَةً, meaning † *He trusted not that he would find companions*; (M, *K, *TA;) said of one who has formed the intention of journeying: or the meaning is مَا كَادَ [i. e. *he hardly, or scarcely, found &c.*; or *he was not near to finding &c.*]. (M, K.) See also أَمَنَهُ. — Also The manifesting humility or submission, and the accepting the Law, (Zj, T, *K,) and that which the Prophet has said or done, and the firm believing thereof with the heart; (Zj, T, M;) without which firm belief, the manifesting of humility or submission, and the accepting that which the Prophet has said or done, is termed إِسْلَامٌ, for which one's blood is to be spared. (T.) [In this sense, it is trans. by means of ل, accord. to some, as shown above; or by means of ب, for, accord. to Fei,] you say, آمَنْتُ بِاللَّهِ, inf. n. as above, meaning *I submitted, or resigned, myself to God.* (Mgh.) [There are numerous other explanations which it is needless to give, differing according to different persuasions. — See also اِيْمَانٌ below.]

8: see 1, in five places.

10. اسْتَأْمَنَهُ *He asked, or demanded, of him the security* [i. e. *security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter*]. (T, *Mgh, TA.) — See also أَمَنَهُ. — اسْتَأْمَنَ إِلَيْهِ *He entered within the pale of his security* [or *protection, or safeguard*]. (S, Mgh.)

أَمِنَ [an inf. n. of أَمِنَ: as a simple subst. it signifies *Security, or safety*: (see أَمِنَ:) or *security* as meaning *freedom from fear*; contr. of خَوْفٌ; (S, M, K;) as also اِيْمَانٌ (Zj, M, K) and اِيْمَانٌ (M, K) and اِيْمَانَةٌ (S, M, K) [und اِيْمَانَةٌ (see اِيْمَانٌ)] and اِيْمَانٌ and اِيْمَانٌ (M, K,) which last is an inf. n. of اِيْمَانٌ [like the rest], (MF,) or a subst. like قَالِجٌ; (M;) and اِيْمَانَةٌ is syn. with اِمَانٌ, (S,) both of these signifying *security, or safety, and freedom from fear*: (PS:) or اِيْمَانٌ signifies *freedom from expectation of evil, or of an object of dislike or hatred, in the coming time*; originally, *ease of mind, and freedom from fear*. (El-Munáwee, TA.) You say, أَنْتَ فِي أَمْنٍ [Thou art in a state of security], (T, M,) مِنْ ذَاكَ [from that]; and فِي أَمَانٍ signifies the same; (T;) and so فِي أَمْنٍ. (M.) And أَمْنَةٌ, in the Kur [iii. 148], means

Security (أَمْنًا) [and *slumber*]. (S.) اِمَانٌ also signifies *Protection, or safeguard*: and [very frequently] *a promise, or an assurance, of security or safety; indemnity; or quarter*: in Pers. پناه and زَنْهَارُ. (KL:) syn. اِل. (K in art. اِل.) You say, دَخَلَ فِي أَمَانِهِ [He entered within the pale of his protection, or safeguard]. (S, Mgh.) [And اَللّهُ كُنْ فِي أَمَانٍ اَللّهُ Be thou in the protection, or safeguard, of God.] And اَعْطَيْتَهُ الْاِمَانِ [I gave, or granted, to him security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter]; namely, a captive. (Mgh.) And طَلَبَ مِنْهُ الْاِمَانِ [He asked, or demanded, of him security or safety, or protection or safeguard, &c., as in the next preceding ex.]. (Mgh, TA.) — اِمَانٌ in the Kur ii. 119 means اِمَانٌ [Possessed of security or safety]: (Aboo-Is-hák, M:) or مَوْضِعٌ اِمْنٍ [a place of security or safety; like اِمْنًا]. (Bd.) — See also اِمْنٌ. — You say also, مَا أَحْسَنَ اِمْنَكَ, and اِمْنَكَ, meaning *How good is thy religion! and thy natural disposition!* (M, K.)

اِمْنٌ: see اِمْنٌ.

اِمْنٌ: see اِمْنٌ, first and last sentences.

اِمْنٌ: see اِمْنٌ. — Also, (K, [there said to be like كَتَفَ,]) or اِمْنٌ, (M, [so written in a copy of that work,]) *Asking, or demanding, or seeking, protection, in order to be secure, or safe, or free from fear, for himself*: (M, K:) so says IAqr. (M.)

اِمْنَةٌ: see اِمْنٌ.

اِمْنَةٌ: see اِمْنٌ, in two places: — and see also اِمَانَةٌ. — Also A man who trusts, or confides, in every one; (T, S, M;) and so اِمْنَةٌ: (S:) and who believes in everything that he hears; who disbelieves in nothing: (Lh, T:) or in whom men, or people, trust, or confide, and whose malevolence, or mischievousness, they do not fear: (T, M:) and اِمْنَةٌ signifies *trusted in, or confided in*; [like اِمْنٌ]; and by rule should be اِمْنَةٌ, because it has the meaning of a pass. part. n. [like نَعْنَةٌ and نَقَطَةٌ and نَقَطَةٌ &c. (see نَقَطَ)]: (M:) or both signify *one in whom every one trusts, or confides, in, or with respect to, everything*. (K.) — See also اِمْنٌ.

اِمْنَةٌ: see اِمْنَةٌ, in two places.

اِمَانٌ: see اِمْنٌ, in seven places.

اِمْمُونٌ, applied to a she camel, of the measure مَفْعُولَةٌ in the sense of the measure مَفْعُولَةٌ, like مَفْعُولَةٌ, *Trusted, or confided, in*; (T;) *firmly, compactly, or strongly, made*; (T, S, M, K;) *secure from, or free from fear of, being weak*: (S, M:) also, that is *secure from, or free from fear of, stumbling, and becoming jaded*: (M:) or *strong, so that her becoming languid is not feared*: (A, TA:) pl. اِمْمُونٌ. (M, K.) [See also what next follows.]

اِمْمُونٌ *Trusted; trusted in; confided in*; (T, *S, *M, Mgh, *K;) as also اِمْمَانٌ; (S, M, K;) i. q. اِمْمُونٌ (S, M, K) and اِمْمُونٌ: (ISk, T,

K:) [a person in whom one trusts or confides; a confidant; a person intrusted with, or to whom is confided, power, authority, control, or a charge, over a thing; a person intrusted with an affair, or with affairs, i. e., with the management, or disposal, thereof; a confidential agent, or superintendent; a commissioner; a commissary; a trustee; a depositary;] a guardian: (TA:) *trusty; trustworthy; trustful; confidential; faithful*: (Mgh, Mgh:*) pl. اِمْمَانَةٌ, and, accord. to some, اِمْمَانَةٌ, as in a trad. in which it is said, اَصْحَابِي اِمْمَانَةٌ لِأُمَّتِي, meaning *My companions are guardians to my people*: or, accord. to others, this is pl. of اِمْمَانٌ [app. in a sense mentioned below in this paragraph, so that the meaning in this trad. is *my companions are persons who accord trust, or confidence, to my people*]. (TA.) Hence,

• اَلَمْ تَعْلَمِ يَا اَسْمَدَ وَبِحَكِّ اَنْتِي
• حَلَفْتَ يَمِينًا لَا اُخُوْنَ اِمِينِي

[Knowest thou not, O Asmad, curtailed for the sake of the metre), *mercy on thee! or voe to thee! that I have sworn an oath that I will not act treacherously to him in whom I trust?*] i. e.

اِمْمُونِي: (S:) or the meaning here is, *him who trusts, or confides, in me*; (ISk, T;) [i. e.] it is here syn. with اِمْمُونِي. (M.) [Hence also,] اِمْمُونٌ, (K voce مُجْمَدٌ, &c.,) or اِمْمُونٌ, [The person who is intrusted, as deputy, with the disposal of the arrows in the game called اَلْبَدِي; or] *he who shuffles the arrows*; اَلْبَدِي. (EM p. 105.) [Hence also,] اَلرُّوحُ الْاَمِينُ [The Trusted, or Trusty, Spirit]; (Kur xxvi. 193;) applied to Gabriel, because he is intrusted with the revelation of God. (Bd.)

اِمْمَانٌ, mentioned above, and occurring in a verse of El-Aqshà, applied to a merchant, is said by some to mean *Possessed of religion and excellence*. (M.) اِمْمُونٌ is applied, in a trad., to the مؤَدِّن, as meaning that men trust, or confide, in him with respect to the times in which he calls to prayer, and know by his call what they are commanded to do as to praying and fasting and breaking fast. (Mgh.) اِمْمَاعِلَةٌ means *He is [trusty, or trustworthy, in dealing with others; or] free from exorbitance and deceit or artifice or craft to be feared*. (Mgh.) — An aid, or assistant; syn. عَوْنٌ [here app. meaning, as it often does, *an armed attendant, or a guard*]; because one trusts in his strength, and is without fear of his being weak. (M.) — † The strong; syn. قَوِي. (K, TA: [in the latter of which is given the same reason for this signification as is given in the M for that of عَوْن; for which قَوِي may be a mistranscription; but see اِمْمُونٌ.]) — One who trusts, or confides, in another; (ISk, T, K;) [as also اِمْمَانٌ, of which see an ex. voce حَنْزِلُ;] so accord. to ISk in the verse cited above in this paragraph: (T:) thus it bears two contr. significations. (K.) — See also اِمْمَانٌ, in five places. — And see اِمْمَانٌ.

أَمَانَةٌ: see **أَمِنْ**, first sentence. — *Trustiness; trustworthiness; trustfulness; faithfulness; fidelity*; (M, Mgh, K;); as also **أَمْنَةٌ**. (M, K.) **أَمَانَةُ اللَّهِ** [for **أَمَانَةُ اللَّهِ قَسَمِي** or **مَا أَقْسَمُ بِهِ** *The faithfulness of God is my oath or that by which I swear*] is composed of an inf. n. prefixed to the agent, and the former is in the nom. case as an inchoative; the phrase being like **نَعَمَرُ اللَّهَ**, as meaning an oath; and the enunciative being suppressed, and meant to be understood: accord. to some, you say, **أَمَانَةُ اللَّهِ** [app. for **أَمَانَةُ اللَّهِ** *I adjure thee, or conjure thee, by the faithfulness of God, or the like*], making it to be governed in the accus. case by the verb which is to be understood: and some correctly say, **وَأَمَانَةُ اللَّهِ** [By the faithfulness of God], with the **و** which denotes an oath: (Mgh:); or this last is an oath accord. to Abou-Haneefeh; but Esh-Sháfi'ee does not reckon it as such: and it is forbidden in a trad. to swear by **الأمانة**; app. because it is not one of the names of God. (TA.) [Or these phrases may have been used, in the manner of an oath, agreeably with explanations here following.] — *A thing committed to the trust and care of a person; a trust; a deposit; (Mgh, Mghb;); and the like*: (Mghb:); *property committed to trust and care*: (TA:); pl. **أَمَانَاتٌ**. (Mgh, Mghb.) It is said in the *Kur* [viii. 27], **وَتَخُونُوا أَمَانَاتِكُمْ** [Nor be ye unfaithful to the trusts committed to you]. (Mgh.) And in the same [xxxiii. 72], **إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ** [Verily we proposed, or offered, the trust which we have committed to man to the heavens and the earth and the mountains, and (accord. to explanations of Bḍ and others) they refused to take it upon themselves, or to accept it, and they feared it, but man took it upon himself, or accepted it: or, (accord. to another explanation of Bḍ, also given in the T, and in the K in art. **حَمَلَ**, &c.,) they refused to be unfaithful to it, and they feared it, but man was unfaithful to it: but in explaining what this trust was, authors greatly differ: accord. to some,] **الأمانة** here means *obedience*; so called because the rendering thereof is incumbent: or the *obedience which includes that which is natural and that which depends upon the will*: [for] it is said that when God created these [celestial and terrestrial] bodies, He created in them understanding: or it may here [and in some other instances] mean *reason, or intellect*: [and the *faculty of volition*: and app. *conscience*: these being trusts committed to us by God, to be faithfully employed: (see an ex. voce **جَدَرٌ**)] and the *imposition of a task or duty or of tasks or duties* [app. combined with *reason or intellect, which is necessary for the performance thereof*]: (Bḍ:); or it here means *prayers and other duties for the performance of which there is recompense and for the neglect of which there is punishment*: (Jel:); or, accord. to I'Ab and Sa'eed Ibn-Jubeyr, (T,) the *obligatory statutes which God has imposed upon his servants*: (T, K:*) or, (T, K,) accord. to Ibn-'Omar, [the choice between] *obedience and disobedience* was offered to Adam, and he was informed of the recompense of obedience and the punishment of

disobedience: but, in my opinion, he says, (T,) it here means *the intention which one holds in the heart, (T, K,) with respect to the belief which he professes with the tongue, and with respect to all the obligatory statutes which he externally fulfils*; (K:); because God has confided to him power over it, and not manifested it to any [other] of his creatures, so that he who conceives in his mind, with respect to the acknowledgment of the unity of God, (T, K,) and with respect to belief [in general], (T,) the like of that which he professes, he fulfils the *امانة* [or trust], (T, K,) and he who conceives in his mind disbelief while he professes belief with the tongue is unfaithful thereto, and every one who is unfaithful to that which is confided to him is [termed] **حَامِلٌ**, (T,) or **حَامِلٌ** **الْأَمَانَةِ**, and by **الْإِنْسَانُ** is here meant the doubting disbeliever. (T.) — Also, [as being a trust committed to him by God, A man's] *family, or household*; syn. **أَهْلٌ**. (TA.)

أَمَانٌ: see **أَمِينٌ**, in two places. — Also One who does not write; as though he were (**كَأَنَّهُ** [in the CK **لَا تَه** because he is]) **أَمِيٌّ**. (K, TA.) [But this belongs to art. **أَمَر**; being of the measure **فُعْلَانٌ**, like **عُرْيَانٌ**.] — And *A sower, or cultivator of land*; [perhaps meaning *a clown, or boor*]; syn. **زَرَّاعٌ**: (CK:); or *sowers, or cultivators of land*; syn. **زَرَّاعٌ**: (K, TA:); in one copy of the CK **زَرَّاعٌ**. (TA.)

أَمِينٌ *Secure, safe, or free from fear*; as also **أَمِينٌ** (Lh, T,* S,* M, Mgh, K) and **أَمِنْ**. (M, K.) Hence, in the *Kur* [xcv. 3], **وَهَذَا الْبَلَدُ الْأَمِينُ** [And this secure town]; (Akh, Lh, T, S, M;); meaning Mekkeh. (M.) **بَلَدٌ أَمِينٌ** and **أَمِينٌ** means *A town, or country, or district, of which the inhabitants are in a state of security, or confidence, therein*. (Mgh.) It is also said in the *Kur* [xliv. 51], **إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ**, meaning [Verily the pious shall be in an abode] wherein they shall be secure from the accidents, or casualties, of fortune. (M.) [And hence,] **أَمِينٌ** is one of the epithets applied to God, (Mgh, K,) on the authority of El-Hasan; (Mgh;) an assertion requiring consideration: it may mean *He who is secure with respect to the accidents, or casualties, of fortune*: but see **الْمُؤْمِنُ**, which is [well known as] an epithet applied to God. (TA.) **أَمِينُ الْهَالِ** means *What is secure from being slaughtered, of the camels, because of its being highly prized*; by **الْهَالِ** being meant **الْإِبِلُ**: or, as some say, *what is highly esteemed, of property of any kind*; as though, if it had intellect, it would feel secure from being exchanged. (M.) You say, **أَعْطَيْتُهُ مِنْ أَمِينٍ مَالِي**, (K, TA,) [in the CK **أَمِينٌ**], meaning *I gave him of the choice, or best, of my property*; of what was highly esteemed thereof; (K, TA:); and **مِنْ أَمِينٍ مَالِي**, which Az explains as meaning *of the choice, or best, of my property*. (TA: [in which is given a verse cited by ISk showing that **أَمِينٌ**, thus used, is not a mistranscription for **أَمِنْ**].) And **أَمِينُ الْجَلْمِ** means *Steadfast in forbearance or clemency*; of

whose becoming disordered in temper, and free from self-restraint, there is no fear. (M.) — See also **أَمِينٌ**, in three places: — and see **أَمِنْ**. — See also **أَمِنْ**, in two places.

أَمِينٌ [in the CK, erroneously, **أَمِينٌ**] and **أَمِينٌ**; (Th, T, S, M, Mgh, Mghb, K;); both chaste and well known, (TA,) the latter of the dial. of El-Hijáz, (Mghb, TA,) as some say, (TA,) [and this, though the less common, is the original form, for] the medd in the former is only to give fullness of sound to the fet-ḥah of the **أ**, (Th, M, Mghb, TA,) as is shown by the fact that there is no word in the Arabic language of the measure **فَاعِيلٌ**; (Mghb, TA:); and some pronounce the former **أَمِينٌ**, (K,) which is said by some of the learned to be a dial. var., (Mghb,) but this is a mistake, (S, Mghb,) accord. to authorities of good repute, and is one of old date, originating from an assertion of Aḥmad Ibn-Yaḥyà, [i. e. Th,] that **أَمِينٌ** is like **عَاصِينٌ**, by which he was falsely supposed to mean its having the form of a pl., [and being consequently **أَمِينٌ**], (Mghb, [and part of this is said in the M,]) whereas he thereby only meant that the **م** is without teslheed, like the **ص** in **عَاصِينٌ**; (M;); beside that the sense of **قَاصِدِينَ** [which is that of **أَمِينٌ**, from **أَمَرٌ**], would be inconsistent after the last phrase of the first chapter of the *Kur* [where **أَمِينٌ** is usually added]; (Mghb:); and sometimes it is pronounced with imáleh, [i. e. “émecna,”] as is said by El-Wáhidée in the Beseet; (K;); but this is unknown in works on lexicology, and is said to be a mispronunciation of some of the Arabs of the desert of El-Yemen: (MF:); each form is indecl., (S;); with fet-ḥ for its termination, like **أَيْنٌ** and **كَيْفٌ**, to prevent the occurrence of two quiescent letters together: (T, S, TA:); it is a word used immediately after a prayer, or supplication: (S,* M:); [it is best expressed, when occurring in a translation, by the familiar Hebrew equivalent *Amen*:] El-Fárissee says that it is a compound of a verb and a noun; (M;); meaning *answer Thou me*; [i. e. *answer Thou my prayer*]; (M, Mgh;*) or *O God, answer Thou*: (Zj, T, Mghb, K:); or *so be it*: (Aḥāt, S, Mghb, K:); or *so do Thou*, (K, TA,) *O Lord*: (TA:); it is strangely asserted by some of the learned, that, after the *Fātiḥah*, [or Opening Chapter of the *Kur-án*], it is a prayer which implies all that is prayed for in detail in the *Fātiḥah*: so in the *Towshceḥ*: (MF:); or it is one of the names of God: (M, Mgh, K:); so says El-Hasan (M, Mghb) El-Bagree: (Mghb:); but the assertion that it is for **يَا اللَّهَ** [*O God*], and that **أَسْتَجِبُ** [*answer Thou*] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with refā, not naḥb. (T.)

إِيمَانٌ [inf. n. of **أَمِنَ**, q. v. — Used as a simple subst., *Belief*; particularly in God, and in his word and apostles &c.: *faith: trust, or confidence*: &c.] — Sometimes it means *Prayer*; syn. **صَلَاةٌ**: as in the *Kur* [ii. 138], where it is said, **وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيْمَانَكُمْ**, (Bḍ, Jel, TA,) i. e. [*God will not make to be lost*] your prayer

towards Jerusalem, (Bd,* Jol,) as some explain it. (Bd.) — Sometimes, also, it is used as meaning *The law brought by the Prophet*. (Er-Rāghib, TA.)

مَأْمَن *A place of security or safety or freedom from fear; or where one feels secure.* (M, TA.)

مُؤْمِن pass. part. n. of **أَمَنَ**. (T.) It is said in the *Kur* [iv. 96], accord. to one reading, (T, M,) that of Aboo-Ja'far El-Medenee, (T,) **لَسْتُ بِمُؤْمِنًا** [*Thou art not granted security, or safety, &c.; or we will not grant thee security, &c.* (T, M.)]

مُؤْمِن [act. part. n. of 4; *Rendering secure, &c.*] **الْمُؤْمِنُ** is an epithet applied to God; meaning *He who rendereth mankind secure from his wronging them*: (T, S;) or *He who rendereth his servants secure from his punishment*: (M, IAb:) i. q. **الْمُهَيِّمُ**, (M,) which is originally **مُؤَفِّعِل** [for the form **مُفَعِّل** is originally **مُؤَفِّعِل**; the second **م** being softened, and changed into **ي**, and the first being changed into **م**: (S;) or the *Believer of his servants* (Th, M, TA) the Muslims, on the day of resurrection, when the nations shall be interrogated respecting the messages of their apostles: (TA:) or *He who will faithfully perform to his servants what He hath promised them*: (T, TA:) or *He who hath declared in his word the truth of his unity*. (T.) — [Also *Believing, or a believer*; particularly in God, and in his word and apostles &c.: *faithful: trusting, or confiding*: &c.: see 4.]

مَأْمُونَة: see **أَمِين**, in three places. — **مَأْمُونَة** *A woman whose like is sought after and eagerly retained because of her valuable qualities.* (M.)

مَأْمُونِيَة *A certain kind of food; so called in relation to El-Ma-moon.* (TA.)

مُؤْتَمِن: see **أَمِين**, in two places.

امه

1. **أَمِه**, aor. **أَمِه**, inf. n. **أَمِه**, *He forgot.* (S, K.) Hence the reading of I'Ab, [in the *Kur* xii. 45], **وَأَذْكُرُ بَعْدَ أَمِه** [*And he remembered, or became reminded, after forgetting*]. (S.) AHeyth is said to have read **بَعْدَ أَمِه**; and accord. to AO, **أَمِه** signifies **نِسْيَان** [like **أَمِه**]; but this is not correct. (Az, TA.) — *He confessed, or acknowledged*: (S, K:) occurring in this sense in a trad. of Ez-Zuhree; but not well known. (S.) The reading of I'Ab, mentioned above, **بَعْدَ أَمِه**, is explained by A'Obeyd as meaning *after confessing, or acknowledging*. (TA.)

5. **تَأَمِهَ أُمًا** *He adopted a mother*; (M, K;) as also **تَأَمَّهَهَا**. (M in art. **أَمَر**.)

أُمَة i. q. **أُم** [*A mother of a human being and of any animal*]: (M, K:) the former is [said by some to be] the original of the latter: (S:) Aboo-Bekr says that the **م** in the former is a radical letter: (TA:) or the former applies to a rational creature; and the latter, to [a rational and] an irrational: (K:) or, accord. to Az, the pl. of the former applies to the rational; and that of the latter, to the irrational: (TA:) the

former sing. sometimes applies to an irrational creature: (IJ, TA:) [for some further remarks on both of these words and their pls., see the latter of them:] the pl. [of the former] is **أُمَهَات** and [that of the latter is] **أُمَات**: (T, S:) Az says that the **م** is added in the former for the purpose of distinguishing between the daughters of Adam [to whom it is generally applied] and other animate beings. (TA.)

امو

1. **أُمَتْ**, (S,* M, K, [in the CK, erroneously, **أُمَتْ**],) second pers. **أُمُوت**; (S;) and **أُمَيْت**, (M, K,) like **سَبَعَتْ**; (K;) and **أُمُوت**, (Lh, M, K,) like **كَرُمَتْ**; (K;) inf. n. **أُمُوءَة**; (S, M, K;) *She (a woman) became a slave*; (S,* M, K;) as also **تَأَمَّتْ**. (Mṣb.) = **أُمْتُ السِّتُور**, aor. **تَأَمَّوْ**, inf. n. **أُمَّة**, *The cat [mewed, or] uttered a cry*; (S, K;) like **مَاءَتْ**, aor. **تَمُوءَة**, inf. n. **مُوءَة**. (S.)

2. **أَمَّاها**, (M, K,) inf. n. **تَأَمِّيَة**, (K,) *He made her a slave.* (M, K.)

5. **تَأَمَّتْ**: see 1. = **تَأَمَّى أُمَة** *He took for himself a female slave*; (S, M, Mṣb, K;) as also **أَسْتَأَمَّاها**. (S, K.)

8. **هُوَ يَأْتِي بِهِ** *He follows his (another person's) example; imitates him*; i. q. **يَأْتِرُ بِهِ**. (TA in the present art.) And **اِئْتَمَى بِالشَّيْءِ** [written with the disjunctive alif **اِئْتَمَى**] is used for **اِئْتَمَر بِهِ** [*He made the thing to be a rule of life or conduct*], by substitution [of **ي** for **م**], (M and K in art. **أَمَر**.) the doubling [of the **م**] being disapproved. (M in that art.)

10: see 5.

أُمُوءَة, originally **اموة**, (Mṣb,) [but whether **أُمُوءَة** or **أُمُوءَة** is disputed, as will be seen in what follows.] *A female slave*; (M, K;) *a woman whose condition is that of slavery*; (T;) contr. of **حُرَّة**: (S;) [in relation to God, best rendered a *handmaid*]: dual **أُمَتَانِ**: (Mṣb:) pl. **أُمَر**, (Lth, T, S, M, Mṣb, K, &c.,) like **قَاضٍ**, (Mṣb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and **أُمَاءَة** [the most common form] (T, S, M, Mgh, Mṣb, K) and **إُمُوان** (T, S, M, Mṣb, K) and **أُمُوان** (K, and so in some copies of the M) and **أُمُوان** (K, and so in some copies of the M) [the last, or last but one, accord. to different copies of the M, on the authority of Lh,] and **أُمُوات**, (M, Mṣb, K,) for which one may say **أُمَات**. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally **أُمُوءَة**, (S, M, K,) because it has for a pl. **أُمَر**, (S, M,) which is [originally **أُمُوءَة**] of the measure **أَفْعُل**, (Lth, T, S,) like **أَكْمَر**, pl. of **أَكْمَة**, (Sb, M,) and like **أَبْنَى**, [pl. of **نَاقَة**, which is originally **نَوَقَة**], for a sing. of the measure **فَعْلَة** has not a pl. of this form; (S;) and Mbr says that there is no noun of two letters but a letter has been dropped from it, which it indicates by its pl. or dual, or by a verb if it is derived therefrom: (TA:) or it is originally **فَعْلَة**: (AHeyth, T, K:) AHeyth says

that they suppressed its final radical letter, and, forming a pl. from it after the manner of **نَحْلَة** and **نَحْل**, instead of saying **أُمَر**, which they disliked as being of only two letters, they transposed the suppressed **و**, changing it into **ل**, and placing it between the **ل** and **م**. (T: [in which this opinion, though it does not account for the termination of the pl. **أُمَر**, is said to be preferable.]) One says, **جَاءَتْني أُمَة الله** [*The handmaid of God came to me*]: and in the dual, **جَاءَتْني أُمَتَا الله**: and in the pl., **جَاءَتْني إِمَاءَة الله** and **إُمُوان الله** and **أُمَات الله**; and one may also say, **أُمَات الله** and **رَمَاءَة الله مِنْ كُلِّ** [Iṣd says,] (Ibn-Keysán, TA.) [Iṣd says,] **أُمَة** is mentioned by Iṣḥāq as said in imprecating evil on a man; but I think it is **كُلِّ** من **أُمَة** [*May God cast a stone at him from every elevated place, or the like*]. (M.)

أُمُوءَة *Of, or relating or belonging to, a female slave.* (S.)

أُمُوءَة dim. of **أُمَة**; (S, Mṣb;) originally **أُمُوءَة**. (Mṣb.)

ان

1. **أَنَان** and **أَنِين**, inf. n. **أَنِين**, (S, M, Mṣb, K) and **أَنَان**, (S, K) and **أَنَان**, (M, K,) *He moaned; or uttered a moan, or moaning, or prolonged voice of complaint; or said, Ah! syn. تَأَوَّه*; (M, K;) by reason of pain: (S, TA:) *he complained by reason of disease or pain*: (TA:) *he uttered a cry or cries*: (Mṣb:) said of a man. (S, Mṣb.) — **أَنِين**, aor. **أَنَّتْ**, inf. n. **أَنِين**, *The bow made a gentle and prolonged sound*. (AḤn, M.) = **لَا أَفْعَلُهُ مَا أَنَّ فِي السَّمَاءِ نَجْمٌ** means *I will not do it as long as there is a star in the heaven*: (S, M, K:) **أَنَّ** being here a dial. var. of **عَنَ**. (S.) You say also, **مَا أَنَّ فِي الْفُرَاتِ قَطْرَةٌ** *As long as there is a drop in the Euphrates*. (T, S.) And **لَا أَفْعَلُهُ مَا أَنَّ فِي السَّمَاءِ سَيَّارَةٌ** [*I will not do it as long as there is rain in the heaven*]. (S.) [It is said in the M that Lh mentions the last two sayings; but it is there indicated that he read **قَطْرَةٌ** and **سَيَّارَةٌ**: and] Iṣk mentions the saying, **مَا عَنَ** and **لَا أَفْعَلُهُ مَا أَنَّ فِي السَّمَاءِ نَجْمٌ**, (T, M,) and **لَا أَفْعَلُهُ مَا أَنَّ فِي السَّمَاءِ نَجْمٌ**; (T;) [in the former of which, **أَنَّ** must be a particle (which see below); but it seems that it should rather be **إِنَّ**, in this case, as Iṣd thinks; for he says,] I know not for what reason **ان** is here with fet-ḥ, unless a verb be understood before it, as **وَجَدَ** or **ثَبَّتَ**: [and he adds,] Lh mentions **مَكَانَهُ الْجَبَلِ** [*as long as that mountain is in its place*]: and **مَا أَنَّ حَرَاءَ مَكَانَهُ** [*as long as Mount Hira is in its place*]: but he does not explain these sayings. (M.)

أَن is a pronoun, denoting the speaker, [I, masc. and fem.,] in the language of some of the Arabs: they say, **أَن فَعَلْتُ** [*I did*], with the **ن** quiescent: but most of them pronounce it [**أَن**] with fet-ḥ when conjoined with a following word; (Mughnee, K;) saying, **أَن فَعَلْتُ**: (TA:) and [**أَن**] with **ل** in a case of pause: (Mughnee, K;) and

some pronounce it with *l* also when it is conjoined with a following word; saying, *أَنَا فَعَلْتُ*; [as we generally find it written in books;] but this is of a bad dialect: (TA:) [this last assertion, however, requires consideration; for the dial. here said to be bad is that of Temeem, accord. to what here follows:] the Baṣrees hold that the pronoun consists of the *ا* and the *ن*, and that the [final] *ل* is redundant, because it is suppressed in a case of conjunction with a following word; but the Koofees hold that the pronoun is composed of all the three letters, because the *ل* is preserved in a case of conjunction with a following word in the dial. of Temeem. (Marginal note in a copy of the Mughnee.) [Accord. to Az,] it is best to say *أَنَا* in a case of pause; and *أَنْ* in a case of conjunction with a following word, as in *أَنْ فَعَلْتُ* [I did that]; but some of the Arabs say, *أَنَا*; and some make the *ن* quiescent in a case of this kind, though this is rare, saying, *أَنْ فَعَلْتُ* [I said that]; and Kudā'ah prolong the former *ل*, saying, *أَنْ*. (T.) [Accord. to J,] *أَنَا* is a pronoun denoting the speaker alone, and is made to end invariably with *fet-h* to distinguish it from the particle *أَنْ* which renders the aor. *manṣoob*; the final *ل* being for the purpose of showing what is the vowel in a case of pause; but when it occurs in the middle [or beginning] of a sentence, it is dropped, except in a bad dialect. (S.) [Accord. to ISd,] *أَنْ* is a noun denoting the speaker; and in a case of pause, you add *ل* at the end, [saying *أَنَا*,] to denote quiescence; (M;) [or] it is better to do this, though it is not always done: (TA:) but it is said, on the authority of Kṯr, that there are five dial. vars. of this word; namely, *فَعَلْتُ*, *أَنْ*, and *أَنَا*, and *أَنْ*, and *أَنْ*, and *أَنْ*, all mentioned by IJ; but there is some weakness in this: IJ says that the *ا* in *أَنْ* may be a substitute for the *ل* in *أَنَا*, because the latter is the more usual, and the former is rare; or it may be added to show what is the vowel, like the *ل*, and be like the *ا* in *كِتَابِي* and *حِسَابِي*. (M.) For the dual, as well as the pl., only *نَحْنُ* is used. (Az, TA.) — It is also a pronoun denoting the person addressed, or spoken to, by assuming the form *أَنْتَ* [Thou, masc.]; *ت* being added to it as the sign of the person addressed, (S, M, Mughnee, K,) and *أَنْ* being the pronoun, (M, Mughnee, K,) accord. to the general opinion; (Mughnee, K;) the two becoming as one; not that one is prefixed to the other as governing it in the gen. case: (S;) and so *أَنْتَ*, (S, M, Mughnee, K,) addressed to the female: (S, M;) and *أَنْتِ*, (M, Mughnee, K,) addressed to two; not a regular dual, for were it so it would be *أَنْتَانِ*; but like *كُمَا* in *فَرِحْتُمَا*: (M;) and *أَنْتُمْ* and *أَنْتِنَ*, (S, Mughnee, K,) which are [respectively] the masc. and fem. pla. (TA.) — To each of these the *ك* of comparison is sometimes prefixed; so that you say, *أَنْتَ كَأَنَا* [Thou art like me, or as I], and *أَنَا كَأَنْتَ* [I am like thee, or as thou]; as is related on the authority of the Arabs; for though the *ك* of comparison is not prefixed to the [affixed]

pronoun, and you say, *أَنْتَ كَرَبْدٌ*, but not *أَنْتَ كِي*, yet the separate pronoun is regarded by them as being in the same predicament as the noun; and therefore the prefixing it to the latter kind of pronoun is approved. (S.) It is said in the Book of *لَيْسَ*, by IKh, that there is no such phrase, in the language of the Arabs, as *أَنْتَ كِي*, nor as *أَنَا كَدَ*, except in two forged verses; wherefore Sb says that the Arabs, by saying *أَنْتَ مِثْلِي* and *أَنَا مِثْلَكَ*, have no need of saying *أَنْتَ كِي* and *أَنَا كَدَ*: and the two verses are these:

• فَلَوْلَا الْحَيَاءُ لَكُنَّا كَهَمَّ • وَلَوْلَا الْبَلَاءُ لَكُنَّاوَا كَنَا •

[And but for the sense of shame, we had been like them, or as they: and but for trial, or affliction, they had been like us, or as we]: and

• إِنْ تَكُنْ كِي فَأَنْتِي كَدَ فِيهَا •

• إِنَّا فِي الْمَلَامِ مُصْطَحِبَانِ •

[If thou art like me, or as I, verily I am like thee, or as thou, in respect of her, or it, or them: verily we, in respect of blame, are companions]. (TA.) Az mentions his having heard some of the Benoo-Suleym say, *كَمَا أَتْنِي*, [the latter word being a compound of the pronoun *أَنْتَ*, regularly written separately, and the affixed pronoun *رَبِّي* meaning *Wait thou for me in thy place*. (TA.)

— It is also a particle: and as such, it is—First, a particle of the kind called *مَصْدَرِي*, rendering the aor. *manṣoob*: (Mughnee, K;) i. e., (TA,) it combines with a verb [in this case] in the future [or aor.] tense, following it, to form an equivalent to an inf. n., and renders it *manṣoob*: (S, TA:) you say, *أُرِيدُ أَنْ تَقُومَ* [I desire that thou stand, or that thou wouldst stand, or that thou mayest stand]; meaning *أُرِيدُ قِيَامَكَ* [I desire thy standing]. (S.) It occurs in two places: first, in that of the inchoative, or in the beginning of a phrase, so that it is in the place of a nom. case; as in the saying [in the Kur ii. 180], *وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ*, [And that ye fast is better for you]; (Mughnee, K;) i. e. *صِيَامُكُمْ* [your fasting]. (TA.) And, secondly, after a word denoting a meaning which is not that of certainty: and thus it is in the place of a nom. case; as in the saying [in the Kur lvii. 15], *أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ*, [Hath not the time that their hearts should become submissive, i. e. the time of their hearts' becoming submissive, yet come unto those who have believed?]: and in the place of an accus. case; as in the saying [in the Kur x. 38], *وَمَا كَانَ هَذَا*, [And this Kur-ān is not such that it might be forged; i. e., *أَفْتَرَا*; so in Bd and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning *مُفْتَرَى* forged]: and in the place of a gen. case; as in the saying [in the Kur lxiii. 10], *مَنْ قَبْلُ أَنْ يَأْتِي*, [Before that death comes unto any one of you; i. e. before death's coming unto any one of you]. (Mughnee, K.) Sometimes it makes the aor. to be of the *mejzoom* form, (Mughnee, K,) as some of the Koofees and AO have mentioned, and as Lh has stated on the authority of

certain of the Benoo-Sabbāh of Dabbeh; (Mughnee;) as in this verse:

• إِذَا مَا غَدَوْنَا قَالَ وَلَدَانِ أَهْلِنَا •
• تَعَالَوْا إِلَى أَنْ يَأْتِيَ الصَّيْدَ نَحْطِبَ •

[When we went away in the morning, the youths of our family, or people, said, Come ye, until that the chase come to us, (i. e. until the coming of the chase to us,) let us collect firewood]. (Mughnee, K.) And sometimes it is followed by an aor. of the *marfooʿ* form; as in the saying [in the Kur ii. 233], accord. to the reading of Ibn-Moḥeyṣin, *لَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ* [For him who desireth that he may complete the time of sucking; i. e. the completing thereof]; (Mughnee, K;) but this is anomalous, (I'āk p. 101, and TA,) or *أَنْ* is here a contraction of *أَنْتَ* [for *أَنْتَ*]: (I'āk:) and in the saying of the poet,

• أَنْ تَقْرَأَ عَلَى أَسْمَاءَ وَيَحْكُمَا •
• مَتَى السَّلَامُ وَأَنْ لَا تُخْبِرَا أَحَدًا •

[That ye two convey, or communicate, to Asmā, (mercy on you! or woe to you!) from me, salutation, and that ye inform not any one]; but the Koofees assert that *أَنْ* is here [in the beginning of the verse] a contraction of *أَنْتَ*, and anomalously conjoined with the verb; whereas the Baṣrees correctly say that it is *أَنْ* which renders the aor. *manṣoob*, but is deprived of government by its being made to accord with its co-ordinate *مَا*, termed *مَصْدَرِي*; (Mughnee;) or, as IJ says, on the authority of Abou-'Alee, *أَنْ* is here used by poetie licence for *أَنْتَ*; and the opinion of the Baghdādees [and Baṣrees], that it is likened to *مَا*, and therefore without government, is improbable, because *أَنْ* is not conjoined with a verb in the present tense, but only with the preterite and the future. (M.) When it is suppressed, the aor. may be either *manṣoob* or *marfooʿ*; but the latter is the better; as in the saying in the Kur [xxxix. 64], *أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ* [Other than God do ye bid me worship?]. (S.) If it occurs immediately before a preterite, it combines with it to form an equivalent to an inf. n. relating to past time; being in this case without government: you say, *أَعْجَبَنِي أَنْ قُمْتُ* [It pleased me that thou stoodest]; meaning *ثَيِّقَ قِيَامِكَ* [thy standing that is past pleased me]: (S;) and thus it is used in the saying [in the Kur xxviii. 82], *لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا*, [Were it not for that God conferred favour upon us; i. e., for God's having conferred favour upon us]. (Mughnee.) — It is also conjoined with an imperative; as in the phrase mentioned by Sb, *كَتَبْتُ إِلَيْهِ أَنْ قُمْ* [I wrote to him, Stand; i. e. I wrote to him the command to stand]; which shows that AHei is wrong in asserting that whenever it is conjoined with an imperative it is an explicative [in the sense of *أَيْ*], and that in this particular instance the *ب* may be redundant, which it cannot here be, because, whether redundant or not, it is not put immediately before anything but a noun or what may be rendered by a noun. (Mughnee.) — Secondly, it is a con-

traction of **أَنْ**; (Mughnee, K;) and occurs after a verb denoting certainty, or one used in a manner similar to that of such a verb: (Mughnee;) so in the saying [in the Kur lxiii. 20], **عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى** [He knoweth that (the case will be this:) there will be among you some diseased; the affixed pronoun **هُ**, meaning **الشَّانَ**, being understood after **أَنْ**, which therefore stands for **أَنَّهُ**, i. e. **أَنَّ الشَّانَ**: (Mughnee, K:*) and in the phrase, **بَلَّغَنِي أَنْ قَدْ كَانَ كَذَا وَكَذَا** [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that (the case is this:) such and such things have been]; a phrase of this kind, in which **أَنْ** occurs with a verb, not being approved without **قَدْ**, unless you say, **بَلَّغَنِي أَنَّهُ كَانَ كَذَا وَكَذَا**: (Lth, T:*) [for] when the contracted **أَنْ** has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like **لَيْسَ** and **عَسَى**, nor expressive of a prayer or an imprecation, it is separated from the verb, according to the more approved usage, by **قَدْ**, or the prefix **سَ**, or **سَوْفَ**, or a negative, as **لَا** &c., or **تَوْ**: (I'Alk pp. 100 and 101:*) but when its predicate is a nominal proposition, it requires not a separation; so that you say, **عَلِمْتُ أَنْ زَيْدٌ قَائِمٌ** [I knew that (the case was this:) Zeyd was standing]; (I'Alk p. 100:*) and **بَلَّغَنِي أَنْ زَيْدٌ خَارِجٌ** [It has come to my knowledge, or been related to me, or been told to me, &c., that (the case is this:) Zeyd is going, or coming, out, or forth]; (TA:*) except in the case of a negation, as in the saying in the Kur [xi. 17], **وَأَنْ لَا إِلَهَ إِلَّا هُوَ** [And that (the case is this:) there is no deity but He]. (I'Alk p. 100:*) Thus used, it is originally triliteral, and is also what is termed **مَصْدَرِيَّة**; **عَلِمَ أَنْ**, in the first of the exs. above, for instance, meaning **عَلِمَ أَنَّهُ**, i. e. **عَلِمَ أَنْ الشَّانَ**, which is equivalent to **الشَّانَ**, and governs the subject in the accus. case, and the predicate in the nom. case: and its subject must be a pronoun, suppressed, [as in the exs. given above, where it means **الشَّانَ**, and in a verse cited before, commencing **أَنْ تَقْرَأَنِ**, accord. to Abou-'Alee,] or expressed; the latter, accord. to the more correct opinion, being allowable only by poetic license: and its predicate must be a proposition, unless the subject is expressed, in which case it may be either a single word or a proposition; both of which kinds occur in the following saying [of a poet]:

• بِأَنَّكَ رَيْعٌ وَغَيْثٌ مَرِيحٌ •
• وَأَنَّكَ هُنَاكَ تَكُونُ الْهَيْمَالَا •

[he is speaking of persons coming as guests to him whom he addresses, when their provisions are exhausted, and the horizon is dust-coloured, and the north wind is blowing, (as is shown by the citation of the verse immediately preceding, in the T:*) and he says, They know that thou art like rain that produces spring-herbage, and like plenteous rain, and that thou, there, art the aider and the manager of the affairs of people]. (Mughnee. [In the T, for رَيْعٌ, I find الرَّبِيعُ; and for

وَأَنَّكَ, I there find **وَقَدْ** but the reading in the Mughnee is that which is the more known.]) [J says,] **أَنْ** is sometimes a contraction of **أَنَّ**, and does not govern [anything]: you say, **بَلَّغَنِي أَنْ زَيْدٌ خَارِجٌ** [explained above]; and it is said in the Kur [viii. 41], **وَنُودُوا أَنْ تَبْلُغَ آلُجَنَّةِ** [And it shall be proclaimed to them that (the case is this:) that is Paradise]: (S:*) [here, however, **أَنْ** is regarded by some as an explicative, as will be seen below:] but in saying this, J means that it does not govern as to the letter; for virtually it does govern; its subject being meant to be understood; the virtual meaning being **أَنَّهُ تَبْلُغُ آلُجَنَّةِ**. (IB:*) [In another place, J says,] You may make the contracted **أَنْ** to govern or not, as you please. (S:*) Abou-Tálib the Grammarian mentions an assertion that the Arabs make it to govern; as in the saying [of a poet, describing a beautiful bosom],

• كَانَ ثَدْيِيهِ حُقَانِ •
[As though its two breasts were two small round boxes]: but [the reading commonly known is

• كَانَ ثَدْيَاهُ حُقَانِ •
(this latter reading is given in De Sacy's Anthol. Gram. Ar. p. 104 of the Ar. text; and both are given in the S:*) **كَانَ** here meaning **كَانَتْ**; and] Fr says, We have not heard the Arabs use the contracted form and make it to govern except with a pronoun, in which case the desinential syntax is not apparent. (T:*) The author of the K says in the B that you say, **عَلِمْتُ أَنْ زَيْدًا** [I knew that Zeyd was indeed going away], with **ل** when it is made to govern; and **عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ** [I knew that (the case was this:) Zeyd was going away], without **ل** when it is made to have no government. (TA:*) [But in the latter ex. it governs the subject, which is understood, as in other exs. before given.]) [See an ex. in a verse ending with the phrase **وَكَاْنٌ قَدْ** cited voce **قَدْ**, where **كَانَ** is for **كَانَتْ**, meaning **كَانَ الشَّانَ**, and a verb is understood after **قَدْ**. And see also **أَنْ**, below.] — Thirdly, it is an explicative, (Mughnee, K,) meaning **أَنَّى**, (S, M, and so in some copies of the K,) or [rather] used in the manner of **أَنَّى**; (Mughnee, and so in some copies of the K;) [meaning **فَائِلِينَ**, or **قَائِلِينَ**; or **يَقُولُونَ**, or **يَقُولُ**; or some other form of the verb **قَالَ**; i. e. **Saying**; &c.;] as in the saying [in the Kur xxiii. 27], **فَأَوْحَيْنَا إِلَيْهِ أَنْ أَصْنَعْ أَلْفُكْ** [And we revealed, or spake by revelation, unto him, saying, Make thou the ark]; (Mughnee, K;) and [in the Kur vii. 41], **وَنُودُوا أَنْ تَبْلُغَ آلُجَنَّةِ** [And it shall be proclaimed to them, being said, That is Paradise]; or in these two instances it may be regarded as what is termed **مَصْدَرِيَّة**, by supposing the preposition [**بِ**] understood before it, so that in the former instance it is the biliteral, because it is put before the imperative, and in the second it is the contraction of **أَنَّ**, because it is put before a nominal proposition; (Mughnee;) and [in the Kur xxxviii. 5], **وَأَنْطَلِقُ** [And

the chief persons of them] broke forth, or launched forth, with their tongues, or in speech, [saying,] Go ye on, or continue ye, in your course of action &c. (Mughnee.) For this usage of **أَنْ**, certain conditions are requisite: first, that it be preceded by a proposition: secondly, that it be followed by a proposition; so that you may not say, **ذَكَرْتُ أَنْ أَتَعَلَّ**, but you must say **أَنَّى** in this case, or must omit the explicative: thirdly, that the preceding proposition convey the meaning of **الْقَوْلُ**, as in the exs. above; in the last of which, **انْطَلِقُ** has the meaning assigned to it above; not that of walking or going away: fourthly, that there be not in the preceding proposition the letters of **الْقَوْلُ**; so that one may not say, **فُلْتُ لَهُ أَنْ أَتَعَلَّ**, or, if there be in it those letters, that the word which they compose shall be interpreted by another word; as in the saying, in the Kur [v. 117], **مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ آعْبُدُوا اللَّهَ**, which may mean, as Z says, *I have not commanded them [aught save that which Thou commandedst me, saying, Worship ye God]*; (Mughnee;) in which instance Fr says that it is an explicative: (T:*) fifthly, that there be not a preposition immediately before it; for if you say, **كَتَبْتُ إِلَيْهِ بِأَنْ أَتَعَلَّ كَذَا**, it is what is termed **مَصْدَرِيَّة** [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with **لَا**, as in **أَشْرْتُ إِلَيْهِ أَنْ لَا تَفْعَلَ كَذَا**, it may be **marfooa**, [namely, the aor.,] on the supposition that **لَا** is a negative; or **mejzoom**, on the supposition that it is a prohibitive; and in both cases **ان** is an explicative; [so that the meaning is, *I made a sign to him, as though saying, Thou wilt not do such a thing, in the former case; or, in the latter, Do not thou such a thing;*] or **mansoob**, on the supposition that **لَا** is a negative and that **ان** is what is termed **مَصْدَرِيَّة**: but if **لَا** is wanting, it may not be **mejzoom**, but may be **marfooa** [if we use **ان** as an explicative] or **mansoob** [if **ان** be what is termed **مَصْدَرِيَّة**]. (Mughnee.) — Fourthly, it is redundant, as a corroborative, (Mughnee, K,) like whatever else is redundant: and thus it is in four cases: one of these, which is the most common, being when it occurs after **لَبَّ** denoting time; [and this is mentioned in the M:]; as in the saying [in the Kur xxix. 32], **وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا** [And when our apostles came to Lot]: (Mughnee:*) [or,] accord. to J, (TA:*) it is sometimes a connective to **لَبَّ**; as in the saying in the Kur [xii. 96], **فَلَمَّا أَنْ جَاءَ الْبَشِيرُ** [And when that (like as we say, "now that,") the announcer of good tidings came]: and sometimes it is redundant; as in the saying in the Kur [viii. 34], **وَمَا لَهُمْ أَنْ لَا يَعَذِّبَهُمُ اللَّهُ** [as though it might be rendered *But what reason have they, God should not punish them?*]: (S, TA:*) but IB says that the connective is redundant; and [that **ان** is not redundant in the latter instance, for] if it were redundant in this verse of the Kur it would not render the [aor.] verb **mansoob**. (TA:*) [The author of the Mughnee, like IB, disallows that **ان** is redundant in a case of this kind, which Kh asserts it to be; and says that **فِي** is under-

stood before it.) The second case is when it occurs between **لَوْ** and a verb signifying swearing, the latter being expressed; as in this verse:

- فَأَقْسِمُ أَنْ لَوْ التَّقَيْنَا وَانْتَرَمْنَا
- لَكَانَ لَنَا يَوْمَ مِنَ الشَّرِّ مُمْظِلٌ

[And I swear, had we and you met, there had been to us a dark day of evil]: and when that verb is omitted; as in the following ex.:

- أَمَا وَاللَّهِ أَنْ لَوْ كُنْتُ حُرًّا
- وَمَا بِأَحْرَأَنْتَ وَلَا الْعَتِيقِ

[Verily, or now surely, by God, if thou wert freeborn; but thou art not the freeborn nor the emancipated]: so say Sb and others: Ibn-'Oq-foor holds it to be a particle employed to connect the complement of the oath with the oath; but this is rendered improbable by the fact that it is in most cases omitted, and such particles are not. (Muglincc.) The third case, which is extr., is when it occurs between the **ك** [of comparison] and the noun governed by it in the genitive case; as in the saying,

- وَيَوْمًا ثَوَالِفِنَا بِوَجْهِ مُقْسِمٍ
- كَانَ طَبِيبَةً تَعْطُو إِلَى وَارِقِ السُّلَمِ

[And on a day thou comest to us with a beautiful face, like a doe-gazelle raising her head towards the goodly green-leaved tree of the selem-kind], accord. to the reading of him who makes طَبِيبَةً to be governed in the genitive case [instead of the accus. or the nom.; for if we read it in the accus. or the nom., **أَنْ** is a contraction of **أَنَّ**; in the former case, طَبِيبَةً being its subject, and its predicate being suppressed; and in the latter case, the meaning being كَانَتْهَا طَبِيبَةً, so that the subject of **ان** is suppressed]. (Mughnee.) The fourth case is when it occurs after **إِذَا**; as in the following ex.:

- فَأَمْلَهُ حَتَّى إِذَا أَنْ كَانَهُ
- مُعَاطِي يَدِي لُجَّةَ الْبَاءِ غَامِرٌ

[And I leave him alone until when he is as though he were a giver of a hand to be laid hold upon, in the fathomless deep of the water immersed]. (Mughnee.) — [Fifthly,] among other meanings which have been assigned to it, (Mughnee,) it has a conditional meaning, like **إِنْ**: (Mughnee, K:) so the Koofees hold; and it seems to be most probably correct, for several reasons: first, because both these forms occur, accord. to different readings, in several instances, in one passage of the Kur; as in [ii. 282,] أَنْ تَضِلَّ إِحْدَاهُمَا [If one of them twain (namely, women,) err]; &c.: secondly, because [the prefix] **فَ** often occurs after it; as in a verse commencing with **أَبَا خُرَاشَةَ** [as cited voce **أَمَا**, accord. to some who hold that **أَمَا** in that verse is a compound of the conditional **أَنْ** and the redundant **مَا**; and as in the Kur ii. 282, where the words quoted above are immediately followed by إِحْدَاهُمَا فَتَذَكَّرْ إِحْدَاهُمَا: thirdly, because it is conjoined with

إِنْ [which forms a part of the compound **إِنَّمَا**] in this ex.:

- إِنَّمَا أَقَمْتُ وَأَمَّا أَنْتَ مُرْتَجِلًا
- فَاللَّهُ يَكْلَأُ مَا تَأْتِي وَمَا تَذُرُ

[If thou remain, and if thou be going away (**أَمَا** meaning **إِنْ كُنْتُ**, as syn. with **كُنْتُ**), may God guard thee (**يَكْلَأُ** being marfooḥ because of the **ف**) as long as thou doest and as long as thou leavest undone]: thus related, with **kesr** to the former **ان** [in **إِنَّمَا**] and with **fet-h** to the latter [in **أَمَّا**]. (Mughnee.) — [Sixthly,] it is a negative, like **إِنْ**: (Mughnee, K:) so, as some say, in [the Kur iii. 66,] أَنْ يُؤْتِيَ أَحَدٌ مِثْلَ مَا أُوتِيتُمْ [meaning accord. to them Not any one is given the like of that scripture which ye have been given]: but it is said [by others] that the meaning is, [taken with what precedes it,] And believe not ye that (**بِأَنْ**) any one is given the like of that scripture which ye have been given, except it be given to him who followeth your religion; and that the phrase “say thou, Verily the direction is the direction of God,” is parenthetic. (Mughnee.) — [Seventhly,] it is syn. with **إِذْ**, (AZ, T, Mughnee, K, [in Freytag's Lex., from the K, **إِذْ قِيلَ**, but **قِيلَ** in the K relates to what there follows,]) as some say, in [the Kur i. 2,] بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ [Verily they wonder because a warner from among themselves hath come unto them]; (Mughnee, K;) and in other instances; but correctly, in all these instances, **ان** is what is termed **مَصْدَرِيَّة**, and **ل** denoting cause is understood before it. (Mughnee.) [See also **أَمَا** and **إِنَّمَا**.] — [Eighthly,] it is syn. with **بَلَّا**, accord. to some, in [the Kur iv. last verse,] لَيَسِّرَنَّ اللَّهُ لَكُمْ أَنْ تَضِلُّوا [God explaineth to you (the ordinances of your religion, Jel), lest ye should err, or in order that ye may not err]; (Mughnee, K;) and in the saying,

- نَزَلْتُمْ مِنْزِلَ الْأَضْيَافِ مِنَّا
- فَعَجَّلْنَا الْبَقَرَى أَنْ تَشْتُمُونَا

[Ye became, or have become, in the condition of our guests; so we hastened, or have hastened, the entertainment, lest ye should revile us, or in order that ye should not revile us]: (Mughnee:) but correctly, in such a case [likewise], **ان** is what is termed **مَصْدَرِيَّة**, and the original wording is كَرَاهَةً أَنْ تَضِلُّوا [from a motive of dislike that ye should err], (Mughnee, K,) and مَخَافَةَ أَنْ تَشْتُمُونَا [from a motive of fear that ye should revile us]: so say the Baḡrees: some say, extravagantly, that **ل** is meant to be understood before it, and **لَا** after it. (Mughnee.) — [Ninthly,] it occurs in the sense of **الَّذِي**; as in the saying, زَيْدٌ أَغْفَلٌ مِنْ أَنْ يَكْذِبَ [Zeyd is more reasonable than he who lies; which is equivalent to saying, Zeyd is too reasonable to lie: but respecting its usage in a phrase of this kind, and respecting the form of the aor. after it in such a case, see **مِنْ**]. (Kull p. 78.) — By a peculiarity of pronunciation

termed **عَنْعَنَةٌ**, the tribe of 'Temeem say **عَنْ** instead of **أَنْ**. (M.)

إِنْ is used in various ways: first, as a conditional particle, (S, M, Mḡb, Mughnee, K,) denoting the happening of the second of two events in consequence of the happening of the first, (S, Mḡb, °) whether the second be immediate or deferred, and whether the condition be affirmative or negative; (Mḡb;) [and as such it is followed by a mejzoom aor., or by a pret. having the signification of an aor.;] as in the saying, **إِنْ تَفْعَلْ أَفْعَلْ** [If thou do such a thing, I will do it; and] **إِنْ تَأْتِي أَتِكَ** [If thou come to me, I will come to thee]; and **إِنْ جِئْتَنِي أَكْرَمْتُكَ** [If thou come to me, I will treat thee with honour]; (S;) and **إِنْ فَعَلْتَ فَعَلْتُ** [If thou do, I will do] for which the tribe of Teiyi say, as IJ relates on the authority of Kṭr, **إِنْ قُمْتَ قُمْتُ** [If thou stand, I will stand]; and **إِنْ دَخَلْتَ الدَّارَ أَوْ لَمْ تَدْخُلِ الدَّارَ فَأَنْتَ طَالِقٌ** [If thou enter the house, or if thou enter not the house, thou shalt be divorced]; (Mḡb;) and [in the Kur viii. 39,] **إِنْ يَشَاءُوا يُغْفَرْ لَهِمْ مَا قَدْ سَلَفَ** [If they desire, what hath already past shall be forgiven them]; and [in verse 19 of the same ch.,] **وَأِنْ تَوَلَّوْا نَعُدْ** [But if ye return to attacking the Apostle, we will return to assisting him]. (Muglincc, K.) [On the difference between it and **إِذَا**, see the latter.] When either it or **إِذَا** is immediately followed by a noun in the nom. case, the said noun is governed in that case by a verb necessarily suppressed, of which it is the agent; as in the saying, in the Kur [ix. 6,] **وَأِنْ أَحَدُ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ** [And if any one of the believers in a plurality of gods demand protection of thee, (if) he demand protection of thee]: so accord. to the generality of the grammarians. (I'Al p. 123.) Sometimes it is conjoined with the negative **لَا**, and the ignorant may imagine it to be the exceptive **إِلَّا**; as in [the saying in the Kur ix. 40,] **إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ** [If ye will not aid him, certainly God did aid him]; and [in the next preceding verse,] **إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ** [If ye will not go forth to war, He will punish you]. (Mughnee, K.) It is sometimes used to denote one's feigning himself ignorant; as when you say to one who asks, “Is thy child in the house?” and thou hast knowledge thereof, **إِنْ كَانَ فِي الدَّارِ أَغْلَمْتُكَ بِهِ** [If he be in the house, I will inform thee thereof]. (Mḡb.) And to denote one's putting the knowing in the predicament of the ignorant, in order to incite to the doing or continuing an action; as when you say, **إِنْ كُنْتُ ابْنِي فَأَطِيعْنِي** [If thou be my son, obey me]; as though you said, “Thou knowest that thou art my son, and it is incumbent on the son to obey the father, and thou art not obedient; therefore do what thou art commanded to do.” (Mḡb.) And sometimes it is divested of the conditional meaning, and becomes **syn. with لَوْ**; as in the saying, **صَلِّ وَإِنْ عَجَزْتَ عَنِ الْقِيَامِ** [Pray thou though thou be unable to stand;] i. e. pray

thou whether thou be able to stand or unable to do so; and in the saying, **اَكْبِرْ زَيْدًا وَاِنْ قَعَدَ** i. e. [Treat thou Zeyd with honour] though he be sitting; or, whether he sit or not. (Msb.) **اِمَّا** as a compound of the conditional **اِنْ** and the redundant **مَا**, see in an art. of which **اِمَّا** is the heading.] — [Secondly,] it is a negative, (S, Mughnee, K,) syn. with **مَا**; (S;) and is put before a nominal proposition; (Mughnee, K;) as in the saying [in the Kur lxvii. 20], **اِنْ الْكَافِرُونَ** [The unbelievers are not in aught save in a deception]; (S, Mughnee, K;) and before a verbal proposition; as in [the Kur ix. 108], **اِنْ اُرَدْنَا اِلَّا الْخُسْنٰى** [We desired not, or meant not, aught save that which is best]. (Mughnee, K.) The assertion of some, that the negative **اِنْ** does not occur except where it is followed by **اِلَّا**, as in the instances cited above, or by **لَا**, with tesl-deed, which is syn. therewith, as, accord. to a reading of some of the Seven [Readers], in the saying [in the Kur lxxxvi. 4], **اِنْ كُلُّ نَفْسٍ لَّا** [There is not any soul but over it is a guardian], is refuted by the sayings in the Kur [x. 69 and lxxii. 26], **اِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا** [meaning, accord. to the Jel., *Ye have no proof of this that ye say*], and **اِنْ اَدْرِى اَقْرَبَ مَا تُوْعَدُونَ** [I know not whether that with which ye are threatened be nigh]. (Mughnee, K.) The conditional and the negative both occur in the saying in the Kur [xxxv. 39], **وَلَنْ زَالًا اِنْ اٰمَسْكَبْتَ مِنْ اَحَدٍ مِنْ بَعْدِهٖ** [And I swear that, if they should quit their place, not any one should withhold them after Him]: the former is conditional; and the latter is negative, and is [part of] the complement of the oath which is denoted by the **ل** prefixed to the former; the complement of the condition being necessarily suppressed. (Mughnee.) When it is put before a nominal proposition, it has no government, accord. to Sb and Fr; but Ks and Mbr allow its governing in the manner of **لَيْسَ**; and Sa'eed Ibn-Jubeyr reads, [in the Kur vii. 193], **اِنْ اَلَّذِيْنَ** [Those whom ye invoke beside God, or others than God, are not men like you]: also, the people of El-'Áliyah have been heard to say, **اِنْ اَحَدٌ خَيْرًا مِنْ اَحَدٍ اِلَّا** [Any one is not better than any other one, except by means of health, or soundness]; and **اِنْ اَحَدٌ خَيْرًا مِنْ اَحَدٍ اِلَّا** [That is not profitable to thee nor injurious to thee]: as an ex. of its occurrence without government, which is mostly the case, the saying of some, **اِنْ قَائِمٌ**, may be explained as originally **اِنْ اَنَا قَائِمٌ** [I am not standing]; the **ا** of **اَنَا** being elided for no reason in itself, and the **ن** of **اِنْ** being incorporated into the **ن** of **اَنَا**, and the **ا** of this latter being elided in its conjunction with the following word; but **اِنْ قَائِمٌ** has also been heard. (Mughnee.) Sometimes it occurs [as a negative] in the complement of an oath: you say, **وَاللّٰهِ اِنْ فَعَلْتُ**, meaning **مَا فَعَلْتُ** [By God, I did not]. (S.) — [Thirdly,] it is a contraction of **اِنْ**, and is put before a

nominal and before a verbal proposition. (Mughnee, K.) In the former case, it is made to govern and is made to have no government: (S, K;) [i. e.] in this case, it is allowable to make it govern; contr. to the opinion of the Koofees: (Mughnee:) Lth says that he who uses the contracted form of **اِنْ** uses the nom. case with it, except that some of the people of El-Hijáz use the accus. case with it: (T:) thus it is said, accord. to one reading, [in the Kur xi. 113], **اِنْ كَلَّا لَنَا** [Verily all of them, thy Lord will indeed fully render them the recompense of their works]: (T, Mughnee:) Fr says, We have not heard the Arabs use the contracted form and make it to govern, unless with a pronoun, in which case the desinential syntax is not apparent; and he adds that in the instance cited above, they make **كَلَّا** to be governed in the accus. case by **لِيُوَقِّعَهُمْ**; as though the phrase were **لِيُوَقِّعَهُمْ**; and that **كُلٌّ** would be proper; for you say, **اِنْ زَيْدٌ قَائِمٌ** [Verily Zeyd is standing]: (T:) the ex. given by Sb is, **اِنْ عَمْرًا لَمْ يَطْلُقْ** [Verily 'Amr is going away]. (Mughnee.) But it is [most] frequently made to have no government; as in the saying [in the Kur xliii. 34 accord. to one reading], **وَاِنْ كُلُّ ذٰلِكَ لَنَا مَتَاعٌ** [And verily all that is the furniture of the present life]; and, accord. to the reading of Hafs, [and of 'Asim and Kh, in the Kur xx. 66, respecting which see **اِنْ**], **اِنْ هٰذَانِ لَسٰجِرٰنِ** [Verily these two are enchanters]; &c. (Mughnee.) When it is put before a verbal proposition, it is necessarily made to have no government: (Mughnee, K:) and in most cases the verb is a preterite and of the kind called **نَاسِخٌ** [which effects a change of the grammatical form or of the meaning in a nominal proposition before which it is placed]; as in the saying [in the Kur ii. 138], **وَاِنْ كَانَتْ لَكَبِيْرَةٌ** [And verily it was a great matter]; and [in the Kur xvii. 75], **وَاِنْ كَادُوْا** [And verily they were near to seducing thee]; (Mughnee;) in which last ex. AZ says, it means **لَقَدْ**, i. e. *without doubt*; and so in the same ch. vv. 78 and 108: (T:) less frequently it is an aor. of a verb of this kind; as in the saying [in the Kur xxvi. 186], **وَاِنْ نَّظُنُّكَ لَمِنَ الْكَٰذِبِيْنَ** [And verily we think thee to be of the number of the liars]: and both these kinds of expression may be taken as exs. to be imitated: less frequently than this it is a preterite of a verb not of the kind termed **نَاسِخٌ**; as in the saying [of a poet],

• شَلَّتْ يَمِيْنَكَ اِنْ قَتَلْتَ لَمَسْلِمًا •

[May thy right arm, or hand, dry up, or become unsound! verily thou hast slain a Muslim]; but this may not be taken as an ex. to be imitated; contr. to the opinion of Akh; for he allows the phrase, **اِنْ قَعَدَ لَأَنْتَ** [Verily I stood], and **اِنْ قَامَ لَأَنَا** [Verily thou sattest]: and less frequently than this it is an aor. of a verb not of the kind termed **نَاسِخٌ**; as in the saying, **اِنْ يَزِيْنُكَ لَنَفْسِكَ وَاِنْ** [Verily thy soul is that which beautifies

thee, and it is that which deforms thee]; and this, by common consent, may not be taken as an ex. to be imitated. (Mughnee.) Wherever you find **اِنْ** with **لَ** after it, decide that it is originally **اِنْ**; (Mughnee, K;) as in the exa. above: but respecting this **لَ** there is a difference of opinion: see this letter. (Mughnee.) J says, (TA,) **اِنْ** is sometimes a contraction of **اِنْ**, and this must have **لَ** put before its predicate, to compensate for what is elided, of the doubled letter; as in the saying in the Kur [lxxxvi. 4, accord. to him who reads **لَنَا** instead of **لَنَا**], **اِنْ كُلُّ نَفْسٍ لَنَا عَلَيْهَا حَافِظٌ** [Verily every soul hath over it a guardian]; and in the saying, **اِنْ زَيْدٌ لَأَخُوْكَ** [Verily Zeyd is thy brother]; in order that it may not be confounded with **اِنْ** which is syn. with the negative **مَا**: (S, TA:) but IB says, **لَ** is here introduced to distinguish between negation and affirmation, and this **اِنْ** has neither subject nor predicate; so J's saying that the **لَ** is put before its predicate is without meaning: and this **لَ** is sometimes introduced with the objective complement of a verb; as in **اِنْ ضَرَبْتُ** [Verily I struck, or beat, Zeyd]; and with the agent; as in **اِنْ قَامَ لَزَيْدٌ** [Verily Zeyd stood]. (TA.) When the contracted **اِنْ** governs, this **لَ** is not necessary; so you may say, **اِنْ زَيْدٌ قَائِمٌ** [Verily Zeyd is standing]; because in this case it cannot be confounded with the negative; for the negative does not render the subject mansoob and the predicate marfooḥ: and when it does not govern, if the meaning is apparent, the **لَ** is not needed; as in

• وَنَحْنُ اٰبَاۃُ الصَّبِيْرِ مِنْ اٰلِ مَالِكٍ •
• وَاِنْ مَالِكٌ كَانَتْ كِرَامَ الْمَعَادِيْنِ •

[And we are persons who refuse to submit to injury, of the family of Málík: and verily the family of Málík are generous in respect of their origins]; **كَانَتْ** being here for **لَكَانَتْ**. (I'Alk p. 99.) — [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with **مَا**; as in the saying, **مَا اِنْ يَغُوْرُ زَيْدٌ** [Zeyd does not stand]; (S;) and in the saying [of a poet],

• مَا اِنْ اَتَيْتَ بِشَيْءٍ اَنْتَ تَكْرَهُهُ •

[Thou didst not a thing which thou disliketh]. (Mughnee, K: in the CK **اَتَيْتَ**.) It is mostly thus used after the negative **مَا**, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying,

• وَمَا اِنْ طِبْتَاجِبُنْ وَلَكِنْ • مَايَاَنَا وَدَوْلَةُ اٰخِرِيْنَا •

[And our habit is not cowardice; but our destinies and the good fortune of others caused our being defeated]: and in this case it prevents the government of **مَا**, as in this verse: but in the saying,

• بَنِيْ غُدَاۡنَةَ مَا اِنْ اَنْتُمْ ذَهَبًا •
• وَلَا صَرِيْفًا وَلَكِنْ اَنْتُمْ الْخَزَفُ •

[Sons of Ghudáneh, ye are not indeed gold, nor silver, or pure silver, but ye are pottery], accord. to him who relates it thus, saying **ذَهَبًا** and **صَرِيْفًا**, in the accus. case, it is explained as a negative, corroborative of **مَا**: (Mughnee:) and accord. to J,

(TA,) the negatives مَا and اِنْ are sometimes thus combined for corroboration; as in the saying of the rájiz, (El-Aghlab El-'Ijlee, TA,) *مَا اِنْ رَأَيْتَا مَلِكًا اَغَارًا • أَكْثَرُ مِنْهُ قُوَّةً وَقَارًا*

[We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep, or goats, and camels, than he]; (S, TA;) but IB says that ان is here redundant, not a negative. (TA.) Sometimes it is redundant after the conjunct noun مَا; as in the saying,

- بَرَجَى الْمَوْتُ مَا اِنْ لَا يَرَاهُ
- وَقَعْرِضْ دُونَ اَدْنَاهُ الْخُطُوبُ

[Man hopes for that which he will not see; for calamities intervene as obstacles in the way to what is nearest thereof]. (Mughnee.) And after the مَا termed مَصْدَرِيَّة, (Mughnee,) [i. e.,] after the adverbial مَا [which is of the kind termed مَصْدَرِيَّة]; (TA;) as in the saying (of Maqloot El-Kurey'ee, cited by Sb, TA),

- وَلَجَّ الْقَى لِلْخَيْرِ مَا اِنْ رَأَيْتَهُ
- عَلَى السِّنِّ خَيْرًا لَا يَزَالُ يَزِيدُ

[And hope thou that the youth is destined for good as long as thou hast seen him not ceasing to increase in good with age]. (Mughnee.) And after the inceptive مَا; as in the saying,

- أَلَا اِنْ سَرَى لَيْلَى فَبِتْ كَثِيرًا
- أَحَادِرُ اَنْ تَتَأَى الثَّوَى بِغُضُوبَا

[Now he journeyed on, or during, that my night, and I passed the night in an evil state, broken in spirit by grief, being fearful that the distance to which he was going with Ghadoob (a woman so named) would become far]. (Mughnee.) And before the meddeh denoting disapproval: [for] Sb heard a man, on its being said to him, "Wilt thou go forth if the desert become plentiful in herbage?" reply, اَلَا اِنْهُ [What, I, indeed?] disapproving that he should think otherwise than that. (Mughnee. [See also art. اَنِى.])—[Fifthly,] it is *syn. with* قَدْ: so it is said to be in the saying [in the Kur lxxxvii. 9], اِنْ نَفَعَتْ اَلَّذِكْرَى, (T, Mughnee, K,) [Admonition hath profited], (T, Mughnee, K,) by IAqr (T) and by Ktr: (Mughnee:) and Abul-'Abbás relates that the Arabs say, اِنْ قَامَ زَيْدٌ [Zeyd has stood]; and he adds, that Ks states his having heard them say so, and having thought that it expressed a condition, but that he asked them, and they answered that they meant قَدْ قَامَ زَيْدٌ, and not اِنْ قَامَ زَيْدٌ. (T.) [So too, accord. to the K, in all the exs. cited in the next sentence as from the Mughnee; but this is evidently a mistake, occasioned by an accidental omission.]—[Sixthly,] it is asserted also by the Koofees, that it is *syn. with* اِذَا, in the following exs.: in the Kur [v. 62], وَاتَّقُوا اللَّهَ اِنْ كُنْتُمْ مُؤْمِنِينَ [And fear ye God, because ye are believers: and so, accord. to AZ, as is said in the T, in a similar instance in the Kur ii. 278: and in the same, iv. 62]: and [in the Kur xlvi. 27], لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَاءَ اللَّهُ آمَنِينَ [Ye shall assuredly enter the sacred mosque, because

God hath willed, in security]: and in like instances, when the verb therein expresses what is held sure to happen or to have happened: and in the saying,

- اتَغَضَّبَ اِنْ اُذْنَا قَتِيْبَةً حَرْثًا
- جَهَارًا وَلَمْ تَغَضَّبْ لِقَتْلِ ابْنِ حَازِمٍ

[Art thou angry because the ears of Kuteybeh have been cut, openly, or publicly, and wast not angry for the slaughter of Ibn-Házim?]: (Mughnee:) but in all these instances [it is sufficiently obvious that] ان may be otherwise explained. (Mughnee, K.)—[Seventhly,] it is sometimes *syn. with* اِذَا; as in the Kur [ix. 23], لَا تَتَّخِذُوا اَبَاءَكُمْ وَاِخْوَانَكُمْ اُولِيَاءَ اِنْ اسْتَحْبَبْتُمْ تَكْفُرًا عَلَى الْاِيْمَانِ [Take not ye your fathers and your brethren as friends when they love unbelief above belief]; and in the same [xxxiii. 49], اِمْرَاةٌ مُؤْمِنَةٌ اِنْ وَهَبَتْ نَفْسًا لِلنَّبِيِّ [And a believing woman when she giveth herself to the Prophet]: so says AZ. (T.)—[Eighthly,] it is used for اِمَّا, (Mughnee and K, voce اِمَّا,) distinct from اِمَّا which is a compound of the conditional اِنْ and the redundant مَا. (Mughnee *ibid.*) [See an ex. in a verse cited voce اِمَّا in the present work, commencing with the words الرَّوَاعِدُ.]

اَنْ: see اَنْ, in four places.

اِنْ is one of the particles which annul the quality of the inchoative; and is originally اِنْ; therefore Sb has not mentioned it among those particles [as distinct from اِنْ, from which, however, it is distinguished in meaning]: (I'Ak p. 90:) it is a corroborative particle; (I'Ak, Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (S, I'Ak, Mughnee, K,) combining with what follows it to form an equivalent to an inf. n., (S,) [for,] accord. to the most correct opinion, it is a conjunct particle, which, together with its two objects of government, is explained by means of an inf. n. (Mughnee.) If the predicate is derived, the inf. n. by means of which it is explained is of the same radical letters; so that the implied meaning of اِنْكَ تَنْطَلِقُ [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that thou goest away], or اَنْكَ مُنْطَلِقٌ [that thou art going away], is اِنْكَ اَنْطَلَقْتَ [or rather اِنْطَلَقْتَ thy going away has come to my knowledge, &c.]; and hence, the implied meaning of اِنْكَ فِى الدَّارِ [It has come to my knowledge, &c., that thou art in the house] is اِنْكَ اِسْتَقَرَّكَ فِى الدَّارِ [thy remaining in the house has come to my knowledge, &c.], because the predicate is properly a word suppressed from اِسْتَقَرَّ or اُسْتَقَرَّ: and if the predicate is underived, the implied meaning is explained by the word كَوْنٌ; so that the implied meaning of اِنْ هَذَا زَيْدٌ [It has come to my knowledge, &c., that this is Zeyd] is اِنْ هَذَا كَوْنُهُ زَيْدًا [his being Zeyd has come to my knowledge, &c.]; for the relation of every predicate expressed by an underived word to its subject may be denoted by a word signifying "being;"

so that you say, هَذَا زَيْدٌ and, if you will, هَذَا هَذَا; both signifying the same. (Mughnee.) There are cases in which either اِنْ or اَنْ may be used: [see the latter, in twelve places:] other cases in which only the former may be used: and others in which only the latter. (I'Ak p. 91.) The former only may be used when the implied meaning is to be explained by an inf. n. (I'Ak, K.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in اِنْ يَعْجِبُنِي اَنْكَ قَائِمٌ [It pleases me that thou art standing], i. e. قِيَامُكَ [thy standing pleases me]: or in the place of a noun governed by a verb in the accus. case; as in عَرَفْتُ اَنْكَ قَائِمٌ [I knew that thou wast standing], i. e. قِيَامُكَ [thy standing]: or in the place of a noun governed in the gen. case by a particle; as in عَجِبْتُ مِنْ اَنْكَ قَائِمٌ [I wondered that thou wast standing], i. e. مِنْ قِيَامِكَ [at, or by reason of, thy standing]: (I'Ak p. 91:) [and sometimes a preposition is understood; as in لَا شَكَّ اَنْهُ كَذَا, for لَا شَكَّ فِى اَنْهُ كَذَا There is no doubt that it is thus, i. e. كَوْنُهُ كَذَا There is no doubt of its being thus:] and اَنْ must be used after اَوْ; as in اَوْ اَنْكَ قَائِمٌ نَقَمْتُ; or اَوْ نَقَمْتُ قِيَامَكَ, record. to different opinions, both meaning *if thy standing were a fact*: see I'Ak pp. 305 and 306. (K.) Sometimes its اِ is changed into ع; so that you say, عَلِمْتُ عَنْكَ مُنْطَلِقٌ [meaning I knew that thou wast going away]. (M.)—With ك prefixed to it, it is a particle of comparison, (S, M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. case: (TA:) you say, كَانَ زَيْدًا عَمْرُو [It is as though Zeyd were 'Amr], meaning that Zeyd is like 'Amr; as though you said, اِنْ زَيْدًا كَانَ كَعَمْرُو [verily, Zeyd is like 'Amr]: [it is to be accounted for by an ellipsis: or] the ك is taken away from the middle of this proposition, and put at its commencement, and then the kesreh of اِنْ necessarily becomes changed to a fet-hah, because اِنْ cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IJ, M.) Sometimes, كَانَ denotes denial; as in the saying, كَانَكَ اَمِيرًا فَتَأْمُرْنَا [As though thou wert our commander so that thou shouldst command us], meaning thou art not our commander [that thou shouldst command us]. (TA.) It also denotes wishing; as in the saying, كَانَكَ بِى قَدْ قُلْتُ الشَّعْرَ فَاجِدُهُ [Would that I had poetized, or versified, so that I might do it well: (TA:) [an elliptical form of speech, of which the implied meaning seems to be, would that I were as though thou sawest me that I had poetized, &c.; or the like: for] you say [also], كَاتِبِ بِكَ, meaning كَاتِبِ اَبْصُرْ بِكَ [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition: (Har p. 126: [see also ب; near

the end of the paragraph:] [thus,] كَان also denotes knowing; and also thinking; [the former as in the saying immediately preceding, and] as when you say, كَانَ اللَّهُ يَفْعَلُ مَا يَشَاءُ [I know, or rather it appears, as though seen, that God does what He wills]; and [the latter as when you say,] كَأَنَّكَ خَارِجٌ [I think, or rather it seems, that thou art going forth]. (TA.) — [When it has the affixed pronoun of the first person, sing. or pl., you say, أَنِّي and أَنْتَ, and أَنَا and أَنْتَ: and when it has also the ك of comparison prefixed to it,] you say, كَأَنِّي and كَأَنْتَ, [and كَأَنَا and كَأَنْتَ], like as you say, لَكِنِّي and لَكِنْتِ. (§.) — As أَنْ is a derivative from إِنْ, it is correctly asserted by Z that أَنْ imports restriction, like إِنْهَا; both of which occur in the saying in the Kur [xxi. 108], قُلْ إِنْهَا يُوْحَىٰ إِلَيَّ أَنَّهَا [Say thou, It is only revealed to me that your God is only one God]: the former is for the restricting of the quality to the qualified; and the latter, for the reverse: (Mughnee, K:) i. e. the former is for the restricting of the revelation to the declaration of the unity; and the latter, for the restricting of "your God" to unity: (Marginal note in a copy of the Mughnee:) but these words of the Kur do not imply that nothing save the unity was revealed to the Prophet; for the restriction is limited to the case of the discourse with the believers in a plurality of gods; so that the meaning is, there has not been revealed to me [aught], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnec.) [أَنَّهَا, however, does not always import restriction; nor does always even إِنْهَا: in each of these, مَا is what is termed كَأَنَّ; i. e., it restricts the particle to which it is affixed from exercising any government; and sometimes has no effect upon the signification of that particle: (see art. مَا; and see إِنْهَا, below, voce إِنْ): thus, for instance, in the Kur viii. 28, وَعَلِمُوا أَنَّهَا means And know ye that your possessions and your children are a trial; not that they are only a trial. When it has the ك of comparison prefixed to it, it is sometimes contracted; as in the following ex.:] a poet says,

- كَأَنَّا يَخْتَبِئْنَ عَلَىٰ قَتَادٍ •
- وَبَسْتَضِحْنَ عَنْ حَبِّ الْغَمَامِ •

[As though, by reason of their mincing gait, they were walking upon tragacanthas; and they were laughing so as to discover teeth like hailstones]: كَأَنَّا being for كَأَنَّهَا. (IAar.) — أَنْ is sometimes contracted into أَنْ; (§, Mughnee;) and in this case, it governs in the manner already explained, voce أَنْ. (Mughnee.) — It is also syn. with لَعَلَّ; (Sb, §, M, Mughnee, K;) as in the saying, ائْتِ السُّوقَ أَتَاكَ تَشْتَرِي لَنَا شَيْئًا [Come thou to the market; may-be thou wilt buy for us something; ائْتِ being originally ائْتِ]; i. e. لَعَلَّكَ. (Sb, M, Mughnee, K:*) and, accord. to some, (M, Mughnee, K,) so in the Kur [vi. 109], where it is said, وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

[And what maketh you to know? (meaning, maketh you to know that they will believe when it cometh? i. e. ye do not know that: Jel:) May-be, when it cometh, they will not believe]: (§, M, Mughnec, K:) thus accord. to this reading: (Mughnee, K:) and Ubeî here reads لَعَلَّهَا. (§.) عَلَّ and لَوَّ and لَوَّ and لَوَّ are all syn. with عَلَّ and لَعَلَّ; and لَوَّ and لَوَّ and لَوَّ and لَوَّ. (K voce لَعَلَّ.) — It is also syn. with أَجَل [Yes, or yea; or it is as thou sayest]. (M, TA.) [See also إِنْ as exemplified by a verse commencing with وَيَقُلْنَ and by a saying of Ibn-Ez-Zubeyr.]

إِنْ is one of the particles which annul the quality of the inchoative, like أَنْ, of which it is the original: (I'Alk p. 90:) it is a corroborative particle, (I'Alk, Mughnee,) corroborating the predicate; (§, K;) governing the subject in the accus. case and the predicate in the nom. case; (§, I'Alk, Mughnee, K;) [and may generally be rendered by Verily, or certainly, or the like; exactly agreeing with the Greek *oti*, as used in Luke vii. 16 and in many other passages in the New Testament; though it often seems to be nothing more than a sign of inception, which can hardly be rendered at all in English; unless in pronunciation, by laying a stress upon the predicate, or upon the copula;] as in the saying, إِنْ زَيْدًا قَائِمٌ [Verily, or certainly, Zeyd is standing; or simply, Zeyd is standing, if we lay a stress upon standing, or upon is]. (I'Alk p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying,

- إِذَا أَشْتَدَّ جَنَحُ اللَّيْلِ فَلَتَاتِ وَلَتَكُنْ •
- خَطَاكَ خِفَاتًا إِنْ حَرَّاسَنَا أَسَدًا •

[When the darkness of night becomes, or shall become, intense, then do thou come, and let thy steps be light: verily our guardians are lions]; (Mughnee, K; [but in the latter, for أَشْتَدَّ, we find أَسْوَدَ, so that the meaning is, when the first portion of the night becomes, or shall become, black, &c.];) and as in a trad. in which it is said, إِنْ قَعَرَ جَهَنَّمَ سَبْعِينَ خَرِيضًا [Verily the bottom of Hell is a distance of seventy years of journeying]: (Mughnee, K:) the verse, however, is explained by the supposition that it presents a denotative of state [in the last word, which is equivalent to تَلَقَّاهُمْ أَسَدًا [thou wilt find them lions]; and the trad. by the supposition that قَعَرَ is an inf. n., and سَبْعِينَ is an adverbial noun, so that the meaning is, the reaching the bottom of hell is [to be accomplished in no less time than] in seventy years. (Mughnee.) And sometimes the inchoative [of a proposition] after it is in the nom. case, and its subject is what is termed ضَمِيرٌ شَانٍ, suppressed; as in the saying of Mohammad, إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْبُصُورُونَ [Verily, (the case is this:) of the men most severely to be punished, on the day of resurrection, are the makers of images], originally إِنَّهُ,

i. e. إِنَّ الشَّانَ; (Mughnee, K:*) and as in the saying in the Kur [xx. 66], إِنَّ هَذَانِ لَسَاحِرَانِ, [accord. to some,] as will be seen in what follows. (TA.) — Of the two particles إِنْ and أَنْ, in certain cases only the former may be used; and in certain other cases either of them may be used. (I'Alk p. 91.) The former must be used when it occurs inchoatively, (Kh, T, I'Alk p. 92, Mughnee, K,) having nothing before it upon which it is syntactically dependent, (Kh, T,) with respect to the wording or the meaning; (K;) as in إِنْ زَيْدًا قَائِمٌ [Verily Zeyd is standing]. (I'Alk, K.) It is used after أَلا, (I'Alk, K,) the inchoative particle, (I'Alk,) or the particle which is employed to give notice [of something about to be said]; (K;) as in إِنْ زَيْدًا قَائِمٌ [Now surely Zeyd is standing]. (I'Alk, K.) And when it occurs at the commencement of the complement of a conjunct noun; (I'Alk, K:*) as in جَاءَ الَّذِي إِنَّهُ قَائِمٌ [He who is standing came]; (I'Alk;) and in the Kur [xxviii. 76], وَاتَّبَعَهُ مِنْ أَلْفَيْنِ مَا إِنْ مَفَاتِحَهُ لَتَنُوزَ بِالْعَصْبَةِ أُولَى الْقُوَّةِ [And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength]. (I'Alk, K:*) And in the complement of an oath, (I'Alk, K,) when its predicate has لَ, (I'Alk,) or whether its subject or its predicate has لَ or has it not; (K;) as in وَاللَّهِ إِنْ زَيْدًا قَائِمٌ [By Allah, verily Zeyd is standing], (I'Alk,) and إِنَّهُ قَائِمٌ: or, as some say, when you do not employ the لَ, the particle is with fet-h; as in وَاللَّهِ أَتَاكَ قَائِمٌ [I swear by Allah that thou art standing]; mentioned by Ks as thus heard by him from the Arabs: (TA:) but respecting this case we shall have to speak hereafter. (I'Alk.) And when it occurs after the word قَوْلٌ or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I'Alk, K:*) as in the saying [in the Kur iv. 156], وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ [And their saying, Verily we have slain the Messiah]; (Fr, T;) and قُلْتُ إِنْ زَيْدًا قَائِمٌ [I said, Verily Zeyd is standing]; (I'Alk;) and [in the Kur v. 115], قَالَ اللَّهُ إِنِّي مَرْسَلًا عَلَيْكَ [God said, Verily I will cause it to descend unto you]; accord. to the dial. of him who does not pronounce it with fet-h: (K:) but when it occurs in explaining what is said, you use أَنْ; as in the saying, قَدْ قُلْتَ لَكَ كَلَامًا حَسَنًا أَنْ أَبَاكَ شَرِيفٌ وَأَتَاكَ عَاقِلٌ [I have said to thee a good saying; that thy father is noble and that thou art intelligent]; (Fr, T;) or when the word signifying "saying" is used as meaning "thinking;" as in أَتَقُولُ أَنْ زَيْدًا قَائِمٌ [Dost thou say that Zeyd is standing?], meaning أَتَقُلُّ [Dost thou think?]. (I'Alk.) Also, when it occurs in a phrase denotative of state; (I'Alk;) [i. e.,] after the و denotative of state; (K;) as in لَزِيْهُ وَإِنِّي [I visited him, I verily having hope, or expectation]; (I'Alk;) and in وَإِنْ يَدُهُ عَلَى رَأْسِهِ [Zeyd came, he verily having his hand upon his head]. (K.) And when it occurs in a phrase which is the predicate of a proper (as

opposed to an ideal) substantive; (I 'Ak, K;*) as in *زَيْدٌ إِنَّهُ قَائِمٌ* [*Zeyd, verily he is standing*], (I 'Ak,) or *ذَاهِبٌ* [*going away*]; contr. to the assertion of Fr. (K.) And when it occurs before the *ل* which suspends the grammatical government of a verb of the mind, preceding it, with respect to its objective complements; (I 'Ak, K;*) as in *عَلِمْتُ أَنَّ زَيْدًا قَائِمًا* [*I knew Zeyd verily was standing*]; (I 'Ak;) and in [the Kur lxiii. 1,] *وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ* [*And God knoweth thou verily art his apostle*]: (K:) but if the *ل* is not in its predicate, you say, *أَنَّ*; as in *عَلِمْتُ أَنَّ زَيْدًا قَائِمًا* [*I knew that Zeyd was standing*]. (I 'Ak.) And in the like of the saying in the Kur [ii. 171], *وَأَنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ* [*And verily they who differ among themselves respecting the book are in an opposition remote from the truth*]; because of the *ل* [of inception] which occurs after it, in *لَفِي*: (Ks, A 'Obeyd:) the *ل* of inception which occurs before the predicate of *أَنَّ* should properly commence the sentence; so that *زَيْدًا قَائِمًا* [*Verily Zeyd is standing*] should properly be *زَيْدًا قَائِمًا*; but as the *ل* is a corroborative and *أَنَّ* is a corroborative, they dislike putting two particles of the same meaning together, and therefore they put the *ل* later, transferring it to the predicate: Mbr allows its being put before the predicate of *أَنَّ*; and thus it occurs in an unusual reading of the saying [in the Kur xxv. 22], *إِلَّا أَنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ* [*But they ate food*]; but this is explained by the supposition that the *ل* is here redundant: (I 'Ak p. 95:) this is the reading of Sa'eed Ibn-Jubeyr: others read, *إِلَّا أَنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ* [*but verily they ate food*]: and *أَنَّ* [as well as *أَنَّ*] is used after the exceptive *إِلَّا* when it is not followed by the *ل* [of inception]. (TA.) Also, when it occurs after *حِينَ*; as in *اجْلِسْ حِينَ إِنَّ زَيْدًا جَالِسٌ* [*Sit thou where Zeyd is sitting*]. (I 'Ak p. 92, and K.) And after *حَتَّى*; as in *مَرَضَ زَيْدٌ حَتَّى إِنَّهُمْ لَا يَرْجُوْنَ لَهُ* [*Zeyd has fallen sick, so that verily they have no hope for him*]: whereas after a particle governing the gen. case, [i. e. a preposition,] you say, *أَنَّ*. (IHsh in De Sacy's Anthol. Gr. Ar. p. 76.)— Either of these two forms may be used after *إِذَا* denoting a thing's happening suddenly, or unexpectedly; as in *خَرَجْتُ إِذَا إِنَّ زَيْدًا قَائِمًا* [*I went forth, and lo, verily Zeyd was standing*], and *فَإِذَا أَنَّ زَيْدًا قَائِمًا* [*and lo, or at that present time, Zeyd's standing*]; in which latter case, *أَنَّ* with its complement is [properly] an inchoative, and its enunciative is *إِذَا*; the implied meaning being, *and at that present time was the standing of Zeyd*: or it may be that the enunciative is suppressed, and that the implied meaning is, [*and lo, or at that present time,*] *the standing of Zeyd was an event come to pass*. (I 'Ak p. 93.) Also, when occurring in the complement of an oath, if its enunciative is without *ل*: (I 'Ak:) [see exs. given above:] or, as some say, only *أَنَّ* is used in this case. (TA.) Also, when occurring after *فَ* denoting the complement of a condition; as in

مَنْ يَأْتِنِي فَإِنَّهُ مُكْرَمٌ [*He who cometh to me, verily he shall be treated with honour*], and *أَنَّهُ مُكْرَمٌ*; in which latter case, *أَنَّ* with its complement is an inchoative, and the enunciative is suppressed; the implied meaning being, *honourable treatment of him shall be an event come to pass*: or it may be an enunciative to an inchoative suppressed; the implied meaning being, *his recompense shall be honourable treatment*. (I 'Ak p. 94.) Also, when occurring after an inchoative having the meaning of a saying, its enunciative being a saying, and the sayer being one; as in *خَيْرَ الْقَوْلِ إِنِّي أَحْمَدُ* [*The best saying is, Verily I praise God*], and *أَتَى* *أَحْمَدُ*; in which latter case, *أَنَّ* with its complement is an enunciative of *خَيْرَ*; the implied meaning being, *the best saying is the praising of God [or my praising of God]*. (I 'Ak ubi suprâ.) You also say, *لَبَّيْكَ إِنَّ الْحَمْدَ لَكَ* [*At thy service! Verily praise belongeth to Thee! O God*]; commencing [with *أَنَّ*] a new proposition: and sometimes one says, *أَنَّ*; meaning *بِأَنَّ الْحَمْدَ لَكَ* [*because praise belongeth to Thee*]. (Mghb.)— The cases in which *أَنَّ* may not be used in the place of *أَنَّ* have been mentioned above, voce *أَنَّ*. — [When it has the affixed pronoun of the first person, sing. or pl.,] you say, *إِنِّي* and *إِنِّي*, (S,) and *إِنَّا* and *إِنَّا*, (TA,) like as you say *لِكُنِّي* and *لِكُنِّي* [&c.]. (S.) *أَنَّ* as a contraction of *أَنَا* has been mentioned above, as occurring in the phrase *زَيْدٌ قَائِمٌ*, voce *أَنَّ*, q. v. — Accord. to the grammarians, (T,) *إِنَّا* is a compound of *أَنَّ* and *مَا*, (T, S,) which latter prevents the former's having any government: (T:) it imports restriction; like *أَنَّا*, which see above, voce *أَنَّ*, in three places: (Mughnee, K:) [i. e.] it imports the restriction of that which it precedes to that which follows it; as in *إِنَّا زَيْدٌ مُنْطَلِقٌ* [*Zeyd is only going away*], and *إِنَّا يَنْطَلِقُ زَيْدٌ* [*Only Zeyd goes away*]: (Bd in ii. 10:) [in other words,] it is used to particularize, or specify, or distinguish a thing from other things: (S:) it affirms a thing in relation to that which is mentioned after it, and denies it in relation to other things; (T, S;) as in the saying in the Kur [ix. 60], *إِنَّا الصَّدَقَاتُ لِلْفُقَرَاءِ* [*The contributions levied for pious uses are only, or but, for the poor*]: (S:) but El-Amidee and AHei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative *أَنَّ* and the redundant *مَا* which restrains the former from exercising government, and that it has no application to denote negation implied in restriction, as is shown by the trad., *إِنَّا الرِّبَا فِي النَّسِيَةِ* [which must mean, *Verily usury is in the delay of payment*], for usury is in other things beside that here mentioned, as *رِبَا الْفُضْلِ* [or profit obtained by the superior value of a thing received over that of a thing given], by common consent: (Kull p. 76:) some say that it necessarily imports restriction: J says what has been cited above from the S: some say that it has an overt signification in denoting restriction, and is susceptible of the meaning of corroboration: some say the reverse

of this: El-Amidee says that if it were [properly] restrictive, its occurrence in another sense would be at variance with the original import; but to this it may be replied, that if it were [properly] corroborative, its occurrence in another sense would be at variance with the original import: it [therefore] seems that it is susceptible of both these meanings, bearing one or the other according as this or that suits the place. (Mghb.) *إِنَّا* is to be distinguished from *أَنَّ* with the conjunct [noun] *مَا*, which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in *إِنَّا مَا عِنْدَكَ حَسَنٌ* meaning *Verily what is with thee is good*, and in *إِنَّا مَا فَعَلْتَ حَسَنٌ* meaning *Verily thy deed is good*. (I 'Ak pp. 97 and 98.) — *أَنَّ* is sometimes contracted into *إِن*; (S, Mughnee, K;) and in this case, it is made to govern and is made to have no government: (S:) it is seldom made to govern in this case; often made to have no government: the Koofees say that it is not contracted; (Mughnee, K;) and that when one says, *إِن زَيْدٌ نَبْطَلِقُ* [the meaning is virtually *Verily Zeyd is going away*, but] *إِن* is a negative and the *ل* is syn. with *إِلَّا*; but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce *إِن*, q. v. (Mughnee.) — It is also syn. with *نَعَمْ* [*Even so; yes; yea*]; (Mughnee, K;) contr. to the opinion of AO. (Mughnee.) [See also *أَنَّ*, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, K*) of 'Obeyd-Allah Ibn-Kays-cr-Rukeiyât: (S, TA:)

• وَيَقُلْنَ شَيْبٌ قَدْ عَلَا • كَ وَقَدْ كَبُرَتْ فَقُلْتُ إِنَّهُ •
[And they say, (namely, the women,) *Hoariness hath come upon thee, and thou hast become old*: and I say, *Even so, or yes, or yea*]: (Mughnee, K:) but this has been rebutted by the saying, *وَمَا نَعْبُدُكَ إِلَّا اللَّهَ* [We do not concede that the *•* is here added to denote the pause, but assert that it is a pronoun, governed by *إِن* in the accus. case, and the predicate is suppressed; the meaning being, *إِنَّهُ* [*Verily it, i. e. the case, is thus*]. (Mughnee.) [J says,] The meaning is, *إِنَّهُ قَدْ كَانَ كَذَا* [*Verily it, i. e. the case, hath been as ye say*]: A 'Obeyd says, This is a curtailment of the speech of the Arabs; the pronoun being deemed sufficient because the meaning is known: and as to the saying of Akh, that it signifies *نَعَمْ*, he only means thereby that it may be so rendered, not that it is originally applied to that signification: he says that the *•* is here added to denote the pause. (S.) There is, however, a good ex. of *إِن* in the sense of *نَعَمْ* in the saying of Ibn-Ez-Zubeyr, to him who said to him, "May God curse a she camel which carried me to thee," *إِن وَرَاجِبَهَا*, i. e. *Even so, or yes, or yea*; and may God curse her rider: for the suppression of both the subject and the predicate is not allowable. (Mughnee.) And hence, accord. to Mbr, the saying in the Kur [xx. 66], as thus read, *إِن هَٰذَانِ لَسَاحِرَانِ* [meaning, if so, *Yes, these two are*

enchanters. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] Abou-Is-hāk says that the people of El-Medeenah and El-Koofeh read as above, except 'Āsim, who is reported to have read, *إِنَّ هَذَانِ*, without teshdeed, and so is Kh; [so too is Hāfṣ, as is said above, voce *إِنَّ*;] and that AA read *هَذَانِ*, the former word with teshdeed, and the latter in the accus. case: that the argument for *هَذَانِ*, with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kināneh, in which the dual is formed by the termination *ان* in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-l-Hārith Ibn-Kaṣb: but that the old grammarians say that *ه* is here suppressed; the meaning being, *إِنَّ هَذَانِ* (T:) this last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of *أَنْ*, with fet-ḥ, contracted into *أُنْ*: (Mughnee:) Abou-Is-hāk then adds, that some say, *إِنَّ* is here syn. with *نَعَمْ*: this last opinion he holds to be the best; the meaning being, *نَعَمْ هَذَانِ لَهَا سَاحِرَانِ* [Yes, these two, verily they are two enchanters: for this is not a case in which the *ل* (which is the *ل* of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative *ل* and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the *ل* is redundant, because the redundant *ل* prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of Abou-Is-hāk, is, that it is of the dial. of Kināneh and Benu-l-Hārith Ibn-Kaṣb: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Āsim and Kh. (T.) — *إِنَّ* also occurs as a verb: it is the third person pl. fem. of the pret. from *الْأَيْنَ*, syn. with *التَّعَبَ*; or from *أَن* syn. with *قَرَّبَ*: or the third person sing. masc. of the pret. passive from *الْأَيْنَ*, in the dial. of those who, for *رَدَّ* and *حَبَّ*, say *رَدَّ* and *حَبَّ*, likening these verbs to *قَبِلَ* and *بَعَّ*: or the sing. masc. of the imperative from the same: or the pl. fem. of the imperative from *الْأَيْنَ*; or from *أَن* syn. with *قَرَّبَ*: or the sing. fem. of the corroborated form of the imperative from *وَأَيَّ*, syn. with *وَعَدَ*. (Mughnee.)

أُنْ, signifying *I*: see *أُنْ*, in seven places.

أُنْ, signifying *I*: see *أُنْ*, in two places.

أُنْ i. q. *أُنْ* [inf. n. of *أُنْ*, but app. a simple subst., signifying *A moan, moaning, or prolonged*

voice of complaint; or a saying Ah: or a complaint: or a cry. (TA.)

أُنْ, signifying *Thou: fem. أُنْ*; dual *أُنْ*; pl. masc. *أُنْ*, and pl. fem. *أُنْ*: see *أُنْ*, in six places.

أُنْ } see *أُنْ*
أُنْ }
أُنْ }
أُنْ One who moans; who utters a moaning, or prolonged voice of complaint; or who says *Ah*; much, or frequently; as also *أُنْ* and *أُنْ*: (M, K:) or this last signifies one who publishes complaint, or makes it public, much, or frequently: (M:) or one who talks and grieves and complains much, or frequently; and it has no verb derived from it: (T:) and you say, *رَجُلٌ أُنْ*, [in which the latter epithet is app. an imitative sequent to the former,] meaning an eloquent man. (TA.) The fem. of *أُنْ* is with *ه*: (M, K:) and is said to be applied to a woman who moans, or says *Ah*, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former. (MF.) [See also *حَنَّانٌ*, voce *حَنَّانٌ*.]

أُنْ, signifying *I*: see *أُنْ*, in two places.

أُنْ part. n. of *أُنْ*, [Moaning; or uttering a moan or moaning or a prolonged voice of complaint; or saying *Ah*; by reason of pain: complaining by reason of disease or pain: or] uttering a cry or cries: fem. with *ه*. (Mgh.) [Hence,] you say, *مَا لَهُ حَاتَّةٌ وَلَا آتَةٌ* He has not a she camel nor a sheep, or goat: (S, M, A, K:) or he has not a she camel nor a female slave (M, K) that moans by reason of fatigue. (M.)

أُنْ, occurring in a trad., (S, Mgh, K, &c., in the first and last in art. *مَان*, and in the second in the present art.,) where it is said, *إِنَّ طَوْلَ الصَّلَاةِ وَقَصْرَ الْخُطْبَةِ مِثْنَةٌ مِنْ فِقْهِ الرَّجُلِ* (S, Mgh, TA, &c.,) is of the measure *مَفْعَلَةٌ*, [originally *مَانَةٌ*,] from *أُنْ*, (S, Z in the Fāil, IAth, Mgh, K,) the corroborative particle; (Z, IAth, Mgh;) like *مَعْنَا* from *عَسَى*; (S, K;) but not regularly derived from *أُنْ*, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IAth;) or neither of these modes of derivation is regular: (MF:) the meaning is, [Verily the longness of the prayer and the shortness of the oration from the pulpit are (together)] a proper ground for one's saying, Verily the man is a person of knowledge or intelligence: (Z, Mgh, K in art. *مَان*;) this is the proper signification: accord. to AO, the meaning is, a thing whereby one learns the knowledge, or intelligence, of the man: (Mgh;) or it means a thing suitable to, (S, Mgh,) and whereby one knows, (S,) the knowledge, or intelligence, of the man: (S, Mgh;) or a sign (As, S, K) of the knowledge, or intelligence, of the man; and suitable thereto: (As, S;) or an evidence thereof: (M;) or an indication, or a symptom, thereof; everything that indicates a thing being said to be *أُنْ*: [so that *أُنْ* لِكَذَا may be well ren-

dered a thing that occasions one's knowing, or inferring, or suspecting, such a thing; and in like manner, a person that occasions one's doing so: or, more properly, a thing, &c., in which such a thing is usually known to take place, or have place, or be, or exist, like *مَفْعَلَةٌ*:] one of the strangest of the things said of it is, that the *ه* is a substitute for the *ظ* of *مَفْعَلَةٌ*: (IAth:) this seems to have been the opinion of Lh: (Az, L:) accord. to AA, it is syn. with *آيَةٌ* [a sign, &c.]. (TA.) As says (S, K, TA, all in art. *مَان*) that the word is thus, with teshdeed to the *ن*, in the trad. and in a verse of poetry, as these are related; (S, TA;) hut correctly, in his opinion, it should be *مِثْنَةٌ* of the measure *مَفْعَلَةٌ*, (S, K, TA,) unless it be from *أُنْ*, as first stated above: (S, TA:) AZ used to say that it is *مِثْنَةٌ*, with *ت*, (S, K, TA,) meaning a thing (lit. a place) meet, fit, or proper, or worthy or deserving, and the like; of the measure *مَفْعَلَةٌ*, [originally *مَانَةٌ*,] from *أُنْ* meaning "he overcame him with an argument or the like:" (S, K, TA:) but some say that it is of the measure *مَفْعَلَةٌ*, from *مَانٌ* meaning *أَحْتَمَلَ*: see art. *مَان*. (K in that art.) You say also, *هُوَ مِثْنَةٌ لِلْخَيْرِ*, from *أُنْ*, He is a person fit, or proper, for one's saying of him, Verily he is good; and in like manner, *مَعْنَا*, from *عَسَى*, as meaning "a person fit, or proper, for one's saying of him, May-be he will do good." (A, TA.) And *إِنَّهُ لَمِثْنَةٌ أَنْ يَكُونَ كَذَا* Verily it is meet, fit, or proper, for one's saying of it, Verily it is thus; or is worthy, or deserving, of one's saying &c.: or verily it is a thing meet, fit, or proper, for one's saying &c.; or is a thing worthy, or deserving, of one's saying &c.: of the measure *مَفْعَلَةٌ*, from *أُنْ*. (K in the present art.) And *إِنَّهُ لَمِثْنَةٌ أَنْ يَفْعَلَ ذَاكَ* Verily he is meet, fit, or proper, for doing that; or is worthy, or deserving, of doing that: or verily he is a person meet, fit, or proper, for doing that; or is a person worthy, or deserving, of doing that: and in like manner you say of two, and of more, and of a female: but *مِثْنَةٌ* may be of the measure *فَعْلَةٌ* [from *مَانٌ*], i. e. a trilateral-radical word. (M.) — You also say, *أَتَاهُ عَلَى مِثْنَةِ ذَاكَ*, meaning He came to him at the time, or season, [or fit or proper time,] of that; and at the first thereof. (M.)

أنا

أنا (pronoun of the first person sing.): see art. *ان*.

انـ

2. *أَنَابَ*, inf. n. *أَنَابَ*, He blamed, reproved, reprehended, chid, or reproached, him: (S, M, A, K:) or he did so severely, or ungraciously: (ISK, T, S, M, A, K:) or, with the utmost severity or harshness: (T, M, TA:) or he repulsed him, meaning a person who asked something of him, in the most abominable manner. (M, K, TA.)

أَنْبُوبٌ An internodal portion, or the portion between any two joints, or knots, of a cane, or reed, and of a spear-shaft: (T:) [and] a spear,

or lance: pl. **أُنَابِيْبُ**: mentioned in this art. [in the T, and] by Ibn-El-Mukarram [in the L]. (TA.) [See also art. **نَب**.]

انت

أَنْتَ, **أَنْتِ**, and **أَنْتُمْ**: see **أَنْ**, in art. **ان**.

انث

1. **أُنْثَى**, aor. **أَنْثَى**, inf. n. **أُنْثَاةٌ** and **أُنْثَوَةٌ**, (see the former of these two ns. below,) *It was, or became, female, feminine, or of the feminine gender.* — And hence, **أُنْثَى**, said of land (**أَرْضٌ**), *It was, or became, such as is termed أَنِيَّةٌ*. — Hence also, **أُنْثَى**, said of iron, *It was, or became, soft.* (Golius, from the larger of two editions of the lexicon entitled **مِرْقَاةُ اللُّغَةِ**.) Accord. to **IAqr**, softness is the primary signification. (M.) [But accord. to the A, the second and third of the meanings given above are tropical: (see **أُنَيْثٌ**)] and the verb in the first of the senses here assigned to it, if not proper, is certainly what is termed **حَقِيقَةُ عَرَفِيَّةٍ**, i. e., conventionally regarded as proper.]

2. **أَنْثَى**, inf. n. **أُنْثِيَتْ**, *He made it (namely, a noun [&c.], S and Mgh) feminine; (S, M, L, Mgh;) he attached to it, or to that which was syntactically dependent upon it, the sign of the feminine gender.* (Mgh.) — *† He, or it, rendered him effeminate.* (KL.) [See the pass. part. n., below.] — **أَنْثَى لَهُ**, inf. n. as above, *† He acted gently, [or effeminately] towards him; as also لَهُ أَنْثَى*. (K, TA.) And **أَنْثَى فِي أَمْرِهِ**, inf. n. as above, (T, A,) *† He acted gently in his affair: (A:) or he applied himself gently to his affair: (T:) and some say, أَنْثَى فِي أَمْرِهِ, meaning he acted effeminately in his affair.* (T, TA.)

4. **أَنْثَى**, (S, M, A, K,) inf. n. **أُنْثَاةٌ**, (K,) *She (a woman) brought forth a female, (S, A, K,) or females.* (M.) — [And hence,] *† It (land, أرض) was, or became, such as is termed مِثْنَاتٌ*. (A.)

5. **أَنْثَى** *It (a noun [&c.]) was, or became, or was made, feminine.* (S, L.) — See also 2, in two places.

أُنْثَى *Female; feminine; of the female, or feminine, sex, or gender; contr. of ذَكَرٌ*: (T, S, M:) an epithet applied to anything of that sex or gender: (T:) **IAqr** asserts, that a woman is termed **أُنْثَى** from the phrase **بَلَدٌ أُنْثَى**, q. v., because of her softness; she being more soft than a man: (M, L:) [but see the observation at the end of the first paragraph of this art.:] the pl. is **أُنْثَاةٌ**; (T, S, M, A, Mgh, K;) and sometimes one says **أُنْثَى**, as though it were pl. of **أُنْثَاةٌ**; (S;) or it is [truly] pl. of **أُنْثَاةٌ**, like as **نَمْرٌ** is of **نَمَارٌ**; (T;) and **أُنْثَاةٌ**, (T, A, Mgh, K,) which last occurs in poetry. (T.) You say, **هَذَا طَائِرٌ وَأُنْثَاهُ** [This is a (male) bird and his female]: not **أُنْثَاةُ**. (ISK, T.) In the **Kur** iv. 117, **I'Ab** reads **أُنْثَا** [in the place of **أُنْثَى** or **أُنْثَاةٌ**]; and **Fr** says that it is pl. of

وُثْنٌ, the **و** in **وُثْنٌ** being changed into **أ** as in **أَقْتَتَ** [for **وَقْتَتَ**]. (T, L.) — **أَمْرَأَةٌ أُنْثَى** [A feminine woman,] means a perfect woman; (T, A, K;) a woman being thus termed in praise; like as a man is termed **ذَكَرٌ**. (T, A.) — [The pl.] **أُنْثَاةٌ** also signifies *† Inanimate things*; (Lh, T, M, K;) as trees and stones (T, K) and wood. (T.) In the passage of the **Kur** mentioned above, **أُنْثَاةٌ** is said to have this meaning: (T, M:) [or it there means females; for] **Fr** says that **El-Lât** and **El-Ozzâ** and the like were said by the Arabs to be feminine divinities. (T, TA.) — Also *† Small stars.* (K.) — And [the dual] **الْأُنْثَاَتَانِ** *† The two testicles*; syn. **الْخَصِيَّتَانِ**; (S, K;) or **الْخَصِيَّانِ** [which is said by some to mean the scrotum; but the former is generally, though app. not always, meant by **الْأُنْثَاَتَانِ**]. (M, Mgh, Mghb.) — And *† The two curs*: (Aq, T, S, M, A, Mgh, K:) because they are of the fem. gender. (TA.) — And *† The two tribes of Bejeleh and Kudâ'ah.* (K.) — And **الْأُنْثَاَتَانِ** *† The inner parts (الْبَيْتَانِ) of the thighs of the horse.* (M, L.) — And **الْأُنْثَى** is also used to signify *† The [engine of war called] مَنَجْنِيْقٌ*; because the latter word is [generally] of the feminine gender. (M.)

أُنْثَى: see **مُؤْنَثٌ**. — **أَرْضٌ أُنْثَى**, (AA, * **IAqr**, T, S, M, K,) and **مِثْنَاتٌ**, (ISh, T, M, K,) *† Plain, even, or soft, land, or ground, (ISh, IAqr, T, M, K,) that produces many plants, or much herbage; (AA, T, M, K;) or that produces herbs, or leguminous plants, and is plain, even, or soft; (El-Kilâbee, S;) or fitted for producing plants, or herbage; not rugged.* (ISh, T, L.) And **مَكَانٌ أُنْثَى** *A place in which the herbage grows quickly, and becomes abundant.* (T, L.) And **بَلَدٌ أُنْثَى** *† A country, or district, of which the soil is soft, and plain, or even.* (IAqr, M, L.) — **أُنْثَى حديدٌ** *† Female iron; that which is not what is termed ذَكَرٌ*: (S, M, L, K:) soft iron. (T and K in art. **انف**.) And **سَيْفٌ أُنْثَى** *† A sword of female iron: (M, L:) or a sword that is not sharp, or cutting; a blunt sword: (T, M, * L:) and سَيْفٌ مِثْنَاتٌ, and مِثْنَاتَةٌ, (T, M, L, K,) mentioned by Lh, (T, L,) a blunt sword; (K;) as also مِثْنَاتٌ: (TA:) or a sword of soft iron.* (T, L.)

أُنْثَاةٌ [inf. n. of **أَنْثَى**, q. v.:] *The female, or feminine, nature, or quality, or gender; (M;) as also أُنْثَوَةٌ.* (A.) — *† The quality of land which is termed أَنِيَّةٌ.* (A.) — [† Softness of iron: see **أُنَيْثٌ**.]

أُنْثَوَةٌ: see the paragraph next preceding.

مُؤْنَثٌ *A woman bringing forth, or who brings forth, a female, (S, K,) or females.* (M.)

مِثْنَاتٌ *A woman who usually brings forth females: (S, M, K:) and a man who usually begets female children; for the measure مِثْنَاتٌ applies equally to both sexes: (S:) the contr. epithet is مِذْكَارٌ.* (TA.) — See also **مُؤْنَثٌ**, in two places.

سَيْفٌ مِثْنَاتٌ: see **أُنَيْثٌ**. — **أَرْضٌ مِثْنَاتٌ**: see **أُنَيْثٌ**.

مُؤْنَثٌ [A feminine word; a word made feminine. — Also,] (T, A, K,) and **أُنَيْثٌ**, (AA, T,) and **مِثْنَاتٌ**, (K,) and **مِثْنَاتَةٌ**, (TA,) *† i. q. مُخَنَّثٌ, (AA, T, A, K,) i. e. An effeminate man; one who resembles a woman (AA, T, TA) in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA:) or a man in the form, or make, of a female.* (T.) — **سَيْفٌ مُؤْنَثٌ**: see **أُنَيْثٌ**. — **طِيبٌ مُؤْنَثٌ** *† Perfume that is used by women; such as خَلُوقٌ and زَعْفَرَانٌ, (Sh, T, L,) and what colours the clothes: (L:) ذُكُورَةُ الطِّيبِ being such perfumes as have no colour; such as غَالِيَةٌ and كَانُورٌ and مِسْكٌ and عُودٌ and عَنَبَرٌ and the like, which leave no mark.* (T, L.)

انح

1. **أَنْحَى**, aor. **أَنْحَى**, inf. n. **أَنْحَى** and **أَنْحَى**, *He (a man, S) breathed hard, or violently, in consequence of heaviness, or oppression, experienced by him as an effect of disease, or of being out of breath, (S, K, TA,) as though he made a reiterated hemming in his throat, (كَانَهُ يَنْحَنُحُ), and did not speak clearly, or plainly: (S, TA:) or he made a reiterated hemming in his throat (تَنْحَنُحُ), when asked for a thing, by reason of niggardliness: (L:) or he uttered a long, or vehement, sigh, or a kind of groaning sound, (زَفَرٌ), when asked for a thing. (A.) You say, **يَنْحَى عَلَى مَالِهِ** *He utters a long, or vehement, sigh, or a kind of groaning sound, over his property [from unwillingness to part with it].* (A.) — It is said in a trad. of **Ibn-'Omar**, **يَنْحَى بَطْنُهُ**, meaning, [it is asserted, though this seems doubtful, *He saw a man*] raising, or lifting, his belly with an effort, oppressed by its weight: from **أَنْحَى** in the last of the senses assigned to it below. (TA.)*

أَنْحَى: see **أَنْحَى**, with which it is syn., and of which it is also pl.

أَنْحَى: see **أَنْحَى**, in two places.

أَنْحَى: [see 1:] it is also explained as signifying *A sound like that which is termed زَفِيرٌ, arising from grief, or anger, or repletion of the belly, or jealousy: (L:) a sound accompanied by a reiterated hemming in the throat (صَوْتُ مَعَ تَنْحَنُحٍ): (Aq:) and a sound that is heard from a man's inside, with breathing, and a shortness of breath, or panting for breath, which affects fat men; as also أَنْحَى.* (L.)

أَنْحَى: see **أَنْحَى**. [See also 1.]

أَنْحَى: see **أَنْحَى**.

أَنْحَى act. part. n. of 1; *A man breathing hard, or violently, &c.: and a man who, when he is asked for a thing, makes a reiterated hemming in his throat (يَنْحَنُحُ), by reason of niggardliness; as*

also **أَنُوحٌ**, and **أَنُحٌ**, (S, K,) and **أَنُحٌ**: (Lh:) or **أَنُوحٌ** signifies a man *who hangs back from*, or *falls short of, doing generous deeds*; as also **أَزُوحٌ**: (El-Ghanawee and S in art. **ازح**, and TA in the present art.) and is also applied to a horse, meaning *that runs, and makes a kind of groaning noise*; **إِذَا جَرَى قَرْقَرٌ**: this is the right reading in the K: in some copies **قَرْقَرٌ** [that makes a rumbling sound in his belly when he runs]: (TA:) the pl. of **أَنُحٌ** is **أَنُحٌ**. (S, K.) — **أَنُحَةٌ**, applied to a female, signifies *Short*. (K.)

انس

1. **أَنَسَ**, (AZ, S, M, A, Mgh, K,) and **أَنَسَ**, (A,) aor. **أَنَسَ**; (Mgh, TA;) and **أَنَسَ**, (S, M, A, Mgh, K,) aor. **أَنَسَ**; (M, Mgh, TA) and **أَنَسَ**; (M;) and **أَنَسَ**, aor. **أَنَسَ**; (M, Sgh, K;) inf. n. **أَنَسَ** and **أَنَسَ**, (S, K,) both of **أَنَسَ**, (S,) or **أَنَسَ**, (AZ, AHút, T, M, Mgh,) also of **أَنَسَ**, (AZ, AHút, Mgh, TA,) but this is rare, (T, TA,) and **أَنَسَ**, (T, S, M, A, K,) which is the more common, (T, TA,) and is of **أَنَسَ**, (S,) or **أَنَسَ** has a different signification from **أَنَسَ** the inf. n. of **أَنَسَ**, [see **أَنَسَ** below,] (AZ, AHút,) or it is a subst. from **أَنَسَ**, (Mgh,) and **أَنَسَ**; (M;) [but this also is probably a subst.]; one says **أَنَسَ** and **أَنَسَ**, like as one says **بَعْدَ** and **بَعْدَ**; (Ham p. 768;) *He was, or became, sociable, companionable, conversable, inclined to company or converse, friendly, amicable, or familiar, with him, or by means of him, and to him*: and [انس به] *he was, or became, cheered, or gladdened, by his company or converse, or by his, or its, presence; or cheerful, gay, or glad-some*: the inf. n. signifying the contr. of **وَحْشَةٌ**: (T, S, A, K:) or *he was, or became, at ease, or tranquil, with him*: (M:) or *his heart was, or became, at ease, or tranquil, with him; without shrinking, or aversion*: (Mgh:) and **أَنَسَ**, (S, M, A, Mgh,) and **أَنَسَ**, (A,) and **أَنَسَ**, signify the same, (S, M, Mgh,) i. e., the same as **أَنَسَ** (M, A, Mgh, TA) and **أَنَسَ** (M, Mgh) and **أَنَسَ**: (M:) **أَنَسَ** **بِفُلَانٍ** (M, Mgh) and **أَنَسَ**: (M:) is likewise explained as signifying *he delighted, or rejoiced, in such a one; he was happy, or pleased, with him*: (IAqr, TA:) [and **أَنَسَ**, a form of frequent occurrence, inf. n. **مُؤَانَسَةٌ**, which occurs in this art. in the TA, also signifies *he was, or became, sociable, &c., with him*; like **أَنَسَ** به &c.: it is also said in the TA that **أَنَسَ** به and **أَنَسَ** به are syn., meaning, app., like **أَنَسَ** به and **أَنَسَ** به, and that **أَنَسَ** in this case is therefore of the measure **فَاعَلَ**; but this admits of some doubt, as it is said immediately after **أَنَسَ** as meaning the contr. of **وَحْشَةٌ**:] and **أَنَسَ**, (K, TA,) said of a wild animal, (TA,) signifies [he became familiar, or tame, or domesticated; or] *his wildness* (**تَوْحُّشُهُ**) *departed*: (K, TA:) you say **الَّيْلُ أَتَانَسَ** **إِذَا جَاءَ اللَّيْلُ أَتَانَسَ** **كُلُّ وَحْشٍ وَاسْتَوْحَشَ كُلُّ إِنْسِي** [When the night comes, every wild animal becomes familiar with his kind, and every human being becomes shy of his kind, i. e., of such thereof as he does not know, when meeting them in the dark]. (A, TA, Mgh in art. **وحش**)

Bk. I.

2: **أَنَسَ**, inf. n. **تَأَنَسَ**, *He rendered him familiar; or tame*. (KL.) — See also 4, in three places.

3: see 1, in two places.

4. **أَنَسَ**, (M, K,) inf. n. **إِنْسَانٌ**, (S,) *He behaved in a sociable, friendly, or familiar, manner with him*; [see 1, in two places;] *he, or it, cheered him, or gladdened him, by his company or converse, or by his, or its, presence; he, or it, solaced, or consoled, him; contr. of وَحْشَةٌ: (S, K;) as also **أَنَسَ**, (K,) inf. n. **تَأَنَسَ**: (S, K:) or *he, or it, rendered him easy, at ease, or tranquil*; as also **أَنَسَ** the latter verb, occurring in the following ex.: **بِالْمُؤَنَسَاتِ لِأَنَّهُنَّ يُؤَنَسْنَ بِأَقْرَانِهِ فَيُؤَمِّتُهُ أَوْ يُحَسِّنُ ظَنَّهُ** [He has called them (referring to weapons) because they render him at ease with his adversaries, and secure, or cause him to have a good opinion of his safety, and thus, cheer him, or solace him, by their presence]. (M: [and the like is said in the A.]) — *He perceived it*; syn. of the inf. n. **إِدْرَاكَ**. (TA.) — *He saw him, or it*, (S, M, A, Mgh, K,) and *looked at him, or it*; (M, TA;) as also **أَنَسَ**, inf. n. **تَأَنَسَ**; (K;) and **أَنَسَ**: (M:) or *he saw it so that there was no doubt or uncertainty in it: or he saw it, meaning a thing by the sight or presence of which he was cheered, gladdened, solaced, or consoled*; **إِنْسَانٌ** signifying **إِنْسَانٌ** **بِأَنَسٍ** **بِأَنَسٍ** (Bd in xx. 9:) or *he saw it, not having before known it, or been acquainted with it*. (TA.) — *He heard it*; namely, a sound or voice. (S, K.) — *He felt it; was sensible of it*; (M, K, TA;) *experienced it in himself*; (TA;) namely, [for instance,] *fright, or fear*. (A, TA.) — *He knew it*: (S, M, Mgh, K:) *he was acquainted with it*: (TA:) *he had certain knowledge of it; was certain of it*. (M, TA.) You say, **أَنَسْتُ** **رُشْدًا** (S, A, TA) *I knew him to be characterized by رُشْدٌ*, (S, TA,) i. e., *maturity of intellect, and rectitude of actions, and good management of affairs*. (TA.) [See Kur iv. 5.] And it is said in a prov., **بَعْدَ أَطْلَاعٍ إِنْسَانٌ**, i. e. *After appearance [is knowledge, or certain knowledge]*. (Fr, TA.)*

5. **تَأَنَسَ** **بِهِ**: see 1. — **تَأَنَسَ** **الْبَازِي** *The falcon looked, raising his head* (M, A, K) and *his eyes*. (A.) — **تَأَنَسَ** **لَهُ**: see 10.

10. **أَنَسَ** **بِهِ** and **أَنَسَ** **بِهِ**: see 1. — **أَنَسَ** signifies also *He (a wild animal) became sensible of the presence or nearness of a human being*. (S, K.) — *He looked*; as in the phrase **اذهُبْ فَاسْتَأْنَسْ هَلْ تَرَى أَحَدًا** [Go thou and look if thou see any one]: (Fr, TA:) *he considered, or examined, endeavouring to obtain a clear knowledge of a thing*; (K, TA;) and *looked aside, or about, to ascertain if he could see any one*: (TA:) *he sought, or asked for, knowledge, or information; he inquired*: (M, TA:) and hence, (Bd in xxiv. 27,) *he asked permission*. (Fr, Zj, K, TA, and Bd ubi supr.) It is said in the Kur [xxiv. 27.] **لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنَسُوا** [Enter ye not houses other than your own houses] until ye inquire whether its inhabitants desire that ye should enter or not; [and

salute:] (M:) or (which is essentially the same, M) until ye ask permission: (Fr, Zj, M, TA:) but Fr says that the sentence presents an inversion, and that the meaning is, *until ye salute, and ask if ye shall enter or not*: (TA:) I 'Ab says that **تَسْتَأْنَسُوا** is a mistranscription; and he and Ubeï and Ibn-Mes'ood read **تَسْتَأْذِنُوا**, which signifies the same: (Az, TA:) [it is said that] **إِسْتَأْنَسَ** also signifies *he made a reiterated humming, like a slight coughing*; [as a man does to notify his nearness;] syn. **تَتَنَخَّعُ**: and so some explain it in the text of the Kur quoted above. (TA.) — **أَنَسَ** **إِلَيْهِ** *He listened to, or endeavoured or sought to hear, him, or it*; as also **أَنَسَ**. (A.) [See the Kur xxxiii. 53.] — **أَنَسَ**: see 4.

أَنَسٌ *Sociableness; companionableness; conversableness; inclination to company or converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladness; contr. of وَحْشَةٌ: (T, S, A, K:) *joy; gladness; happiness*: (Har p. 652:) or *ease, or tranquillity*: (M:) or *ease, or tranquillity, of heart, and freedom from shrinking, or from aversion*: (Mgh:) an inf. n. of 1, (S, M,) as are also **أَنَسٌ** and **أَنَسٌ** (S, K) and **أَنَسٌ** (M,) but this is rare as signifying the contr. of **وَحْشَةٌ**: (T, TA:) or **أَنَسٌ** is the inf. n. of **أَنَسَ** به; but **أَنَسٌ** is not: (AZ, AHút, Mgh, TA:) this latter is a subst. from that verb [signifying as explained above]: (Mgh:) or only signifying *converse, and companionship, or familiarity, with women*; (AZ, AHút, TA;) or *amatory conversation and conduct; or the talk of young men and young women*: (Fr, TA:) [but of all the forms above, **أَنَسٌ** is that which is most commonly used, at least in post-classical works, as signifying the contr. of **وَحْشَةٌ**.] — [Also † *Delight, as meaning a cause of delight, or thing that gives delight*.] A poet says,*

• يَا سَاكِنِي مَعْنَى لَا رَيْتُمْ
• أَتَا لَنَا إِنِّي لَمْ أَتَكُنْ
• مَا فَيْتُمْ عَيْبَ سَوَى قَوْلِكُمْ
• عِنْدَ الْبَلَا أَوْحَشْنَا أَنْتُمْ

[O inhabitants of Mehhch, may ye not cease to be a delight to us: verily I have not forgotten you: there is in you no fault beside your saying, at meeting, Your sociableness, or companionableness, &c., has made us feel lonely and sad; meaning, in your absence]. (TA in art. **وحش**.) [See **أَوْحَشَ**.] But this signification, though allowable as tropical, is perhaps post-classical. — **أَبْنُ أَنَسٍ**: **كَيْفَ أَبْنُ أَنَسِكَ**: **فُلَانٌ أَبْنُ أَنَسٍ فُلَانٍ**: and **كَيْفَ تَرَى أَبْنُ أَنَسِكَ**: see **أَنَسٌ**.

أَنَسٌ: see **أَنَسَ**, in two places. — † **أَنَسٌ**, select, particular, or special, friend or companion; (S, K;) as also **أَبْنُ أَنَسٍ**, (S, K,) or **أَبْنُ أَنَسٍ**. (So in a copy of the A.) You say, **هَذَا إِنْسِي**; (S;) **أَبْنُ إِنْسِكَ**, and **إِنْسِكَ**; (K;) † *This is my chosen, or particular, friend*; (S;) and *thy chosen, or particular, friend*. (K.) And **فُلَانٌ**, **أَبْنُ أَنَسٍ** **فُلَانٍ**, (S,) or **أَبْنُ أَنَسٍ** **فُلَانٍ**, (A,)

Such a one is the chosen, or particular, friend of such a one. (S, A.) One also says, كَيْفَ تَرَى ابْنَ إِنْسِكَ and كَيْفَ تَرَى ابْنَ إِنْسِكَ (S, M,) or كَيْفَ تَرَى ابْنَ إِنْسِكَ (AZ, Fr, A) and كَيْفَ تَرَى ابْنَ إِنْسِكَ (A,) meaning himself, (AZ, Fr, S, TA,) i. e., † How dost thou regard me in my companionship with thee? (S:) or the meaning is, † how dost thou find thyself? (A:) or how is thyself? (M, TA.) = Mankind; (S, M, A, K;) the opposite of جِنٌّ (Msb;) as also أَنْسٌ (Akh, S, TA,) and إِنْسَانٌ (A, K;) the last being a gen. n., (Msb,) but applied to the male (S, Msb) and female, (S, Msb, K,) and sing. and pl.: (Msb:) one is [also] termed إِنْسِيٌّ and إِنْسِيٌّ (S, K;) the former of which is a rel. n. from إِنْسٌ (M;) [and the latter, from أَنْسٌ: the fem. of each is with ة:] the vulgar apply to a woman, instead of إِنْسَانٌ, [which is the more approved,] إِنْسَانَةٌ (S, K:) this latter [accord. to some] should not be used: (S:) but it is correct, though rare: it is said in the K to occur in poetry, but supposed to be post-classical: it occurs, however, in classical poetry, and has been transmitted by several authors: (MF:) the pl. (of إِنْسٌ, M, TA) is أَنْسٌ; (M, K, TA;) and (of the same, K in art. نوس, or of إِنْسَانٌ, M) إِنْسَانٌ (M, K ubi supra,) with which نَاسٌ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of إِنْسِيٌّ, S, M, or إِنْسِيٌّ, S, or of إِنْسَانٌ, Lh, S, M, Msb) إِنْسِيٌّ (Lh, S, M, Msb, K,) like as كَرَامِيٌّ is pl. of كَرَامِيٌّ, or like as سَرَّاحِينَ is pl. of سَرَّاحِيٌّ, but ي being substituted for ن, (M, TA,) after the same manner as they say أَرَانِبٌ for أَرَانِبٌ; (Fr, TA;) and أَنْسِيٌّ (Lh, M,) in the accus. case أَنْسِيٍّ, as the word is read in the Kur xxv. 51, by Ks, (TA,) and by Yahyà Ibn-El-Hārith, (K, TA,) dropping the ي between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root نسي (TA,) and أَنْسِيَّةٌ (S, M, K,) in which the ة is a substitute for one of the two yās in أَنْسِيٌّ, a pl. of إِنْسَانٌ; or, accord. to Mbr, أَنْسِيَّةٌ is pl. of إِنْسِيٌّ, [in the TA, of إِنْسِيَّةٌ, which I regard as a mis-transcription,] and is like زَنَادِقَةٌ for زَنَادِقِيٌّ, and فَرَارِيْنٌ for فَرَارِيْنٌ; (M, TA;) and you say also إِنْسِيُونٌ. (TA.) نَاسٌ is masc., as in the Kur ii. 10, &c.; and sometimes fem., as meaning A tribe, or a body of men, قَبِيلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَاءَتْكَ النَّاسُ, meaning, The tribe, or portion of people (قَطْعَةٌ), came to thee. (M, TA.) † بَنُو الْإِنْسَانِ means The sons of Adam. (M.) And النَّاسُ النَّاسُ, an expression mentioned by Sb, means, Men in every place and in every state are men: a poet says,

• بِلَادَ بَهَا كُنَّا وَكُنَّا نَحْبُهَا •
• إِذِ النَّاسُ نَاسٌ وَالْبِلَادُ بِلَادٌ •

meaning [A country in which we were, and which we used to love,] since the men were ingenuous men, and the country was a fruitful

country. (M.) The following trad., لَوْ أَطَاعَ اللَّهُ النَّاسَ فِي النَّاسِ لَمْ يَكُنْ نَاسٌ If God complied with the prayer of men with respect to men there would be no men, is said to mean, that men love to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be. (TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَاسٌ مِنَ الْجِنِّ [A people of the jinn], making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَاسٌ مِنْ بَنِي فُلَانٍ [Men of the sons of such a one]. (IJ, M, L: but in the L, for نَاسٍ, in both instances, we find أَنْسٌ.) [See also أَنْسٌ in art. نوس.] Respecting the derivation of إِنْسَانٌ, authors differ, though they agree that the final ن is augmentative: the Bāreces say that it is from الْإِنْسِ (Msb;) and its measure is فَعْلَانٌ; (S, Msb;) but an addition, of ي, is made in its dim., [which is إِنْسِيَانٌ], like as an addition is made in رَجُلٌ, the dim. of رَجُلٌ: (S:) [but it should be observed that رَجُلٌ is more probably the dim. of رَجُلٌ:] some say that it is from إِنْسَانٌ, signifying "perception," or "sight," and "knowledge," and "sensation;" because man uses these faculties: (TA:) and Moḥammad Ibn-'Arafah El-Wāsiṭee says that men are called إِنْسِيُونٌ because they are seen (يُؤْتَوْنَ, i. e. يَرَوْنَ), and that the jinn are called جِنٌّ because they are [ordinarily] concealed (مُجْتَنِبُونَ, i. e. مُمْتَوَرُونَ) from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form إِنْسَانٌ is also used for إِنْسَانٌ; as though it were a dual, meaning "a double associate," i. e., an associate with the jinn and with his own kind; for it is added, إِنْسٌ بِالْجِنِّ وَإِنْسٌ بِأَخْلَقِهِ: some derive the word from التَّوَسُّ, signifying "motion:" (TA:) some (namely, the Koofees, Msb) say that it is originally إِنْسِيَانٌ (S, Msb, TA,) of the measure فَعْلَانٌ (S, Msb,) from الْإِنْسِيَانُ ["forgetfulness"], (Msb,) and contracted to make it more easy of pronunciation, because of its being so often used; (S;) but it is restored to its original in forming the dim., (S, Msb,) which is إِنْسِيَانٌ: (Msb, TA:) this form of the dim., they say, shows the original form of the word which is its source; (TA;) and they adduce as an indication of its derivation the saying of I'Ab, إِنْهَا سَمِيَّ إِنْسَانًا لِأَنَّهُ عَاهَدَ إِلَيْهِ فَنَسِيَ [He (meaning the first man) was only named انسان because he was commanded and he forgot]: (S, TA:) [in like manner,] it is said that النَّاسُ is originally النَّاسِي; the former of these, accord. to one reading, and the latter accord. to another, occurs in the Kur ii. 195; the latter referring to Adam, and to the words of the Kur in xx. 114: (TA:) but Az holds that الْإِنْسَانُ is of the measure فَعْلِيَانٌ, from الْإِنْسِ, and similar to خَرَصِيَانٌ. (L, TA.)

إِنْسٌ i. q. أَنْسٌ, q. v. (S, K.) = Also i. q. إِنْسٌ, q. v. (Akh, S, TA.) — Also A numerous company of men; (K, TA;) many men. (TA.) — A tribe (حَيٌّ) staying, residing, dwelling, or abiding: (S, K:) the people of a place of alighting or abode: (M, TA: [but in the latter, in one place, said to be إِنْسٌ, with kesr; though a verse cited in both, as an ex., shows it to be أَنْسٌ:] the inhabitants of a house: (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) أَنْسٌ. (M, TA.) — One with whom a person is sociable. (Ham p. 136.) You say also, هُمْ أَنْسٌ فُلَانٍ They are they with whom such a one is sociable (الَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أَنْسٌ خَدَمَتِهِ He is much accustomed to the serving of him. (Har p. 472.)

أَنْسَةٌ i. q. أَنْسٌ, q. v. (S, K.)
إِنْسِيٌّ Of, or belonging to, mankind; human; [also أَنْسِيٌّ, and إِنْسَانِيٌّ;] a rel. n. from إِنْسٌ (M.) — A human being; a man; as also إِنْسِيٌّ (S, K,) and إِنْسَانٌ (S, A, Msb, K.) See إِنْسٌ, in two places. — [Domestic, as opposed to wild. Ex.] حُمُرُ إِنْسِيَّةٍ Domestic asses; asses that are accustomed to the houses: commonly known as written with kesr to the : but in the book of Abū-Moosà is an indication of its being with damm to the : [أَنْسِيَّةٌ]: and as some relate a trad. in which it occurs, أَنْسِيَّةٌ, which is said to be of no account. (TA.) — The left side (AZ, S, M, Msb, K) of an animal, (Msb,) or of a beast and of a man, (M,) or of anything: (AZ, S, K:) or the right side: (As, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary وَحْشِيٌّ, saying that the latter is the right side of every beast; and the former, the left side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaḍḍal and As and AO, that all of them asserted the latter to be, of every animal except man, [the "far" side, or "off" side,] the side on which it is not milked nor mounted; and the former, [the near side,] the side on which the rider mounts and the milker milks: (TA in art. وحش:) [and the like is said, as a citation from Az, in the Msb in art. وحش: but after this, in my copy of the Msb, there seems to be an omission; for it is immediately added, "But Az says, This is not correct in my opinion:"] it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereat, runs away from the place of fear, which is the left side, to the place of safety, which is the right side: (S, Iamb in Msb; both in art. وحش:) [accordingly,] Er-Rā'ee describes a beast as declining to the side termed الْوَحْشِيٌّ because frightened on the left side: (S and Msb in art. وحش:) and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (S in art. وحش:) but Abu-l-'Abbās says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses

and other beasts of carriage, and of camels: but some say, that in the case of a man, the latter term means the part next the shoulder-blade; and the former, the *part next the arm-pit*. (TA in art. وحش.) Of every double member of a man, as the upper half of each arm, and the two fore arms, and the two feet, it means *That [side] which is towards the man*; and وحش, that which turns away from him: (Aq, S:) or, of the foot, the former means that [side] which is towards the other foot; [i. e., the inner side:] and the latter, the contrary of the former. (TA in art. وحش.) Of a bow, (S, M, K,) or of a Persian bow, (TA in art. وحش,) That [side] which is towards thee; (S, K:) and وحش, the back: (S and K in art. وحش) or the former, that [side] which is next to the archer; and the latter, that which is next to the animal shot at: (M, TA:) or of a bow, whether Persian or not is not said, [the former means the side against which the arrow lies; and] the latter, the side against which the arrow does not lie. (TA in art. وحش.)

انسي: see انسي and انسي, each in two places.

انسي: see انسي and انسي, passim; and انسي: *The image that is seen [reflected] in the black of the eye*; (S, K:) *what is seen in the eye, like as is seen in a mirror, when a thing faces it*: (Zj in his "Khalk el-Insan:") or the pupil, or apple, (ناظر,) of the eye: (M:) or the black (حَدَقَة) of the eye: (Msh, K:) pl. انسي. (S, Msh, K,) but not انسي. (S.)

انسي: see انسي, first signification.

انسي: Human nature; humanity; as also انسي, which is probably post-classical, opposed to لا هوت, q. v., in art. له.

انسي: A tame, or gentle, dog; contr. of عقور: pl. انس. (M, A, K.) — See also انسي.

انسي: generally used as an epithet in which the quality of a subst. is predominant, meaning, *A sociable, companionable, conversable, friendly, or familiar, person; a cheerful companion*: (S, K:) *one with whom one is sociable, companionable, conversable, friendly, familiar, or cheerful*: (K:) *a person, (A,) or anything, (S,) by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled*. (S, A.) You say, مَا بِالْأَنْسِ (or, as in some copies of the K, مِنْ أَنْسٍ) *There is not in the house any one by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled*: (A:) or *there is not in the house any one*. (S, M, K.) [See also انسي.] — The domestic cock; (AA, K;) also called الشَّقْر. (TA.) — انسي: *The fire*; (IAq, A, K;) as also انسي, [imperfectly decl., being a proper name and of the fem. gender,] (M,) and انسي, (M, K,) of which [says ISd] I know no verb: (M:) because, when a man sees it in the night, he becomes cheerful and tranquil thereat, even if it be in a desert land. (TA.) You say, بَاتَ الْإِنْسُ, *The*

The fire was during night his cheerful companion, or his cheerer by its presence. (A, TA.)

انسي [More, and most, sociable, &c.]. Hence, انسي + *A closer companion than fever*: a saying of the Arabs, meaning, that fever scarcely ever quits the patient; as though it were sociable with him. (M, TA.)

انسي: *A girl of cheerful mind*, (Lth, A, K, TA,) *whose nearness, and conversation, or discourse, thou lovest*, (Lth, TA,) or *whose conversation, or discourse, and nearness, are loved*: (A:) or *a girl of pleasant conversation or discourse*; as also انسي: (M:) and انسي: *who becomes sociable, companionable, conversable, friendly, familiar, or cheerful, by means of thy conversation or discourse*: it does not mean who cheers thee [by conversation or discourse]: (S:) pl. انسي. (Lth, A, TA) and انسي: (Lth, TA:) and the pl. of انسي is انسي. (M, TA.) [See also انسي.]

انسي [app. i. q. مَكَانَ مَانُوسَ, q. v.] (A.)

انسي: A name which the Arabs, (S, M,) and the ancients, (M,) used to give to Thursday; (S, M;) because on that day they used to incline to places of pleasure; and 'Alee is related to have said that God created Paradise on Thursday, and named it thus. (M, TA.) — انسي: Weapons: (M, A:) or all weapons: (K:) or the spear and the مَغْفَر and the تَجْفَاف and the تَبِيْعَة and the تَرْس (Fr, K) and the sword and the helmet: (IKht, TA:) so called because they render their possessor at ease with his adversaries, and secure, or cause him to have a good opinion [of his safety, and thus, cheer him, or solace him, by their presence: see 4]. (M, A.) — See also انسي.

انسي: مَكَانَ مَانُوسَ, (M,) and مَحَلَّ مَانُوسَ, (A,) [A place, and] a place of alighting or abode, in which is انسي [i. e. sociableness, &c.]: (A:) انسي is a kind of possessive noun, because they did not say مَانُوسَة, nor انسي. (M, L.) — انسي: see انسي.

انسي: see انسي.

انسي: The lion; (TS, K;) as also انسي: (TS, TA:) or he that is sensible of the prey from afar, (K, TA,) and examines and looks about for it. (TA.)

انسي: see what next precedes.

انف

انف: (T, S, M, K,) aor. 2, (M, K) and 2, (K,) inf. n. انف, (M,) *He struck*, (T, S, K,) or *hit, or hurt*, (M,) *his nose*; (T, S, M, K;) namely, a man's. (S.) — *It (the water) reached his nose*, (T, S, K,) on the occasion of his descending into a river; (S;) as also انف, (K,) [but in some copies written again انف,] inf. n. انف. (TK.) — انف: (inf. n. as above, TA.) *The*

camels trod herbage, or pasture, such as is termed انف, (ISK, S, K,) i. e., *which had not been pastured upon*. (S.) [But in the TT, as from the M, I find انف, (which should rather be written انف, or, accord. to the more usual mode, انف,) *He trod such herbage, or pasture*.] — انف, aor. 2, (S, M, K,) inf. n. انف, (M,) *He (a camel) had a complaint of, or suffered pain in, his nose, from the بَرَة [or nose-ring]*: (S, M, K:) from ISk. (S.) — انف: accord. to certain of the Kilábees, means *The flies alighted upon the noses of the camels, and they sought places which they did not see before*. (T.) — انف, aor. 2, inf. n. انف (S, M, Msh, K) and انف, (S, M, K,) or the latter is a simple subst., (Msh,) [*He turned up his nose at it*;] *he disdained it; scorned it; abstained from it, or refused to do it, by reason of disdain and pride*; (S, M, Msh, K;) *he disliked it, or hated it, and his soul was above it*; (L;) namely, a thing: (S, M, L, Msh:) and *he shunned it, avoided it, or kept himself far from it*: (Msh:) and *he disliked it, or hated it*; namely, a saying. (AZ, T, Msh.) You say, مَا رَأَيْتُ أَحْمَى أَنْفًا مِنْ فُلَانٍ [*I have not seen any one more vehemently disdainful, or scornful, than such a one*]. (S.) And خَمَلَ مِنْ ذَلِكَ أَنْفًا *He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger*. (TA, from a trad.) [The verb is also trans. without من: you say,] يَأْنِفُ أَنْ يَضَامَ [*He disdains, or scorns, or refuses to bear, or to submit to, being injured*]. (K.) [When immediately trans.,] انف also signifies *He loathed, disliked, or regarded with disgust*. (IAq, T.) You say, أَنْفَ الْبَعِيرِ الْكَلَا *The camel loathed, disliked, or regarded with disgust, the herbage, or pasture*. (T.) And أَنْفَ الطَّعَامِ وَغَيْرِهِ *He disliked the food &c.* (M.) And أَنْفَتْ فَرَسِي هَذِهِ هَذَا الْبَلَدَ *This my mare disliked this region*. (T, as heard from an Arab of the desert.) And تَأْنِفُ فَحْلَهَا *She (a woman, and a mare, and a camel, being pregnant,) dislikes her male, or stallion*. (T.) And أَنْفَتْ, said of a woman, signifies *She, being pregnant, had no appetite for anything*. (Ibn-Abbád, K.)

2: see 4. — انف: also signifies + *The sharpening, or making pointed, the extremity of a thing*. (S.) You say of a spear-head, or an arrow-head, or a blade, انف, inf. n. انف, (K,) + *It was sharpened or pointed [at its extremity]*. (TA.) — [Used as a subst.,] + *Sharpness of the extremity of the hook; which, in a horse, is approved*. (TA.) — انف: said by an Arab of the desert in describing a horse, means + *He was made even, like as is made even the cut thong or strap*. (M.) — انف: + *The seeking after herbage, or pasture, such as is termed انف*. (TA.) — انف: (T,) or الانف, (K,) inf. n. as above; and انف, (T, S, K,) inf. n. انف; (T;) + *He pastured his beasts upon the first of the herbage*: (T:) or *he pursued, with the camels, repeatedly, or gradually, or step by step*, (S, K, TA,) *after the first of the herbage*, (S,) or *after the herbage*

which had not been pastured upon : (K, TA:) or he went with them thereto. (L.)

4. **أَنفُهُ**, (S, M, K,) inf. n. **إِنْفَانُ**, (S,) *He*, (S,) or *it*, (M,) *made him to have a complaint of, or to suffer pain in, his nose.* (S, M, K.)—See also **أَنفُهُ**.—*He*, or *it*, *induced him to feel disdain, scorn, indignation, and anger;* (IF, M, K, TA;) as also **أَنفُهُ**, inf. n. **تَأْنِيفٌ** : (K:) or *caused him to dislike, or hate, or to loath, or feel disgust.* (T.)—**أَنفُهُ** *He hastened it; namely, his affair.* (Ibn-'Abbād, K.)—See also 2. **أَنَفَ** as an intrans. verb: see 1.

5. **تَتَأَنَّفُ الشَّهَوَاتُ** *She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy.* (T, the Moḥeet, L, K, °.)—**يَتَأَنَّفُ الإِخْوَانُ** *He seeks the brethren, they disdaining, or scorning, or disliking; not holding social intercourse with any one.* (TA.)

8: see 10.

10. **اسْتَأْنَفَهُ** and **أَتْنَفَهُ** [written with the disjunctive alif **اِئْتَنَفَهُ** + *He took [its أَنَف, i. e.,] the first of it:* (M:) *he began it, or commenced it:* (S, ° M, Mṣb, K, °) or *i. q. اسْتَقْبَلَهُ* [which has also the latter of the two significations mentioned above, (Mḡh in art. **قَبِلَ**), and moreover signifies *he anticipated it;* and from what follows here, it seems to be probable that this last signification, as well as the other, may be meant by it in this instance]: (T, M:) namely, a thing, (M, Mṣb,) or an affair. (T.) You say, **اسْتَأْنَفَهُ بِوَعْدٍ** *He made him a promise in anticipation; without his asking it of him.* (M.) And, of a woman, **أَسْتَوْنَفَتْ بِالنِّكَاحِ أَوَّلًا** *[She was just married, or bedded, for the first time].* (M.) See also **أَنَفَ**, last sentence.—[Hence, **أَسْتَأْنَفَ**, in grammar, *An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.*]

أَنَفٌ a word of well-known meaning; (Lth, T, K;) *The nose;* syn. **مَغْطَسٌ**; (Mṣb;) *the aggregate composed of the two nostrils and the septum and the [bone called] قَصَبَةٌ*, which is the hard part of the **انف**; (MF;) *i. q. مَنَحَرٌ* [which is evidently an explanation by a synecdoche, as this word properly signifies *nostril*]: (M:) it pertains to man and to others: (S:) **أَنَفٌ** is a dial. var. of the same; (MF, TA;) and so is **إِنْفٌ**, which is a form used by the vulgar peculiarly: (TA:) the pl. [of pauc.] is **أَنَفٌ** and **أَنَافٌ** (S, M, Mṣb, K) and [of mult.] **أَنُوفٌ**. (T, S, M, Mṣb, K.) The dual is applied to *The two nostrils*; as in the saying of Muzāḥim El-'Okeylee, **يُؤَوِّفُ بِأَنْفَيْهِ** *[He scents with his two nostrils the dust].* (TA.) You say also, **هُوَ يَتَنَفَّعُ أَفْنُهُ** *He scents, or sniffs, the odour, and follows it.* (T, [in which, however, I find **يَتَنَفَّعُ** in the place of **يَتَنَفَّعُ**], O, L, K, TA.) And, of a she-camel, **تَرَامُرُ بِأَنْفِهَا** *[She makes a show of affection with her nose, by smelling her young one; not having true love].* (S, M, K, voce **مَذَانَرٌ**; &c.: see also **مُعَارِضٌ**.) And **حَتَفَ أَفْنُهُ**, (S, K, &c., in art. **حَتَفَ**), and

حَتَفَ أَفْنِيَهُ, (K ibid.) + *He died [a natural death,] on his bed,* (K,) *without being slain or beaten* (S, K) *or drowned or burned.* (K. [See art. **حَتَفَ**].) And **حَمِيَ أَفْنُهُ** *He became vehemently angry, or enraged; as also أَفْنُهُ رَجُلٌ حَمِيٌّ* (IAth. [See also art. **حَمِيَ**].) And **الْأَنَفُ** *A disdainful, or scornful, man; who disdains, or scorns, being injured.* (T, K, TA. [See, again, art. **حَمِيَ**].) And **سَبَى الْأَنَفِ** + [lit. *High-nosed, signifies the same;*] *i. q. أَتْنَانُ*. (T, K.) And **أَنَفٌ فِي السَّمَاءِ وَأَسْتُ فِي الْبَاءِ** *[A nose in the sky and a rump in the water];* a prov., applied to him who magnifies himself in words and is little in actions. (Ḥar p. 641.) And **حَقَلَ أَفْنُهُ فِي قَفَاةِ** *[lit. He put his nose in the back of his neck];* meaning *he turned away from the truth, or what was right, and betook himself to what was false, or vain:* (K, TA:) expressing the utmost degree of turning away, or turning the head, from a thing. (TA.) And **أَضَاعَ مَطْلَبَ أَفْنِهِ**, (M, K,) and **مَوْضِعَ أَفْنِهِ**, (M,) + *[He neglected, or left unprotected,] the womb from which he had come forth:* (Th, M:) or *the فَرجُ of his mother.* (Ibn-'Abbād, K.) And **هُوَ الْفَحْلُ لَا يَقْرَعُ أَفْنَهُ**, and **لَا يَقْدَعُ أَفْنَهُ**, *He is the speaker, or orator, who is not to be rebutted.* (TA.) **أَنَفُ الْأَسَدِ** + *[The nose of the lion] is the asterism called الثَّوْرَةُ*, q. v. (Kzw in his Description of the Mansions of the Moon.)—+ *[A prominent part of anything, as being likened to a nose;] the extremity of anything.* (M.) [Thus,] **أَنَفُ جَبَلٍ** *A prominence, or projecting part, of a mountain.* (T, S, M, Mṣb, TA.) **أَنَفُ النَّابِ**, (S, M, K, TA,) in [some of] the copies of the K, erroneously, **النَّابِ**, (TA,) *The extremity, (S, M, K, TA,) or edge, (M, TA,) of the canine tooth, or tush, when it comes forth.* (S, M, K, TA.) **أَنَفُ الْبَعِيرِ** *The extremity of the مَنْسِمِ [i. e. toe, or each of the two nails of the foot,] of the camel.* (T, K.) **أَنَفُ اللَّحْيَةِ** *The fore part, (M, TA,) or side, (K,) of the beard.* (M, K, TA.) **أَنَفُ النَّعْلِ** *The toe, or foremost extremity, of the sandal [also called its أَسَلَةٌ and its ذَنَابَةٌ].* (M.) **أَنَافَا الْقَوْسِ** *The two extremities which are in the inner sides of the two curved ends of the bow.* (M.)—+ *The first, or first part, of anything;* (S, M, K;) relating also to times; (M;) as also **أَنَفٌ**. (M, TA.) Thus, **أَنَفُ الْمَرْعَى** *The first of the herbage, or pasture.* (S, ° M.) **أَنَفُ الْمَطَرِ** *The first vegetation produced by the rain.* (T, K.) **جَاءَ فِي أَفْنِ الْخَيْلِ** *[He came among the first of the horses, or horsemen].* (TA.) **سَارَ فِي أَفْنِ النَّهَارِ** *[He journeyed in the first part of the day].* (TA.) **هَذَا أَفْنُ عَمَلِ فُلَانٍ** *This is the first of the things which such a one has begun to do.* (T, TA.) **أَنَفُ الشَّدِّ**, (T, S, M,) and **الْعَدْوِ**, (M,) *The first of the run, or running:* (T:) *the most vehement thereof.* (T, S, M, K, °) **أَنَفُ الْبَرْدِ** *The first of the cold:* (T:) *the most vehement thereof;* (T, S, M;) so says

Yaqkoob. (S.)—+ *A lord, or chief.* (IAḡr, T, K.) You say, **هُوَ أَفْنُ قَوْمِهِ** *He is the lord, or chief, of his people.* (TA.)—+ *A piece broken off of a cake of bread.* (K, TA.)—+ *A part of ground, or land, that is hard, and lying open, exposed to the sun.* (IF, K.)

أَنَفٌ: see **أَنَفٌ**, first sentence:—and see **أَنَفٌ**.

إِنْفٌ: see **أَنَفٌ**, first sentence.

أَنَفٌ *A camel having a complaint of, or suffering pain in, his nose, from the بُرَّةُ [or nose-ring]:* (ISK, S, M, K:) or *wounded by the nose-rein, whether it be with a خَشَاش or بُرَّةُ* (A'Obeyd, T, M) or *خَرَامَةٌ* [all of which are different kinds of nose-rings]. (A'Obeyd, T.) And consequently, *Submissive, and tractable:* (S, TA:) or *submissive and obedient, that dislikes chiding and beating, and goes as he is able to do spontaneously and easily:* (Aboo-Sa'eed, TA:) and **أَنَفٌ** signifies the same; (A'Obeyd, M, K;) but the former is the more correct and the more chaste: (Sgh, K:) by rule, it should be **مَأْنُوفٌ**, like **مَضْرُوفٌ**, (T, S, M,) and **مَبْطُونٌ**. (T, S.) To such a camel, the believer is likened in a trad.; (T, S, M;) because he ceases not to complain, or suffer pain; (M;) or because he does not require to be chidden nor to be punished, but endures and performs what is incumbent on him. (Aboo-Sa'eed, TA.)—*Disdaining, or disdainful; scorning, or scornful;* *i. q. حَمِيٌّ الْأَنَفِ*: and **أَتْنَانٌ** [signifies the same;] *i. q. سَبَى الْأَنَفِ*. (T, K.)—See also **أَنَفٌ**.

رَوْضَةُ أَفْنٍ *A meadow of new herbage, (Mṣb,) not pastured upon* (S, Mṣb, K) *by any one;* (S;) as also **مَوْضِعُ أَفْنٍ**: (Ibn-'Abbād, K:) or *untrod den:* contracted, by poetic licence, into **أَنَفٌ**, in a verse of Abu-n-Nejm. (M.) And **كَلَّا أَفْنٌ** *Herbage not pastured upon* (S, M) *by any one.* (M.)—**كَأْسُ أَفْنٍ** *A cup of wine not drunk:* (K:) or *from which one has not drunk before;* as though the drinking thereof were [but just] begun; like **رَوْضَةُ أَفْنٍ**: (S:) or *full:* and in like manner, **مَنْهَلُ أَفْنٍ** *[a full watering-place];* (M;) or *not before drunk from.* (TA.) And **خَمْرُ أَفْنٍ** *Wine of which none has before been taken from its jar.* (M, TA.)—**أَرَضُ أَفْنٍ**, q. v. (M, TA.)—**نَفِيدَةُ أَفْنٍ** *A long [as though new and undiminished] coat of mail.* (L in art. **نَقْدٌ**, from El-Mufaḍḍal.)—**أَمْرُ أَفْنٍ** *An event brought to pass at the first, not being before decreed:* (K, TA:) accord. to those who assert that there is no decreeing [by God]. (TA.)—**أَشْيَاءُ أَفْنٍ** *A goodly [as though novel] gait, or manner of walking.* (Ibn-'Abbād, K.)—**أَتَيْكَ** *is like the phrase قَبِلَ مِنْ دِي أَفْنٍ* *i. e., [I will come to thee in what is (now) to be begun (of time); meaning, immediately; nearly the same as أَتَانَا, but relating to the nearest future time, whereas this latter relates to the nearest past time].* (S, K.) And **أَفْنٌ مِنْ دِي أَفْنٍ**:

i. e., **فِيمَا يُسْتَأْتَفُ** [I will do that in what is (now) to be begun &c.]; like **مِنْ دِي عَوْضٍ**. (K in art. عوض.)

أَنْفَةُ الصَّلَاةِ + The beginning, or commencement, of prayer; (K;) i. e. the first saying of **أَكْبَرُ**: (TA:) accord. to a relation of a trad., in which it occurs, with damm, [أَنْفَةً] (IAth, K,) but correctly with fet-h. (Hr, IAth, K.) The ة seems to be here added to **أَنْف** as it is in **ذَنْبٌ** for **ذَنْبَةٌ** (Sgh.)

أَنْفَةٌ Disdain; scorn; disdainful and proud incompliance or refusal; (Msb;) indignation; and anger: (TA:) a subst. [or, accord. to the S and M and K, an inf. n.] from **مَنْهُ**. (Msb.)

أَنْفَانٌ: see **أَنْفٌ**.

أَنْفِيَّةٌ Snuff, for the nose: but this is post-classical. (TA.)

أَنْوُفٌ A man very disdainful, scornful, or indignant; very disdainfully and proudly incomplicant or refusing; (M;) who disdains, or scorns, exceedingly, to do ignoble deeds: (Hr p. 312:)

pl. **أَنْفٌ**. (M.)—A woman whose nose has a pleasant odour: (S, M, K;) or whom one likes to smell: (IAqr, M;) or who disdains, scorns, abstains from, shuns, or dislikes, that in which is no good. (Ibn-'Abbád, Sgh, K.)

أَنْفٌ + A mountain which produces vegetation before other regions. (Ibn-'Abbád, K.) And **أَنْفَةُ الثَّيْتِ**, (T, M,) or **أَنْفَةُ الثَّيْتِ**, (S, K,) + Land that produces its vegetation early: (T:) or that produces vegetation quickly: (Et-Táce, ISk, S, K;) or that produces vegetation; as also **أَنْفٌ**. (M.)—Applied to iron, i. q. **أَنْفٌ**; i. e. Soft. (Abou-Turáib, T, K.)

أَنْفَانِي (with damm, K) Having a large nose; (Yaqkoob, S, M, K;) applied to a man: (M, K;) similar to **أَذَانِي** and **عُضَائِي**. (TA.)

أَنْفٌ [More, and most, disdainful, &c.]. You say, **مَا رَأَيْتُ أَنْفَ مِنْ فُلَانٍ** I have not seen any one more disdainful, or scornful, or indignant, than such a one. (S, TA.)—**هَذِهِ أَنْفُ بِلَادِ اللَّهِ** This is the speediest, in producing vegetation, of the countries of God. (T, S, M, K.)

أَنْفٌ: see **أَنْفٌ**. **أَنْفًا** means + In the beginning, or first part, of this present time in which we are; from **أَنْفٌ** as meaning the "first," or "first part," of a thing: and hence what here immediately follows. (Ham p. 348.) **مَاذَا قَالَ أَنْفًا** (T, S, M, K, &c.) and **أَنْفًا**, (IAqr, Bd, K, Jel,) in the Kur [xlvi. 18], (M, &c.) means + What was this that he said just now? (Zj, T, M, Bd, Jel:) or, a little while ago? (IAqr, T, K:) i. e., in the first time near to us? (Zj, T, M:) from **أَسْتَأْتَفُ الشَّيْءَ** "I began the thing." (Zj, T, M.) You say also, **أَتَيْتُ فُلَانًا أَنْفًا** [I came to such a one a little while ago]; like as you say, **مِنْ دِي قَبْلٍ**. (Lth, T.) And **جَاءَ أَنْفًا** He came a little while ago; syn. **قَبِيلٌ**. (M.) And **فَعَلَهُ بَأْنَفَةً**, mentioned by IAqr, but not explained

by him; in my opinion, [says ISd,] like **فَعَلَهُ أَنْفًا** like **فَعَلَهُ أَنْفًا** [He did it a little while ago: or just now]. (M.) And it is said in a trad., **أَنْزِلَتْ عَلَى سُورَةِ أَنْفًا** A chapter of the Kur-án has been sent down to me nom. (TA.)

أَنْفَةٌ + The first part of life (**مِيعَةٌ**) of a boy. (Ks, K, TA.)—See also **أَنْفٌ**.

مُؤْنَفٌ: its fem., with ة, see voce **مُؤْنَفٌ**.

أَنْفٌ: see **مُؤْنَفٌ**.

مُؤْنَفٌ + Sharpened at its extremity; or pointed; (M, K;) applied to a spear-head, or an arrow-head, or a blade, (K,) or anything. (M.)—**مُؤْنَفٌ**: a thong, or strap, made of a certain measure, and evenly. (M.)—**إِبِلٌ مُؤْنَفَةٌ** + Camels with which one pursues repeatedly, or gradually, or step by step, after the first of the herbage; and so **مُؤْنَفَةٌ** (M:) and the former epithet is applied to sheep or goats. (K.)—The former of these two epithets, applied to a woman, signifies + Just married or bedded, (**الَّتِي أَسْتَوْنَفَتْ بِالنَّكَاحِ**) for the first time. (M.)

مُؤْنَفٌ A camel that is urged on by [means of the rein attached to] his nose. (M.)

مُؤْنَفٌ + A man who begins to make use of the places of pasturing and alighting; (M;) who pastures his beasts upon the first of the herbage. (Aq, T, K.) [In the CK, **أَنْفُ الْكَلْبِ** is put for **أَنْفُ الْكَلْبِ**.]—+ A man (TA) journeying in the beginning, or first part, of the night: (K:) so in all the copies of the K; but correctly, as in the Moheet and the O, in the beginning, or first part, of the day. (TA.)

مُؤْنَفٌ + [A place] from which nothing has been eaten; as also **مُؤْنَفٌ** (K;) which latter is explained by Ibn-'Abbád as signifying a place not eaten [from] before. (TA.)—**جَارِيَةٌ مُؤْنَفَةٌ الشَّبَابِ** + A girl [in the prime of youth;] in whom no trace of agedness appears. (Sgh, K.)

مُؤْنَفٌ: see **مُؤْنَفٌ**.

مُؤْنَفٌ: see **أَنْفٌ**, in the latter part of the paragraph.

انق

1. **أَنْقٌ**, aor. ء, inf. n. **أَنْقٌ**, It excited admiration and approval by its beauty or goodness; it pleased, or rejoiced. (Msb.)—Also, aor. and inf. n. as above, **He rejoiced; was joyful, happy, or pleased.** (S, K.) You say, **أَنْقْتُ بِهِ** (Lth, JK, Msb, K,) aor. and inf. n. as above, (Lth, JK,) I was pleased with it, or by it; or was rejoiced by it. (Lth, JK, Msb, K.) [In the CK **أَعْجَبَ** is erroneously put for **أَنْقَبَ**.] It is said in a trad., **مَا مِنْ عَاشِيَةٍ أَشَدَّ أَنْقًا وَلَا أَبْعَدَ شَبَعًا مِنْ طَالِبٍ عَلَيْهِ** There is not any eater by night [i. e. any man] who hath more pleasure and approval and desire and love [in his pursuit, nor any who is further from satiation therein, than the student, or pursuer, of science]; meaning that the man of learning is excessively greedy and insatiable, per-

severing in vehement desire. (L.)—And **أَنْقَى الشَّيْءُ**, (AZ, K,) inf. n. as above, (AZ,) He loved the thing. (AZ, K.)

2. **أَنْقٌ**, inf. n. **تَأْنَقٌ**, He made, or caused, to wonder. (K, TA.)

4. **أَنْقَى**, (S, Msb, K,) inf. n. **إِنْقَاقٌ** and **نَيْقٌ**, (K,) [but the latter is properly a quasi-inf. n.,] It excited my admiration and approval; pleased me; or rejoiced me. (S, Msb, K.)—**مَا أَنْقَهُ فِي كَذَا** How vehemently does he seek, or pursue, or desire, such a thing! or how vehement is he in seeking, pursuit, or desire, with respect to such a thing! (JK, K.)

5. **تَأْنَقَ** He sought, pursued, or desired, the most pleasing of things; (TA;) [he affected nicety, or refinement; he was dainty, nice, exquisite, refined, or scrupulously nice and exact; or chose what was excellent, or best; and he exceeded the usual bounds; as also **تَنْوَقَ** and **تَنْقَى**, in all these senses;] **فِي الطَّعَامِ**, in respect of food, never eating anything but what was clean [and choice]; and **فِي الْمَلْبَسِ**, in respect of apparel, never dressing otherwise than well; and **فِي الْكَلَامِ**, in respect of speech, never speaking otherwise than chastely; and **فِي جَمِيعِ الْأُمُورِ**, in respect of all affairs. (TA in art. نطس.) **تَأْنَقَ فِيهِ** is like **تَنْوَقَ**; (JK, S, K;) i. e. He did it, or performed it (namely, a thing, or an affair,) with **نَيْفَةً** [i. e. daintiness, nicety, exquisiteness, refinement, neatness, or scrupulous nicety and exactness; or in a manner exceeding what is usual]: (S:) or he chose what was excellent, or best, to be done in it, and did it admirably: (TA:) or he did it (namely, his work, Msb) firmly, solidly, soundly, or thoroughly, (Msb, K,) and skilfully. (K: [but in this last sense, 'Allee Ibn-Hamzeh allows only the latter of these two verbs. TA in art. نوق.]) You say also, **تَأْنَقَ فُلَانٌ فِي الرِّوَضَةِ** Such a one found himself in the meadow, or garden, (**وَقَعَ فِيهَا**) pleased, or rejoiced, therewith: (S:) or he found it pleasant or delightful, delighted in it, or took pleasure or delight in it, and enjoyed its beauties: and he sought after its beauties, step by step, and was pleased, or rejoiced, therewith, and enjoyed it. (TA.) And **تَأْنَقَ الْمَكَانَ** He was pleased, or rejoiced, with the place, and attached to it, not quitting it: (L:) he loved the place. (Fr, K.) It is said in a trad. of Ibn-Mes'ood, **إِذَا وَقَعْتُ فِي رَوْضَاتِ أَتَانَقَهُنَّ** or, as in the T, **أَتَانَقْتُ فِيهِنَّ**, meaning [When I find myself in the chapters of the Kur-án commencing with **Há Meem**,] I find myself in meadows, or gardens, the beauties of which I seek after step by step, and with which I am pleased, or rejoiced, and which I enjoy: i. e., I find pleasure, or delight, in reading them, or reciting them, and enjoy their beauties. (TA.)

أَنْقٌ inf. n. of 1 [q. v.]. (Lth, JK, &c.)—[Hence, A pleasing, or rejoicing, state, or condition.] You say, **هُوَ فِي أَنْقٍ مِنْ عَيْشِهِ وَخُصْبٍ** [He is in a pleasing, or rejoicing, state, or condition, in respect of his life, and in a state of plenty]. (JK.)—Goodliness; or beauty, and

it, withheld it, impeded it; (S, TA;) whatever the thing be. (T.) And **أَتَيْتُ الطَّعَامَ فِي النَّارِ** I kept the food long upon the fire. (TA.) And **لَا تُؤْنِ قُرْصَتَكَ** Postpone not thou, or defer not, thine opportunity, or the time when thou art able to do a thing. (T.) And it is said in a trad., respecting the prayer of Friday, **رَأَيْتُكَ أَتَيْتَ وَأَذَيْتَ** (M, Mgh, TA) I see thee to have delayed coming, and to have done what is annoying to others by stepping over the necks [of those already in their places in the mosque]: (As, Mgh, TA:) a saying of 'Omar. (Mgh.) **أَتَاهُ** also signifies He made him, or it, to be distant, remote, or far off; removed far away, alienated, or estranged, him, or it; like **أَتَاهُ** [from which it is formed by transposition]. (TA.) [Hence, **يُؤْنِيكَ** occurs in a verse of Es-Sukameeyh; (M, TA;) meaning **يُنْشِيكَ**; the **ن** being put before the **ن**. (M.)

5. **تَأَنَّى** He acted deliberately, or leisurely, not hastily; as also **أَسْتَأْنِي**; and **أَتَانِي** (M, K,) aor. **يَأْتَانِي** (K,) inf. n. **أَتَانِي** (TA:) he acted with moderation, gently, deliberately, or leisurely; without haste; and with gravity, staidness, sedateness, or calmness; **فِي الْأَمْرِ** in the affair; as also **أَسْتَأْنِي**: (Mgh:) or he acted gently; (IApr, T, TA;) as also **أَتَانِي**, aor. and inf. n. as above: (TA:) or he acted gently, and waited; **فِي الْأَمْرِ** in the affair: (S:) or he waited, or was patient, or waited with patience, (T, Msh,) and did not hasten, in an affair. (Mgh.) **التَّائِي** and **تَأَنَّى** are nearly syn.: you say, **تَأَنَّى** He acted gently with him, [or to him,] and did not hasten in his affair. (Mgh.) You say also, **يَه** He waited patiently with him; or waited, and had patience, with him; (S, TA;) he did not hasten him; (Lth, T;) as also **أَسْتَأْنَاهُ**. ('Eyn, Har p. 67.) And **أَسْتَوْنِي بِهِ حَوْلًا** [He was waited patiently with for a year]. (S.) And **أَسْتَأْنِ فِي أَمْرِكَ** Hasten not in thine affair. (Lth, T.) And **أَسْتَأْنِي فِي الطَّعَامِ** I waited for the food to become perfectly prepared or cooked. (Har p. 67.) And **تَأْتِيكَ الرَّجُلُ** (and **أَسْتَأْنِيكَ**, M and K in art. **نَظَر**, [see **أَسْتَأْنِيكَ**]) I waited for the man; as also **أَسْتَأْنِي بِهِ**: whence, **أَسْتَأْنِي** **بِأَنْجِرَاتٍ** One should wait for the issues, or consequences, or results, of wounds. (Mgh.) And **تَأْتِيكَ حَتَّى لَا أُنَاةَ بِي** [I have waited patiently for thee until there is no disposition to wait patiently in me]. (S.)

10: see 5, passim.

أَتَانِي: see what next follows.

أَتَانِي (AO, T, S, M, Msh, K) and **أَتَانِي** (Akh, T, S, Msh,) the latter in [some of] the copies of the K erroneously written **أَتَانِي**, (TA,) [and in other copies of the same omitted,] and **أَتَانِي** (Akh, Th, T, S, M, K,) with **و** substituted for **ي**, (AAF, M,) and **أَتَانِي** (K) and **أَتَانِي** (M, IAmh,) An hour, or a short portion, or a time, or an indefinite time, (**سَاعَةٌ**) of the night: (Zj,

T, S, M, K:) or a time or season (**وَقْتُ**) of the night: (M in art. **أَنُو**;) or **ي. q. وَهْنٌ** [the period about midnight; or the time after an hour, or a short period, of the night; or when the night is departing]: (M, K:) or any **سَاعَةٌ** [i. e. hour, or short portion, or time,] (M, K) of the night: (M:) [and any period of time; as will be seen below:] or, accord. to some, (M,) **أَتَانِي** signifies the whole day; (M, K;) as also **أَتَانِي** (K:) the pl. is **أَتَانِي** (T, S, M, Msh, K) and **أَتَانِي** and **أَتَانِي** (M, K.) You say, **أَتَانِي مِنَ اللَّيْلِ** and **وَقْتُ** [A time, or season,] (**وَقْتُ**) of the night passed: (M in art. **أَنُو**;) dual **أَتَانِي** and **أَتَانِي**. (S.) And a poet says,

• **أَتَانِي حَمَلًا فِي بَعْضِ شَهْرٍ**
• **وَحَمَلِ الْحَامِلَاتِ إِنِّي طَوِيلٌ**

[She completed her gestation in a portion of a month; but the gestation of the pregnant in general is a long period of time]. (IApr, T.) Another uses the phrase **أَتَانِي**, occurring at the end of a verse, [for **أَتَانِي**,] meaning Found to be laughing whenever one comes to him. (M.)

أَتَانِي: see **أَتَانِي**, in two places. — The utmost point, reach, or degree, (M, K,) of a thing; (M;) as also **أَتَانِي**: so in the phrase, **أَتَانِي** and **أَتَانِي** It (a thing, M) attained its utmost point, reach, or degree: (M, K:) or this means, [or, accord. to the CK, "and" it means,] its state of being thoroughly cooked; its state of maturity; or its full, or final, time or state. (K.) [See 1, where an ex. from the Kur xxxiii. 53 is cited. Both words are said to be inf. ns.] = See also **أَتَانِي**.

أَتَانِي: see **أَتَانِي**, in two places: — and see **أَتَانِي**. **أَتَانِي** [Postponement; a putting off; a deferring; a delaying; a retarding: restraint; a withholding; an impeding:] a subst. from **أَتَانِي**, aor. **يَأْتَانِي**, inf. n. **أَتَانِي**, meaning "he postponed it," &c.: (S, Msh, TA:) the context of the K erroneously requires it to be understood as a subst. from **أَتَانِي**, aor. **يَأْتَانِي**. (TA.)

أَتَانِي A certain thing of which one makes use, (M,) well known; (S, K;) namely, a vessel, or receptacle, (Mgh, Msh,) for water [S.]: (Mgh:) pl. **أَتَانِي** (T, S, M, Mgh, Msh, K,) originally **أَتَانِي**; (M;) and **أَتَانِي** (T, S, M, Mgh, K;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of **أَتَانِي**. (T, S, M.)

أَتَانِي Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning contr. of hastiness: and gravity; staidness; sedateness; calmness: a subst. from **أَتَانِي**; (S, Msh;) syn. **تَوَدُّة** (T;) and **وَقَارٌ** and **جَلْمٌ** (M, Mgh, K;) as also **أَتَانِي**. (M, K, TA. [In the CK, **كَلَانِي** is erroneously put for **أَتَانِي**].) — Also **أَتَانِي**: [in this sense, accord. to the TA, written with kcsr; but this is doubtless a mistake, pro-

bably occasioned by a mistranscription:] so in the charge of 'Orweh to his sons; **يَا بَنِي إِذَا رَأَيْتُمْ خَلَّةَ رَابِعَةٍ مِنْ رَجُلٍ فَلَا تَقْطَعُوا أُنَاتَكُمْ مِنْهُ وَإِنْ كَانَ عِنْدَ النَّاسِ رَجُلٌ سَوًّا** [O my sons, when ye see a quality exciting admiration and approval, in a man, cut not ye off your hope of him, though he be in the estimation of the people a bad man]. (M.) = A woman in whom is a languor on the occasion of rising, or standing up; (T, S, K;) and a gentle, or grave, deportment: (S:) or in whom is a languor impeding from rising, or standing up: (As:) and **وَهَانَةٌ** signifies the like: (T:) Sb says that it is originally **وَنَاءَةٌ**, like as **أَحَدٌ** is originally **وَحَدٌ**; from **الْوَنَى**: (S:) the people of El-Koofeh say that it is only **وَنَاءَةٌ**: so says Lth: and he says that **أَتَانِي** signifies, as applied to a woman, *blessed, prospered, or abounding in good*, as it is explained also by ADk, and *forbearing, gentle, grave, staid, sedate, or calm, and compliant, or agreeing with another in mind or opinion*: and the pl. is **أَتَانِي**: or, as some say, it signifies a *grave, staid, sedate, or calm, woman, who does not clamour, nor utter foul language*. (T.)

أَتَانِي, as part. n. of 1, A thing of which the time has come, or drawn near: and which has come, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness: but accord. to some, only applied to a plant. (M, K.) [Compare **أَتَانِي**.] = Behind, or after, the time; backward, or late; delayed, or held back; (K, TA; [but wanting in a MS. copy of the former in my possession, and in the CK;]) as also **أَتَانِي**. (TA.)

أَتَانِي a word expressive of disapproval, and of deeming a thing remote or improbable: Sb relates that it was said to an Arab of the desert, who had taken up his abode in a town, or place, "Wilt thou go forth when the desert shall have become plentiful in herbage?" and he said, **أَتَانِي** [What, I, indeed?], meaning "Do ye say this to me when I am known to do thus?" as though he disapproved of their questioning him: but there is much diversity of opinion respecting this word: (TA:) [accord. to some,] it is composed of the redundant **أَتَانِي** and the meddleh denoting disapproval [followed by the **و** of silence]. (Mughamme voce **أَتَانِي**.) [See what is said of the redundant **أَتَانِي** in the present work.]

أَتَانِي signifies Whence? syn. **أَتَانِي** (T, S, M;) being an interrogative respecting the direction, or quarter, from which a thing is: (Msh:) and whence [used to denote a condition]: (TA:) and where? and where [used to denote a condition]; syn. **أَتَانِي**: (T, K: [in which latter the first signification is not mentioned:]) and as one of the adverbial nouns used to denote a condition, *whencesoever; from whatever direction or quarter*: (S:) and *whenever; wheresoever*: (Lth, T:) and *when? and when* [used to denote a condition]; syn. **أَتَانِي**: (T, K: [but in the latter of these, in art. **أَتَانِي**, in the place of **أَتَانِي** we find **أَتَانِي**, which I regard as a mistake:]) and *how?* syn. **أَتَانِي**: (Lth, T, S, M, K:) and *however*. (Lth, TA.) [I mention all these significations together because

one of them is assigned by some authorities and another by others to **اتى** in one and the same instance.] You say, **اتى يكون هذا** *Whence, from what direction or quarter, from what way, will, or should, he this?* (Mgh.) And **اتى لك هذا** *Whence [came, or cometh,] to thee this?* (S.) It is said in the Kur [iii. 32], **يا مريم اتى لك هذا** *O Mary, whence [came] to thee this?* (T.) And in the same [xxxiv. 51], **واتى لهم التناوش من**, meaning [But] *whence [shall the attaining of belief be possible to them from a distant place, i. e., (as explained in the S in art. نوش,) in the world to come, when they have disbelieved in the present world? or but how &c. ?]* (T.) And in the same [lxxx. 25], accord. to one reading, **واتى صبينا الماء صبا**, meaning *Where have we poured forth the water, pouring?* but in this is an allusion to the direction [whence the rain comes]; and it may be rendered *whence? &c.*; and accord. to this reading, the pause upon **طعامه** [immediately preceding] is complete. (IAmb, T.) And you say, **اتى تاتى اتك**, (S, K,) meaning *Whencesoever, or from whatever direction or quarter, thou shalt come to me, I will come to thee.* (S.) In the saying of 'Alkamuch,

• وَمَطْعَمُ الْغَنَمِ يَوْمَ الْغَنَمِ مَطْعَمُهُ •

• اتى توجّه والمخروم محروم •

the meaning is, [And he who is given spoil to enjoy, (lit., who is fed therewith,) on the day of spoil, is given it to enjoy] *wherever he repairs, or wherever he repairs, [and the prohibited is prohibited.]* (Lth, T, TA.) The saying in the Kur [iii. 159], **قلن انى هذا** means *Ye say, When is this? or How is this?* (T.) or *Whence is this?* (T, Bd, Jcl.) And **اتى شتتم**, in the same, [ii. 223], may mean *Whence, or when, or how, ye will.* (TA.) You say also, **اتى لك ان تفتح الحصن**, meaning *How [is it, or will it be, possible for thee to open, or conquer, the fortress?]* (S.)

ان Hot, or heated, to the utmost degree: applied to hot water, (S, M, K,) in the Kur lv. 44: (S, M:) fem. **انية**; occurring in the Kur lxxxviii. 5. (M.)—See also **انى**.—Also A man much characterized by moderation, gentleness, or deliberateness; by a leisurely manner of proceeding, or of deportment, &c.; by patience, as meaning *contr. of hastiness; by gravity, staidness, sedateness, or calmness.* (S, K.)

اتيت انية بعد انية is a phrase mentioned by AAF, meaning *I came to him time after time*: in which, [says ISd,] I am of opinion that **انية** is of the measure **فاعلة** from **الانى**: but the word commonly known is **اوتنة** [pl. of **اوان**; or **اينة**, which is syn. with **اوتنة**: see **اوان**]. (M.)

انیه

انى: see art. انیه

اه

1. **اه** (K) and **اه** (S in art. **اوه**, and K,) inf. n. **اه** (K) and **اهة** (S, K) and the same without teshded; (K, *

TA; [app. meaning **اهة**, which, however, belongs to art. **اوه**, q. v. :)] or **اهة**; (so in the CK; [but in some copies of the K, and **اهة**, as in the TK, where it is said that the inf. n. of this form of the verb is **تاهية**];) and **تاهة**; (K;) [i. q. **اه** and **اوه** and **تاهة**; or] *He expressed pain or grief or sorrow, or he lamented or complained or mourned, (S, K,) as one in an evil state, and broken in spirit by grief or mourning, and said اه, or هاه. (K.)* [See a verse cited in art. **اوه**, voce **اهة**.]

2 and 5: see above.

اه, i. e. **ا** with the **ه** of pausation; imperative of **واى**, q. v. (Mugham in art. **الف**)

اه and **اه** and **اهة** &c.: see art. **اوه**.

اهب

2. **اهب** [inf. n. **تاهب**], *He furnished, prepared, equipped, or accoutred, him, for the thing, or affair; he furnished him, or provided him, with the apparatus, gear, tackling, implements, instruments, tools, or the like, proper, or necessary, for it.* (MF.)—**اهب الامر** *He prepared the thing, or affair.* (MF.)—See also 5.

5. **تاهب** *He furnished, prepared, equipped, or accoutred, himself; furnished, or provided, himself with proper, or necessary, apparatus, gear, tackling, implements, instruments, tools, or the like; (S, A, Mgh, K;) for journeying; (Mgh;) or for the thing, or affair; as also **اهب**. (K.)*

اهاب: see **اهاب**.

اهبة Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools, or the like; (S, A, Mgh, K;) as in **اهبة الحرب** [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S;) as also **اهبة**. (S, Mgh.) pl. of the former, **اهب**. (K:) **اهبة** You say, **أخذ بذلك الامر اهبة** [He took his apparatus, &c., for that thing, or affair; also meaning, he made his preparation, or he prepared himself, for it]. (TA.)

اهاب A skin, or hide, (A, Mgh, K,) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or a skin, or hide, not yet tanned: (S, A, Mgh, Mgh, K:) and sometimes applied to the skin of a man: (Mgh:) pl. (of pause, TA) **اهبة** (IApr, K) and (of mult., TA) **اهب**, (S, A, Mgh, Mgh, K,) with two dammehs, (Mgh, Mgh,) and **اهب**, (S, Mgh, K,) contr. to rule, (S, Mgh,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the K, it is written **اهب**. (TA.) You say, **أكلوا الاهب** [They hungered so that they ate the skins, or hides]. (A.) And **يخرج من اهابه** [He almost issued from his skin in his running]. (A.) And **حقن الدماء في اهباها** [He spared the people's blood in their bodies]. (TA, from a trad.)

اهل

1. **اهل**, aor. **اهل**, inf. n. **اهول**; (Mgh;) or **اهل**, like **عنى**; (K, TA;) *It (a place, Mgh, TA) was, or became, peopled, or inhabited.* (Mgh, K, TA.)—**اهل**, aor. **اهل** and **اهل**, inf. n. as above, *He married, or took a wife;* (Yoo, S, Mgh, K;) as also **اهل**; (S, Mgh, Mgh, K;) and **اهل**, [written with the disjunctive alif **اهل**, like **اتخذ** and **اتزر** and **اتمن** &c.], (K,) of the measure **افعل**. (TA.)—**اهل**; (Ks, S, Mgh;) or **اهل**, aor. **اهل**; (K;) or both; (JK;) **اهل**, (JK,) i. e. **بالرجل**, (Ks, S,) or **بالشيء**; (Mgh;) i. q. **انس** [He was, or became, sociable, companionable, friendly, amicable, or familiar, with him, i. e. the man; or he was, or became, cheered, or gladdened, by his company or converse, or by his, or its (the thing's) presence]. (JK, S, Mgh, K.)

2. **اهل به**, (K,) or **اهله**, (Ham p. 184,) inf. n. **اهل**: (Ham, K,) *He said to him اهلا*: (Ham:) or he said to him **مرحبا** and **اهلا**: (K:) like **به**: (TA:) [see **اهل**]: IB says that [the first pers. of] the aor. of this verb is with fet-h to the **ه** [contr. to rule: a strange assertion]. (TA.)—**اهله** **نذلك**, inf. n. as above; and **اهله**; *He saw him, judged him, thought him, or held him, to be worthy, or deserving, of that; to merit it; to have a right, or just title or claim, to it: (K, TA:) or he made him to be worthy, or deserving, of that; &c. (TA.)* You say, **أهلك الله للخير** [May God make thee worthy, or deserving, of good, good fortune, prosperity, or the like]. (S.)

4. **اهلك الله في الجنة**, inf. n. **اهل**, *May God make thee to enter with thy wife into Paradise:* (AZ, S, TA:) or *may God make thee to have a family in Paradise, and unite thee with them [therein].* (TA.)—See also 2.

5: see 1.

8: see 1.

10. **استاهله** as signifying *He was, or became, worthy, or deserving, of it, or he merited it, or he had a right, or just title or claim, to it, is not allowable: (Mgh, MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fg it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Harcerec asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (K:) Az and Z and Sgh and others assert it to be good: and Az says, in the T, some have asserted the saying **ان يستاهل** **ان** **يكرم** **او** **يهان**, as meaning [Such a one] is worthy, or deserving, [of being treated with honour, or of being held in light estimation,] to be erroneous; and **الاستهال** to be only from **الاهالة**; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the Benoo-Asad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the Kur*

[lxxiv. 55], **هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ** [explained below: see **أَهْلٌ**]. (T.) = **استأهل**, (JK, K,) or **أَهْلَانَةُ**, (Mgh,) **He took the أِهْلَانَةَ**: (JK, K:) or **he ate the أهالة**: see this word below. (Mgh, TA.)

أَهْلٌ [The *people* of a house or dwelling, and of a town or village, and of a country: and the *family* of a man:] a man's *cohabitants* of one dwelling or place of abode, (Er-Rāghib, Kull p. 84,) and of one town or country: (Er-Rāghib:) afterwards applied to a man's *fellow-members* of one family or race, and of one religion, and of one craft or art or the like: (Er-Rāghib, Kull:) or, as some say, *relations, whether they have followers or dependents, or not*; whereas **آل** signifies relations with their followers or dependents: (Kull:) or it originally signifies *relations*: and sometimes is applied to *followers* or *dependents*: and signifies also the **أَهْلُ** [i. e. *people*, or *inhabitants*, or *family*,] of a house or tent: (Mgh:) or a man's nearer, or nearest, *relations* by descent from the same father or ancestor; or his *kinsfolk*; his *relations*: (K:) or, accord. to [the Imām] Moḥammad, a man's *wife* [or *wives*] and his *children* and *household* who are the objects of his expenditure; and thus, *any brother and sister, or paternal uncle and son of a paternal uncle, or strange or distantly-related child, whom a man feeds or sustains in his abode*: the most particular, or most special, *dependents*, or the like, of a man: on the authority of El-Ghoorē: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the **أَهْلُ** of a man, and the **أَهْلُ** of a house; as also **أَهْلَةٌ**: (S:) [see also **آل**; in the explanations of which, certain distinctions between it and **أَهْلٌ** will be found mentioned:] the pl. is **أَهْلُونَ**, [like **أَرْضُونَ**, a form sometimes used for **أَرْضُونَ**], (Mgh, Mgh, K,) and **أَهَال**, (S, Mgh, Mgh, K,) with an additional **ي**, [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in **الْأَهَالِي**], (S,) contr. to rule, (S, Mgh,) like **نِيَال**, pl. of **نَيْل**, (S,) [and like **أَرَاض**, respecting which and **أَهَال**, see **أَرْضٌ**], and **أَهَال**, (S, K,) a pl. [of pauc.] sometimes occurring in poetry, (S,) [like **أَرَاض**], and **أَهَالَتٌ** and **أَهَالَتٌ** [as though pls. of **أَهْلَةٌ**]. (S, K.) — **أَهْلُ الْبَيْتِ** The [people or] *inhabitants* [or *family*] of the house or tent. (Mgh, K.) But **أَوْصَى لِأَهْلِ بَيْتِهِ** means the same as **أَوْصَى لِجَنْبِهِ**, i. e. *He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother*. (Mgh in art. **جَنْبٍ**.) [See also **أَهْلُ الرَّجُلِ**, below.] — **أَهْلُ الْقَرْيَةِ** The [people or] *inhabitants* of the towns or villages. (TA.) And **أَهْلُ الْبَلَدِ** The settled, or constant, *inhabitants* of the country or town. (Mgh.) And **أَهْلُ الْحَضَرِ** The people of the region, or regions, of cities, towns, or villages, and of cultivated land. (A in art. **حَضَر**.) And **أَهْلُ الْمَدَرِ وَالْوَبَرِ** (S in art. **مَدَر**, &c.) [The people of the towns or villages, or] the *inhabitants* of the buildings, and of the tents, (Kull,) or *deserts*. (TA in art. **وَبَر**.) —

Bk. I.

أَهْلُ الْقُبُورِ, and **الْمَقَابِرِ**, The people of the graves, and of the places of graves; i. e., those buried therein. — **أَهْلُ الْجَنَّةِ** The people of Paradise. — **أَهْلُ النَّارِ** The people of the fire, i. e., of Hell. — See also **أَهْلَةٌ**. — The following is an ex. of **أَهْلٌ** as explained above in the first sentence on the authority of the K: **الْأَهْلُ إِلَى الْأَهْلِ أَسْرَعُ مِنْ** **الْأَهْلِ إِلَى السَّهْلِ** a prov. [meaning *Kinsfolk are quicker of tendency to kinsfolk than the torrent to the plain*]. (TA.) So, too, a saying of a poet cited voce **خَفُضْ**. (TA.) [And] **وَالْتَيْلُ** a prov. meaning **بَادِرْ أَهْلَكَ وَاحْذَرْ اللَّيْلَ وَظَلَمَتَهُ** [Betake thyself early to thy family, and beware of the night and its darkness]. (Har p. 175.) [And] **مَرْحَبًا وَأَهْلًا** (S, K) a saying meaning *Thou hast come to an ample, or a spacious, or roomy, place, and to [people like thine own] kinsfolk; therefore be cheerful, or sociable, not sad, or shy*: (S:) or *thou hast found, or met with, [an ample, or a spacious, or roomy, place, and] kinsfolk, not strangers*. (K.) [And] **أَهْلًا وَسَهْلًا وَمَرْحَبًا** *Thou hast come to a people who are [like] kinsfolk, and to a place that is plain, even, not rugged, and that is ample, spacious, or roomy; therefore rejoice thyself, and be not sad, or shy*. (Mgh.) — **أَهْلُ النَّبِيِّ** The [family or] *wives and daughters of the Prophet, and his son-in-law 'Alī: or his women; and (as some say, TA) the men who are his آل; (K, TA;) comprising the grandchildren (أَحْفَاد) and [other] progeny: and so أَهْلُ النَّبِيِّ as used in the Kur xxxiii. 33, occurring also [in a like sense] in xi. 76: (TA:) and أَهْلُ النَّبِيِّ is conventionally applied to the nearer, or nearest, kinsfolk of the Prophet*. (Er-Rāghib.) — **أَهْلُ كُلِّ نَبِيٍّ** also means *The people to whom any prophet is sent; (K, TA;) and those who are of his religion*. (TA.) — In the phrase **آلُ اللَّهِ وَرُسُولُهُ**, meaning *The friends, or the like, (أَوْلِيَاءُ, K, TA,) and the assistants, (TA,) of God and of his apostle, the first word is originally أَهْلٌ. (K, TA.) — **أَهْلُ اللَّهِ** is also an appellation which used to be applied to *The readers or reciters [of the Kur-ān]*. (TA.) — **أَهْلُ الرَّجُلِ** also signifies *† The man's wife; (Mgh, * Mgh, * K;) as well as his wife and children; (TA;) [so, too, in the present day, أَهْلُ بَيْتِ الرَّجُلِ; and so, too, أَهْلَتُهُ. (K.) Hence the phrase بَنَى عَلَى أَهْلِهِ [see art. بَنَى]: (Kull:) and دَخَلَ بِأَهْلِهِ [see art. دَخَلَ]. (Har p. 502; &c.) — أَهْلُ مَذْهَبٍ [The people of, or] those who follow, (K, TA,) and believe, (TA,) a certain persuasion, or body of tenets. (K, TA.) [Hence,] **أَهْلُ السُّنَّةِ** [Those who conform to the institutes of Moḥammad]. (TA.) [And] **أَهْلُ الْأَهْوَاءِ** [The people of erroneous opinions;] those whose belief is not that of the class termed **أَهْلُ السُّنَّةِ**, but who have the same قِبْلَةٌ. (TA.) [And] **أَهْلُ الْإِسْلَامِ** Those who follow the religion of El-Islām. (Mgh.) [And] **أَهْلُ الْقُرْآنِ** Those who read, or recite, the Kur-ān, and perform the duties enjoined thereby. (Mgh.) [And] **أَهْلُ الْكِتَابِ** [The**

people of the Scripture, or Bible: and] the readers, or reciters, of the Mosaic Law, and of the Gospel. (TA.) — **أَهْلُ الْعِلْمِ** [The people of knowledge, or science;] those who are characterized by knowledge, or science. (Mgh.) — **أَهْلُ الْأَمْرِ** [The possessors of command: or] those who superintend the affairs [of others]; (K, TA;) like **أَوَّلُو الْأَمْرِ**, q. v. (TA.) — **أَهْلُ الْمَرَاتِبِ** [The people of exalted stations, posts of honour, or dignities]. (TA in art. **رَتَب**.) — **أَهْلُ الذِّمَّةِ** (Mgh in art. **ذِمَّة**) and **أَهْلُ الْعَهْدِ** (TA in art. **عَهْد**) Those persons, (Mgh, TA,) of the unbelievers, (Mgh,) [namely, Christians, Jews, and Sabians, but no others,] who have a compact, or covenant, with the Muslims, (Mgh, TA,) paying a poll-tax, whereby they are secure of their property and blood, (Mgh,) or whereby the Muslims are responsible for their security [and freedom and toleration] as long as they act agreeably to the compact. (TA.) — **أَهْلٌ** also signifies *The possessors, or owners, of property*: as in the Kur iv. 61. (TA.) — **أَهْلٌ** A person, (S, K,) and persons, for it is used as a sing. and as a pl., (K,) having a right, or just title, to such a thing; entitled thereto; worthy, or deserving, thereof; meet, or fit, for it: (S, K:) the vulgar say **مُسْتَأْهِلٌ**, which is not allowable: (S:) or this assertion of J's is of no account. (K: see 10.) You say, **هُوَ أَهْلٌ لِلْإِكْرَامِ** *He is entitled to be, or worthy of being, treated with honour*. (Mgh.) And **هُوَ أَهْلَةٌ بِكُلِّ خَيْرٍ** [He is entitled to, or worthy of, all that is good]. (Ibn-'Abbād.) And **وَدَّ أَهْلُهُ** *He who is, or they who are, entitled to, or worthy of, love, or affection*. (S, Sgh.) And hence, in the Kur [lxxiv. last verse], **هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ** (TA) *He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive those who so regard Him*. (Jel.) In the phrase **أَهْلُ الشَّيْءِ وَالْمَجْدِ** [O Thou who art the Being entitled to praise and glory], occurring in a form of prayer, the first word is **نَانُغُوب** as a vocative: and it may be marfooḥ, as the enunciate of an inchoative suppressed; i. e. **أَنْتَ أَهْلٌ** [Thou art the Being entitled &c.]. (Mgh.) — [Frequently, also, **أَهْلٌ** signifies *The author, or, more commonly, authors, of a thing; like صَاحِبٌ and أَصْحَابٌ; as in أَهْلُ الْبِدْعِ The author, or authors, of innovations; and أَهْلُ الظُّلْمِ The author, or authors, of wrong.*]

أَهْلِيٌّ: see **أَهْلٌ**.

أَهْلَةٌ: see **أَهْلٌ**, in four places: = and see **أَهْلَةٌ**.

أَهْلَةٌ i. q. **مَالٌ** [Property; or cattle]: so in the saying **إِنَّمَا لَهُمْ أَهْلَةٌ** (JK, K) [sup. meaning *Verily they are sojourners, or settlers, possessed of property, or cattle*]: **أَهْلٌ** here signifying [pl. of **أَهْلٌ**]. (JK, TA.) [But] Yoo says that **هُمُ أَهْلُ أَهْلَةٍ** and **أَهْلَةٌ** means *They are people of the distinguished sort*. (TA.)

أَهْلِيٌّ A domestic beast [or bird]; a beast [or bird] that keeps to the dwelling [of its owner];

(JK, Mṣb, K, TA;) *contr. of وَخَشِي*; (TA;) as also *أَهْلٌ*. (K.) You say *حُمُرُ أَهْلِيَّةٍ* [Domestic asses]: (JK, TA;) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.)

أَهْلِيَّةٌ The quality of having a right, or just title, to a thing; *worthiness, or desert; meetness, or fitness*; in Pers. *سَازَوَارِي*: (Golius, app. from a gloss. in a copy of the KL:) the state, or quality, of *meetness, or fitness, [of a person,] for the bindingness of the rights which the law imposes for one or upon him.* (TA.)

إِهَالَةٌ Grease: (S:) or melted grease: (Mṣb:) or fat: or melted fat: or olive-oil: and anything that is used as a seasoning or condiment: (K:) such as fresh butter, and fat, and oil of sesame: (TA:) or melted fat of a sheep's tail and the like. (JK.) Hence, *سَرَعَانٌ ذَا إِهَالَةٍ*, a prov., mentioned in art. *سَرَع*; (K, TA;) or, as some say, *وَشَكَانٌ*. (TA.)

أَهْلٌ, (JK, S, Mṣb, K,) [said by those unacquainted with the verb *أَهَلَ* in the first of the senses explained in this art. to be] a kind of rel. n., (TA,) and *مَأْهُولٌ*, (JK, K,) A place peopled, or inhabited: (Mṣb:) or a place having people: (JK:) or the former has this signification; and the latter signifies *having its people in it*: (ISk, K:) or the former has this last signification: (Yoo, S:) pl. of the latter *مَاهِلٌ*, occurring in a poem of Ru-belī [app. by poetic licence for *مَاهِلٌ*]. (TA.) You say *قَرْيَةٌ أَهْلَةٌ* A peopled, or inhabited, town or village. (Mṣb.) And *أَمْسَتْ نِيرَانُهُمْ أَهْلَةٌ* Their fires became in the evening attended by many people. (TA.)

مَأْهُولٌ: see *أَهْلٌ*. — *ثَرِيدَةٌ مَأْهُولَةٌ* [A mess of crumbled bread] having much *إِهَالَةٌ*, q. v. (A, TA.)

مَتَاهِلٌ Having a wife. (Har p. 571.)

مُسْتَاهِلٌ: see *أَهْلٌ*; latter part of the paragraph. — Also *Tuking, or eating, إِهَالَةٌ*, q. v. (S.)

او

أَوْ a conjunction, (M, Mughnee, K,) to which the later authors have ascribed meanings amounting to twelve: (Mughnee:) a particle which, when occurring in an enunciative phrase, [generally] denotes doubt, and vagueness of meaning; and when occurring in an imperative or a prohibitive phrase, [generally] denotes the giving of option, or choice, and the allowing a thing, or making it allowable. (S.) — First, (Mughnee,) it denotes doubt. (T, S, M, Mṣb, Mughnee, K.) So in the saying, *رَأَيْتُ زَيْدًا أَوْ عَمْرًا* [I saw Zeyd or 'Amr]. (T, S, Mṣb.) And *جَاءَنِي رَجُلٌ أَوْ امْرَأَةٌ* [A man or a woman came to me]. (Mbr, T.) And *لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ* [in the Kur xviii. 18 and xxiii. 115, We have remained a day or part of a day]. (Mughnee.) — Secondly, (Mughnee,) it denotes vagueness of meaning. (S, Mṣb, Mughnee, K.) So [it may be used] in the first of the exs. given above. (Mṣb.) And so in the saying,

وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ [And verily we or ye are following a right direction or in manifest error], (S, Mughnee,) in the Kur [xxxiv. 23]; (S:) the ex. being in the former *او*. (Mughnee.) — Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, S, M, Mughnee, K.) So in the saying, *كُلِ الشَّمَكِ أَوْ اشْرَبِ اللَّبَنَ* [Eat thou the fish, or drink thou the milk]; i. e. do not thou both of these actions; (Mbr, T, S;) but choose which of them thou wilt. (Mbr, T.) And *تَزَوَّجْ هِنْدًا أَوْ أُخْتَهَا* [Take thou as wife Hind or her sister]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, *سَأَتَزَوَّجُ هِنْدًا أَوْ أُخْتَهَا*, meaning I will take as wife Hind or her sister; whichever of them I choose.] — Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (T, S, Mṣb, Mughnee, K.) So in the saying, *جَالِسِ الْحَسَنَ أَوْ ابْنَ سَعِيدٍ* [Sit thou with El-Hasan or Ibn-Sa'een]. (Mbr, T, S.) And *قُمْ أَوْ اقْعُدْ* [Stand thou or sit]: and the person to whom this is said may do [one or] both of these actions. (Mṣb.) [And similar exs. are given in the Mughnee.] But *وَلَا تُطِيعْ مِنْهُمْ أَحَدًا* [in the Kur lxxvi. 24, And obey not thou, of them, a sinner or a person very ungrateful to God,] means that thou shalt not obey either of such persons: (Mbr, T, Mughnee:) in which case *او* is more forcible than *وَ*; for when you say to a person, *لَا تُطِيعْ زَيْدًا وَعَمْرًا* [Obey not thou Zeyd and 'Amr], he may obey one of them, since the command is that he shall not obey the two. (Zj, T.) — Fifthly, (Mughnee,) it denotes unrestricted conjunction: (Mughnee, K.) So in the saying, in the Kur [iv. 46 and v. 9], *أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ* [And if any one of you cometh from the privy]; (TA;) [where, however, it may also be rendered *or, though*] meaning *وَجَاءَ*; (T, TA;) the *وَ* in this explanation being what is termed a denotative of state. (T.) So, too, accord. to AZ, in the expression *أَوْ يَزِيدُونَ* [And they exceeded that number], in the Kur [xxxvii. 147]: but see below. (TA.) And so in the words, *أَوْ أَنْ تَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ* [And our doing, in respect of our possessions, what we will], in the Kur [xi. 89]. (T, TA.) — Sixthly, it denotes transition, (Mughnee,) used in the sense of [the adversative particle] *بَلْ*, (T, S, M, Mughnee, K,) in a case of amplification of speech; (S;) accord. to Sb, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in *مَا قَامَ زَيْدٌ أَوْ مَا قَامَ عَمْرٌو* [Zeyd did not stand: nay, rather 'Amr did not stand]; and *لَا يَقُمْ زَيْدٌ أَوْ لَا يَقُمْ عَمْرٌو* [Let not Zeyd stand: nay, rather let not 'Amr stand]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in *أَوْ يَزِيدُونَ* [Nay, rather they exceeded that number], (Th, S, M, Mughnee,) in the Kur [xxxvii. 147, cited above]: (S:) or the meaning is, *or they would exceed [that number]* in your estimation: or these words with those preceding them in the same verse mean, we sent him to a multitude of whom, if ye saw them, ye would say,

They are a hundred thousand, *or they exceed* [that number]; (M, Mughnee;) so that it denotes doubt on the part of men, not of God, for He is not subject to doubt: (M:) or we sent him to a hundred thousand in the estimation of men, *or they exceeded* [that number] in the estimation of men; for God does not doubt: (S:) or *او* is here used to denote vagueness of meaning: (IB, Mughnee:) or, it is said, to denote that a person might choose between saying, "they are a hundred thousand," and saying, "they are more;" but this may not be when one of the two things is the fact: or, accord. to some of the Koofees, it has the meaning of *وَ*: and each of these meanings, except the last, has been assigned to *او* as occurring in the Kur ii. 69 and xvi. 79. (Mughnee.) — Seventhly, it denotes division; (Mughnee, K;) as in the saying, *الْكَلِمَةُ أَسْمٌ أَوْ فِعْلٌ أَوْ حَرْفٌ* [The word is a noun or a verb or a particle]: so said Ibn-Malik: or, as he afterwards said, in preference, it denotes separation (التفريق) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adducing as one of his exs. of this meaning the saying, *وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ* [in the Kur ii. 129, And they said, "Be ye Jews" or "Christians"]; because the use of *وَ* in division is better; as when you say, *الْكَلِمَةُ أَسْمٌ وَفِعْلٌ وَحَرْفٌ*: or it denotes, accord. to some, distinction (التفصيل); and the meaning of the ex. last cited, say they, is, *and the Jews said, "Be ye Jews," and the Christians said, "Be ye Christians."* (Mughnee.) It is [said to be] used in this last sense (that of التفصيل) in the saying, *كُنْتُ أَكُلُ اللَّحْمَ أَوْ الْعَسَلَ* [I used to eat flesh-meat or honey]; i. e. I used to eat flesh-meat one time and honey another time: and so in the Kur vii. 3 and x. 13. — Eighthly, (Mughnee,) it is used in the sense of the exceptive *إِلَّا*, (Mughnee, K,) or *إِلَّا أَنْ*; (M;) and in this sense the aor. after it is mansoob, because of *أَنْ* suppressed. (Mughnee, K.) So in the saying, *لَأَقْتُلَنَّكَ أَوْ يَسْلَمَ* [I will assuredly slay him or he shall become a Muslim; i. e., unless he become a Muslim]. (Mughnee.) [And a similar ex. is given in the M.] So, too, in the saying,

• وَكُنْتُ إِذَا عَمَزْتُ قَتَاةَ قَوْمٍ •
• كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَعِيمَا •

[And I used, when I pinched and pressed the spear of a people, to break its knots, or joints, or its internodal portions, (the shaft being a cane,) or, i. e. unless, it became straight]: (Mughnee, K;) a prov., of which the author is Ziyād El-Ajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. *عَمَزَ*;) thus related by Sb, the verb ending it being rendered mansoob by *او*; and thus he heard it from some one or more of the Arabs; but in the original verses, which are but three, it is *تَسْتَعِيمُ*, with *refq*. (IB and TA in art. *عَمَزَ*.) [And similar to these above are the sayings,] *إِنَّهُ لِفُلَانٍ أَوْ مَا يَنْجِدُ قَرْطَةً* [Verily it belongs to such a one or there is not, i. e. unless there be not, in Nejd, a qartah (see art. *قَرْطَة*):] and *مَا لَيْتِيكَ أَوْ مَا يَنْجِدُ قَرْطَةً* [I will assuredly come to thee or there

is not, i. e. unless there be not, in *Nejd*, a قَرْظَة; meaning *I will assuredly come to thee, in truth*. (T.)—Ninthly, (Mughnee,) it is used in the sense of إِنْ, (Mughnee, K,) or إِنْ أَنْ; (§;) in which case also the aor. after it is manṣūb, because of أَنْ suppressed: (Mughnee:) and in the sense of حَتَّى [which is also syn. with إِنْ]. (Fr, T, M, K.) So in the saying, لَاضْرِبْتَهُ أَوْ يَتُوبَ [I will assuredly beat him until he repent]. (§.) [And similar exs. of او as explained by حَتَّى are given in the T (from Fr) and in the M and in the Mughnee.] And so in the saying of the poet,

• لَاتَسْتَسْلِنَنَّ الصَّعْبَ أَوْ أُدْرِكَ الْمُنَى •
• فَمَا أَنْقَادَتِ الْأَمَالَ إِلَّا لِصَابِرٍ •

[I will assuredly deem easy what is difficult until I attain the objects of wish; for hopes become not easy of accomplishment save to one who is patient]. (Mughnee.)—Tenthly, some say, (Mughnee,) it denotes nearness [of one event or thing to another]; as in the saying, مَا أُدْرِى أَسَلَّمَ أَوْ وَدَّعَ [I know not whether he saluted or had farewell]: (Mughnee, K: [but in the CK this ex. is misplaced:]) this, however, is manifestly wrong; او being here used to denote doubt, and the denoting of nearness being only inferred from the fact of the saluting being confounded in the mind with the bidding farewell, since this is impossible or improbable when the two times are far apart. (Mughnee.)—Eleventhly, (Mughnee,) it occurs as a conditional, (T, Mughnee, K,) accord. to Ks alone; (T;) or rather as a conjunctive and conditional; وَإِنْ being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [إِنْ] is meant to be understood [before that verb], and او retains its proper character, but forms part of that which has a conditional meaning because conjoined with a preceding conditional phrase. (Mughnee.) So in the saying, لَاضْرِبْتَهُ عَاشَ أَوْ مَاتَ (Mughnee, K,) i. e., إِنْ عَاشَ بَعْدَ الضَّرْبِ وَإِنْ مَاتَ [I will assuredly beat him if he live (after the beating) or if he die]: so says Ibn-Esh-Shejerec. (Mughnee.)—Twelfthly, accord. to Ibn-Esh-Shejerec, on the authority of some one or more of the Koofees, (Mughnee,) it denotes division into parts, or portions; as in the saying [in the Kur ii. 129, before cited,] وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى (Mughnee, K,) i. e. And they said, "Be ye, some of you, Jews, and, some of you, Christians:" (TA:) but [IHsh says,] it appears to me that the meaning here is that of التَّفْصِيل mentioned before. (Mughnee.)—[In the K it is said to occur also in the sense of أَنْ: but this is evidently a mistake, app. originating in one of the two principal sources of the K, namely, the M, in which the same is said, but is exemplified by a phrase in which it is explained by إِلَّا أَنْ, the eighth of the meanings of او mentioned above.]—See also او, below.

وُ & أَوْتَرَبَرُوا is [the conjunction] وَ with the interrogative ا prefixed to it. (Fr, T.)

أَوْ مِنْ كَذَا (T, M) and أَوْ (M) [Alas, on

account of, or for, such a thing!] an expression denoting complaint of distress, or of anxiety, or of grief or sorrow; (T;) or an expression of grief or sorrow; (M;) like أَوْ and أَوْتَرَبَرُوا, (K and TA in art. اوه) or أَوْتَرَبَرُوا, (CK in that art.) or أَوْتَرَبَرُوا, or أَوْتَرَبَرُوا, (§ in that art., [the ء in one copy of which is marked as quiescent,]) and like أَوْه and أَوْه &c. (§ and Mṣb and K in art. اوه: see AZ in that art.) AZ says, one says, أَوْه عَلَى زَيْدٍ [meaning *Alas, for Zeyd!*] with kesr to the ه, and أَوْتَرَبَرُوا عَلَيْكَ [thus without ه, meaning *Alas, for thee!*] with ت; an expression of regret for a thing, whether of great or mean account. (T.)

أَوْ The word أَوْ when made a noun. (T, K.) So say the grammarians. (T.) You say, هَذِهِ أَوْ حَسَنَةٌ [This is a good thing]. (T.) And to one who uses the phrase أَفْعَلْ كَذَا أَوْ كَذَا (T,) you say, دَعِ أَوْ الْأَوْجَانِبَ [Let thou, or leave thou, the word alone]. (T, K.)

أَوْه [A moaning (see its syn. آهَة in art. اوه)] is said by some to be of the measure فَعْلَة, in which the ء is the sign of the fem. gender; for they say, سَمِعْتُ أَوْتَرَبَرُوا [I heard thy moaning], making it ت: and so says Lth; أَوْه is after the manner of فَعْلَة: (T:) you say, أَوْه لَكَ [May God cause moaning to thee!], (Lth, T, and § in art. اوه) and آهَة لَكَ: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the ء suppressed, and with teshdeed to the و. (§ in art. اوه, where see آهَة.)—أَوْتَرَبَرُوا عَلَيْكَ; or أَوْتَرَبَرُوا, or أَوْتَرَبَرُوا, or أَوْتَرَبَرُوا: see مِنْ كَذَا.

أَوْه i. q. دَاهِيَةٌ [A calamity, a misfortune, &c.: or, perhaps, very cunning, applied to a man]: pl. أَوْو; (AA, T, K, TA; [but in copies of the K, written أَوْو;]) which is one of the strangest of the things transmitted from the Arabs; the regular form being أَوْوِي, like قُوِي, pl. of قُوَة; but the word occurring as above in the saying of the Arabs, مَا هُوَ إِلَّا أَوْه مِنْ الْأَوْو [It is no other thing than a calamity of the calamities: or, perhaps, he is no other than a very cunning man of the very cunning]. (AA, T, TA.)

أَوْه and أَوْ: see أَوْ: and see آه in art. اوه.

أَوْي and أَوْي: see آيَة, in art. اى.

أَوْتَرَبَرُوا: see أَوْ.

اوب

1. أَوْب, aor. يَوْوبُ, (T, §, &c.) inf. n. أَوْبُ, (S, M, Mṣb, K) and أَوْبَة and إِيَابُ (T, §, M, K) and أَوْبَة, (M, K,) taking the place of و, (M,) and أَوْبَة (Lh, M, K) and مَابُ [like مَالُ], (Mṣb, TA,) He (an absent person, T) returned (T, §, M, A, Mgh, Mṣb, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Mṣb;) as also أَوْبُ, (M,) inf. n. تَأْوِيْبُ and تَأْوِيْبُ (K;) and تَأْوِيْبُ (M, K;) and اِثْتَابُ [written with the disjunctive

alif إِيَابُ]; (§;) and اِثْتَابُ, [a quasi-quadriliteral-radical verb, originally اِثْتَابُ, of the measure فَعْلَل, (M,) inf. n. اِثْتَابُ, (M, K,) originally اِثْتَابُ, of the measure فَعْلَل, (M, TA,) or, accord. to Fr, اِثْتَابُ is incorrect, and the right word is اِثْتَابُ: (TA:) [and if so, اِثْتَابُ is perhaps changed from اِثْتَابُ, like as اِثْتَابُ is from اِثْتَابُ; and اِثْتَابُ is perhaps its inf. n., changed from تَأْوِيْبُ:] or, as some say, اِثْتَابُ signifies only the returning to one's family at night: (M, TA:) and اِثْتَابُ أَهْلَهُ and اِثْتَابُ إِلَى أَهْلِهِ [as well as اِثْتَابُ أَهْلِهِ] signify he returned to his family at, or in, the night: (T, TA:) or اِثْتَابُ, (S,) [or اِثْتَابُ, accord. to a copy of the A, where we find اِثْتَابُ] aor. as above; (TA;) and تَأْوِيْبُ (S, A, K) and تَأْوِيْبُ (K,) taking the place of و, (TA,) inf. n. مَتَأْوِيْبُ and مَتَأْوِيْبُ, (M,) [in which the two forms of the verb are also given, but with the sing. pronoun of the third pers. instead of the pl.,] and اِثْتَابُ, (M,) each in the form of a pass. part. n.; (TA;) he came to them at night: (S, M, A, K:) and اِثْتَابُ, (M,) inf. n. اِثْتَابُ, (K,) signifies he came to the water, to drink, at night; as also اِثْتَابُ; (M, K;) and تَأْوِيْبُ: (M:) or, accord. to AZ, اِثْتَابُ signifies I came in the beginning of the night. (S.) You say also, اِثْتَابُ الشَّمْسُ, (T, §, &c.) aor. تَوَوَّبُ, (M,) inf. n. مَتَابُ, (T,) or اِثْتَابُ [in the CK اِثْتَابُ] and اِثْتَابُ (M, K,) The sun returned from its place of rising, and set: (Mṣb:) or the sun set; (T, §, M, A, K;) as though it returned to the place whence it commenced its course; (M;) [or] it is a dial. var. of اِثْتَابُ. (S.) And اِثْتَابُ أَبَإَيْهِ نَاسٌ People came to him from every direction, or quarter. (TA, from a trad.) The poet Sa'ideh Ibn-El-Ajlān uses the expression, لَايَبْكُ مَرْفَقٌ, meaning A thin sword would have come to thee; in which the verb may be trans. by itself, or the prep. إِلَى may be understood. (M, TA.)—He returned from disobedience to obedience; he repented. (TA.) And اِثْتَابُ إِلَى اللَّهِ He returned unto God from his sin, or offence, and repented. (Mṣb.)—اِثْتَابُ بِهِ اِثْتَابُ He made him to return to him, or it; as also اِثْتَابُ بِهِ إِلَى سَيْفِهِ (M.) And اِثْتَابُ بِهِ, (as in a copy of the T,) or اِثْتَابُ, (as in a copy of the A, [which is probably here the more correct,]) He put back his hand to his sword to draw it: (Lth, T, A:) and اِثْتَابُ إِلَى قَوْسِهِ [to his bow] to draw it: and اِثْتَابُ إِلَى سَهْمِهِ [to his arrow] to shoot it. (A.)—See also 2.

2. أَوْب: see 1, first sentence:—and the same again, near the end.—He repeated, or echoed, the praises of God: thus in the saying [in the Kur xxxiv. 10], يَا جِبَالُ أَوْبِي مَعَهُ O mountains, repeat ye, or echo ye, the praises of God with him; [i. e., with David;] (§, M, TA;) but some read مَعَهُ أَوْبِي, meaning return ye with him in praising as often as he returneth therein: (M, TA:) or, accord. to the former reading, the meaning is, O mountains, labour ye with him in praising God all the day, until the night: (T:)

for — **اَوْب**, (T, A,) inf. n. **تَأْوِب**, (T, A, K,) also signifies *It* (a company of men) *journeyed by day*: (Abou-Malik, T:) or *all the day*, (T, A, K,) *to the night*, (T,) *without alighting to rest*: (TA:) **اَوْب** being the same kind of day-journeying as **اِسْتَد** is of night-journeying: (T, M:) or *he journeyed all the day, and alighted at night*: (T, S:) or *he journeyed by night*: (Mgh:) or **تَأْوِب** (M, L, K) and **مُؤَاوَبَة** (Lth, T, L, K) signify the *ying, one with another, of travelling-camels, in pace, or going*. (Lth, T, M, L, K.) A poet says,

• وَإِنْ تَوَاوَبَهُ تَجِدُهُ مُنَوَّبًا •

[And if thou, or they, (meaning camels,) vie with him in pace, or going, thou wilt, or they will, find him to be one that overcomes therein]: so as related by Lth: but as related by others, **تَوَاوَبَهُ**. (T.)

3. **اَوْب**, inf. n. **مُؤَاوَبَة**: see 2, in two places.

5. **تَأْوِب** and **تَأْب**: see 1, in five places.

8. **اِثْتَاب**: see 1, in three places.

Q. Q. 1. **اَيْب**, originally **اَيُوب**: see 1, first sentence.

اَب The name of a [Syrian] month [corresponding to August, O. S.]: an arabicized word. (IAqr, M, K.)

اَوْب an inf. n. of 1. (S, M, Mgh, K.) — Also The returning of the fore and hind legs of a beast in going along: (T, M, A, K:) or quickness in the changing, or shifting, of the fore and hind legs in going along: (S:) and simply quickness, or swiftness. (M, K.) One says, **مَا أَعْجَبَ اَوْبَ يَدَيْهَا** [How wonderful is the returning [or quick shifting] of her fore legs! (A.) And to one going at a quick pace, one says, **الْاَوْبُ الْاَوْبُ** [meaning *Keep to the quick changing, or shifting, of the legs; a verb being understood: or Trot on! Trot on!*]. (A.) — A right, or direct, way, course, or tendency; syn. **قَصْد** and **اِسْتِقَامَة**. (M [in which these two syns. are mentioned together] and K [in which another explanation intervenes between them, namely **عَادَة**, as though they were meant to be understood in different senses, which I do not think to be the case].) — A direction: as in the saying, **رَمَى اَوْبًا اَوْ اَوْبَيْنِ** [He shot, or cast, in one direction, or in two directions]. (M, A.) — A course, way, mode, or manner, of acting, or conduct, or the like: (A:) custom. (Lh, M, A, K.) You say, **كُنْتُ عَلَى صَوْبِ فُلَانٍ وَاَوْبِهِ** I was [proceeding] in the course, way, mode, or manner, of acting, &c., of such a one. (A.) And **مَا زَالَ هَذَا اَوْبُهُ** This ceased not to be his course, way, mode, or manner, &c.: (A:) or his custom. (Lh, M, A.) — A way, or road: (M, Mgh, K:) a quarter: ('Eyn, M, A, K:) a tract, or side: ('Eyn, S:) a place: (S:) a place to which one returns [like **مَاب**]. (A, Mgh.) You say, **جَاءُوا مِنْ كُلِّ اَوْبٍ** They came from every way, or road, (M, Mgh,) or quarter, ('Eyn, M, A,) or tract, or side, ('Eyn, S,) and place, (S,) or place to which one returns. (A, Mgh.) And **اَوْبَا الْوَادِي** signifies The two sides of the valley. (A.) =

Bees: (M, K:) a quasi-pl. n.: as though the sing. were **اَنْب**: AHn says that they are so called because of their returning to the **مَبَاة**, i. e. the place where they hive for the night. (M, TA.) See **اَنْب**. — The clouds. (K.) — The wind. (K.)

اَوْبَة and **اَبِيَة** Return; (T, A, K;) as also **اِبَابَة**, a subst. from **اَب**. (Mgh.) You say, **لِيَهْنِكَ اَوْبَة الْغَائِبِ** [May the return of the absent give thee joy]. (TA.) And **فُلَانٌ سَرِيعُ الْاَوْبَةِ** and **اَوْبَة** Such a one is quick in return. (A'Obeyd, T, S.) — Return from disobedience to obedience; repentance. (TA in art. **اَيْب**.) — **كَلَامٌ لَا اَوْبَةَ لَهُ** Speech, or language, without profit. (A.) = **اَوْبَة** is also the sing. of **اَوْبَات**, which signifies The legs of a beast. (K, TA.)

اَبِيَة: see **اَوْبَة**, in two places. = Also, (as in some copies of the K,) or **اِبِيَة**, (accord. to the CK,) or **اَبِيَة**, (accord. to the TK,) A noon-day draught or drink. (K.)

اَبِيَة: see what next precedes.

اَوُوب A she-camel quick in the changing, or shifting, of her fore and hind legs in going along. (S.)

اَوْبَة: see **اِبَابَة**.

اَوَاب Frequent in returning. (T.) — Frequent in returning unto God, from one's sins; (M, TA:) went to repent, or frequent in repenting: (Zj, T, A, Mgh, Mgh:) or turning from disobedience to obedience: (S, L:) or a praiser of God; (Sa'eed Ibn-Jubeyr, TA:) by which is here meant, in the prayer of the period of the forenoon called **الضُّحَى**, when the sun is high, and the heat violent; hence termed **صَلَاةُ الْاَوَابِين**; which is performed when the young camels feel the heat of the sun from the parched ground: (TA:) or obedient: (Katadeh, TA:) or one who reflects upon his sins in solitude, and prays God to forgive them: (TA:) or one who keeps, or is mindful of, the ordinances prescribed by God, (**حَفِيزٌ**, [which is thus explained by Bd and Jel as occurring in the Kur l. 31,]) and does not rise from his sitting-place until he begs forgiveness of God: ('Obeyd Ibn-'Omeyr, T, TA:) [but this is evidently meant as an explanation of **اَوَاب** together with **حَفِيزٌ**: see the Kur ubi supra:] or one who sins, and then returns to obedience, and then sins, and then returns to obedience. (TA.)

اَنْب act. part. n. of **اَب**; Returning: [&c.:] (M, Mgh:) pl. **اَوَاب** and **اَبَاب** and **اَوْب** [q. v.]: (M, K:) or, accord. to some, the last is a quasi-pl. n. (M, TA.)

اَبِيَة The coming of camels to water, to drink, every night: whence the saying,

• لَا تَرِدَنَّ الْمَاءَ إِلَّا اَبِيَة •

[Do not thou come to the water, to drink, unless coming to it every night]. (IAqr, M.) — See also **اَبِيَة**.

مَاب A place to which one returns: (T, S, K:)

a settled, or fixed, abode, or dwelling-place: (TA:) the place to which one is translated, or removed, by death: (K, TA:) the goal to which the course of life ultimately leads one; or place to which one returns in the ultimate state, or world to come. (T, TA.) — The place where the sun sets. (TA.) — [A day-journey: pl. **مَأَوِب**; as in the saying,] **بَيْنَهُمَا ثَلَاثُ مَأَوِبَ** Between them two are three day-journeys. (K.)

مِثُوب [A camel that overcomes in vying with another, or others, in pace, or going]: see an ex. voce **اَوْب**. (T.)

مَابَة الْبُيْرِ [The place where the water flows again into the well to supply the deficiency occasioned by drawing;] the **مَبَاة** of the well; i. e., the place where the water collects in the well. (TA.)

مُؤَوْبَة, (IB, CK,) or **مُؤَوْبَة**, (as in a copy of the M, and in some copies of the K,) A wind blowing throughout the whole day: (M, K:) or a wind that comes at night. (IB.)

مُؤَاتَب: see **مُتَأَوَّب**, in two places.

مُتَأَوَّب an inf. n. of 5, q. v.; as also **مُتَأَب**. (M, K.)

مُتَأَوَّب Returning to one's family at, or in, the night; as also **مُؤَاتَب**: (TA:) or, as also **مُتَأَب**, coming at night: or coming in the beginning of the night: (S:) [and so **مُؤَاتَب**, as in the following ex.:]

• وَمَنْ يَتَّقِ فَإِنَّ اللَّهَ مَعَهُ • وَرَزَقَ اللَّهُ مُؤَاتَبَ وَغَادِ •

[And whoso feareth God, verily God is with him; and the supply of God cometh to him at night, or in the beginning of the night, and cometh early in the morning: **يَتَّقِ** being here put for **يَتَّقِ**, by a necessary poetical licence: see art. **وَقَى**.] (S.)

مُتَأَوَّب: see **مُتَأَب**.

مُتَأَوَّب: see **مُتَأَب**.

اود

1. **اَوْد**, aor. **يَاوُد**, inf. n. **اَوْد**, It (a thing, T, S, M, or an arrow, AHn, M) was, or became, of itself, crooked, curved, or bent. (T, S, M, A, K.) [See also 5.] — **اَوْد**, aor. **يُؤَوِّد**, inf. n. **اَوْد**, It (the day) receded, in the evening. (T, L.) — It (the evening, T, S) declined. (T, S, K.) — It (a thing, L) returned. (M, L, K.) — **اَوْدَتِ الظَّلَالُ** The shallows returned, and inclined towards the east. (L.) — **اَوْدَ عَلَيْهِ** He inclined towards him; or pitied him. (M.) = **اَوْدَ**, (T, S, Mgh,) first pers. **اَوْدَتُهُ**, (M,) or **اَوْدَتُهُ**, (K, TA, [in the CK, erroneously, **اَوْدَتُهُ**],) aor. **يُؤَوِّد**, inf. n. **اَوْد**, (Ag, T, M, Mgh,) He crooked, curved, or bent, it; (Ag, T, S, L, Mgh, K;) i. e., a stick, (Ag, T, L,) or other thing; (L;) as also **اَوْدَهُ**. (L, K.) — **اَوْدَ**, aor. **يُؤَوِّد**, (T, S, M, &c.,) inf. n. **اَوْد** (S, M, K) and **اَوُود**, (M, K,) It (a load) oppressed him by its weight; pressed heavily upon him; burdened him. (AZ, T, S, A, Mgh.) And It (a thing, or an affair,) oppressed, distressed, or afflicted, him: (M, L, K,) and [in like manner] **تَأَوَّدَهُ**, (L, K,)

or تَادُوهُ (T,) as also تَادَاهُ (L, K,) the last formed by transposition (T, L) from the second, (T,) or first, (L,) said of an affair, *it pressed heavily upon him; oppressed him.* (T, L, K.) You say, مَا آدَكَ فَبَوَّيْ أَتَدَّ What hath burdened [or distressed] thee, it (that thing) is burdening [or distressing] to me. (S.)

2: see 1.

5. تَادَرُ It (a stick, T, L, or some other thing, L) became, by an extraneous operation, crooked, curved, or bent; (T, S, M, A, L, K;) as also تَادَرُ (T, S, M, L, K: [in the CK تَادَرُ is erroneously put for فَتَادَرُ.]) El-'Ajjaj says,

لَمْ يَكْ يَتَادَرُ فَامْسَى آتَادَا

[He used not to become bent, and he has become bent], making the pret. to be a denotative of state because قَدْ is meant to be understood, as in the saying in the Kur [iv. 92], أَوْ جَاوُوكُمْ حَصِرَتْ تَاوَدَتْ فِي قِيَامِهَا. (S.) You say also, *She (a woman) bent in her rising, by reason of her heaviness.* (T and L in art. وَاوَدَ) = تَاوَدَهُ: see آوَدَ.

6. تَاوَدَهُ: see آوَدَ.

7. آتَادَ: see 5, in two places. — Also *He became oppressed, or burdened [by a load].* (Mgh.)

أَوْدَ (T, M;) or أَوْدَ, fem. أَوْدَا; (K;) *Crooked, curved, or bent.* (T, M, K.)

أَوْدَ; fem. أَوْدَا: see what next precedes.

آتَدَ *Burdening [or distressing].* (S.) See 1, last sentence.

مُؤَدَّ *Oppressed, pressed heavily upon, or burdened, by a load.* (S.)

مَآوِدَ *Calamities:* (IAqr, M, L, K:) as also مَوَادُّ, which is app. formed by transposition. (M, L.) Some say that مَآوِدَ is pl. of مَوْدٍ, and derive this word [which see in art. اَمِدَ] from آوَدَ, aor. يُوَوِّدُ, meaning "it oppressed him by its weight:" (T, L:) or it has no sing. (IAqr, M.)

اوز

اَوْزُ (S, Mgh, K) and اَوْزَةٌ (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.,] (Mgh.) i. q. بَطَّ [The goose, or geese; and the duck, or ducks; but اَوْزُ is generally applied to the former of these birds; and بَطَّ, to the latter; agreeably with a statement in the Jm, that بَطَّ is applied by the Arabs to the small, and اَوْزُ to the large]; (S, K;) as also وَزُ, of which the n. un. is وَزَّةٌ (Mgh.) اَوْزُ is of the measure فَعْلٌ (Mgh:) [but see what follows:] the pl. is اَوْزُونَ (S, Mgh, K,) a form which is sometimes used, (S, Mgh,) and which is anomalous. (Mgh.) [See also كُرْكُيْ. — [Hence,] اَوْزُ also signifies † *Short and thick:* (K:) *fleshy without being tall:* (Lth, TA:) fem. with ة. (TA.) El-'Okberee asserts that the ة is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says

that it is of the measure فَعْلٌ, and may not be of the measure فَعْلٌ, [i. e., originally اَوْزَزَ,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that اَوْزُ is in this case a subst. used tropically as an epithet, after the manner of many nicknames.] — Also, applied to a man, and to a horse, and to a camel, *Firm in make:* (AHci in the Expos. of the Tes-heel, and TA:) or, applied to a horse, *compact and strong in make.* (TA.)

اَوْزَى *A manner of walking in which is a moving up and down: or leaning on one side;* (K;) [the latter omitted in the CK:] *at one time on the right and at another on the left [like a goose or duck]:* (TA:) and the *walk of a sprightly horse.* (TA.) Az says that it may be of the measure فَعْلَى, [i. e., originally اَوْزَزَى,] or فَعْلَى; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as جِيضَى, and دِفْقَى. (TA.)

اَرْضُ مَآوِزَةٍ *A land abounding with the birds called اَوْزُ.* (Sgh, K.)

اوس

اَسٌ [The myrtle;] *a certain kind of tree,* (S, Mgh, K,) *well known,* (S, K,) *fragrant,* (IDrd, M, Mgh,) *and evergreen, abundant in the land of the Arabs, growing in the plains and mountains, and increasing so as to become a great tree:* (AHn, M, TA:) n. un. with ة: (AHn, M, Mgh, K:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.)

اوف

1. اَوْفٌ, aor. تَوَوَّفُ, inf. n. اَوْفٌ and اَوْفٌ (M, TA) and اَوْوُفُ (M,) or اَوْوُفُ (TA,) *The country, or countries, had therein what is termed آفة [i. e. a blight or blast or the like, or a pest or plague or the like].* (M, TA.) And اَوْفُ الطَّعَامِ, (Ibn Buzurj, T,) or اَوْفُ الزَّرْعِ (K,) or اَوْفُ, with the verb in the pass. form, (Mgh,) like قِيلَ (K,) *The wheat, or seed-produce, or thing, became affected, or smitten, with what is termed آفة [i. e. a blight, blast, taint, canker, or the like].* (T, K, Mgh.) And اَوْفُ الْقَوْمِ (M, TA,) and اَوْفُوا (K,) thus in a correct copy of the 'Eyn, (TA,) and اَوْفُوا (Lth, T, K,) and اَوْفُوا (K, TA,) [in the CK اَوْفُوا,] and اَوْفُوا (Lth, T, K, [in the CK اَوْفُوا,]) the last, namely, اَوْفُوا, with the l termed مَمَالَة, having a quiescent letter [i. e. و] rendered apparent by utterance but not by writing, between it and the ف, (T, K,) [in which is a strange omission, of the words سَاكِنٌ بَيْنَهُ اللَّفْظُ لَا الْخَطُّ as in the T, or سَاكِنَةٌ بَيْنَهَا الْاَلْفُ as in the TA,] TA,) *The people became affected, or smitten, with what is termed آفة [i. e. a pest or plague or the like].* (Lth, T, M, K.) Lth says, in this case one says اَوْفُوا, and in one dial. اَوْفُوا: (T:) in several copies of his book, in one dial. اَوْفُوا, with two distinct ڤs, of which the former is with tesheed: but in some copies as mentioned just before. (Sgh, TA.)

آفة [A blight, blast, taint, canker, disease, bane, pest, plague, or the like; any evil affection; an evil; a cause of mischief or harm or injury; anything that is noxious or destructive; a calamity;] i. q. عَاهَةٌ (S, Mgh, K;) i. e. (Mgh, [in the K "or,"]) *an accident that mars, or corrupts, that which it affects, or befalls, or smites:* (T, M, O, Mgh, K:) pl. آفَاتٌ. (Mgh, K.) [See 1.] One says, آفة الظَّرْفِ الصَّلَفِ وَآفةُ الْعِلْمِ التَّسْيَانُ [The bane of elegance in manners, or the like, is the overpassing the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness]. (T.) And it is said in a trad., آفة الحديث الكذب وَآفةُ الْعِلْمِ التَّسْيَانُ [The bane of discourse is lying; and the bane of science is forgetfulness]. (TA.) And hence the saying, لِكُلِّ شَيْءٍ آفةٌ وَلِلْعِلْمِ آفَاتٌ [To everything there is a bane; and to science there are banes]. (TA.)

مَوْوُفٌ (Ks, T, S, M, Mgh, K,) originally مَأْوُوفٌ (Mgh,) and مَنِيفٌ (Ibn-Buzurj, T, K,) *Affected, or smitten, with what is termed آفة;* (T, S, M, &c.) applied to wheat, (Ks, Ibn-Buzurj, T, M,) or seed-produce, (S, K,) &c. (Mgh.)

مَوْوُفٌ: see مَنِيفٌ.

اوق

اَوْقَى: see art. اَوْقَى.

اول

1. اَوَّلٌ, aor. يُوَوِّلُ (T, S, M, &c.) inf. n. اَوَّلٌ (T, M, Mgh, Mgh, K) and مَالٌ (M, K) and اِيَالٌ, which last is used as a subst. in relation to objects of the mind, (Mgh,) and اَيْلُونَةٌ [like اَيْلُونَةٌ] (TA,) *He, or it, returned;* syn. رَجَعَ; (T, S, M, Mgh, Mgh, K;) and عَادَ; (T;) [and he resorted; (see an instance voce اَيْلٌ to it; (M, K;) namely a thing [of any kind; the thing, or place, whence he, or it, originated, or came; his, or its, origin, or source; his, or its, original state, condition, quantity, weight, &c.; any place; and a former action, or saying, or the like: see رَجَعَ, by which, as the explanation of اَوَّلٌ, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and اَوَّلَ اَلْ عَنَّهُ he (a man, M) returned, or reverted, from it. (M, K.) — From اَوَّلٌ as syn. with رَجَعَ is the phrase, فُلَانٌ يُوَوِّلُ اِلَى كَرَمٍ, meaning either *Such a one returns to generosity, or, as كَرَمٌ is used in the sense of كَرَامٌ, is referable to generous, or noble, ancestors.* (TA.) [And hence the phrase, اَوَّلَ اِلَيْهِ بَنَسَبٍ [He bore a relation to him, as a member to a head, by kindred], and بِدِينٍ [by religion]. (Ibn-'Arafah.) And the saying, in a trad., مَنْ صَامَ التَّهْمَرَ فَلَا, i. e. † [He who fasts ever, or always, may he neither fast nor return to what is good. (TA.) [In the Mgh, art. دَهَرَ, for اَوَّلٌ I find اَفْطَرُ; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe

this kind of fasting to be ordained by God; or, through impotence, should become insincere; or because, by fasting all the days of the year, he would do so on the days on which fasting is forbidden. See other readings voce *أَلَا* in art. *أَلَا*.]—Hence also the saying, *أَلَّتِ الصَّرْبَةُ إِلَى التَّنْفِيسِ*, meaning † *The blom, or strohe, resulted in destroying life; in slaying, or killing.* (Mgh.)—Hence also, *أَلَّ الْأَمْرُ إِلَى كَذَا* [*The affair, or case, became ultimately reduced to such a state, or condition; came to such a result; came to be thus.*] (Mgh.)—Hence also, *طَبَخْتُ الشَّرَابَ* *I cooked the wine, or beverage, and it became reduced (رَجَعَ) to such a quantity.* (S.) And *طَبَخَهُ حَتَّى آلَ إِلَى الثَّلَاثِ أَوْ الرَّبْعِ* *He cooked it (namely نَبِيذ [i. e. must, or mead, or wort,]) until it became reduced (رَجَعَ) to the third, or to the fourth: (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حَتَّى آلَ (TA,) until twice the quantity, or weight, of a مَنْ (Mgh.)—[Hence also, مَجَازُ الْأَوَّلِ The proleptic, or anticipative, trope; as فَصِيل applied to “a young camel” before it is weaned, because it is to be weaned.]—[And hence also, app.,] *آلَ الشَّيْءُ*, inf. n. *مَالٌ*, *The thing [became reduced in quantity or size;] decreased; diminished; or became defective, or deficient.* (M, K.) And *آلَ لَحْمٌ* *The flesh of the she-camel went away, so that she became lean, or slender and lean, or lean and lank in the belly.* (T, K.)—*آلَ*, (T, S, M, K,) inf. n. *أَوَّلُ* (T, M, K) and *إِيَّالَ* (M, K,) is also said of tar, (T, S, M,) and of honey, (S,) and of milk, (M,) and of wine, or beverage, (TA,) and of urine, (M,) or of the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state, (T,) and of oil, (M, K,) and other things, (K,) as meaning *It became thick: (T, S, M, K:) said of milk, it thickened and coagulated: (M:) said of wine, or beverage, it thickened, and became intoxicating in its utmost degree: (Az, TA:) and said of oil, it attained its full perfume, or sweetness of odour, by being well prepared or compounded.* (T.)—*مَا لَكَ تَوَوَّلَ إِلَى كَتَفَيْكَ* [written in the TA without any vowel-signs, app. meaning † *What aileth thee that thou shruggest thy shoulders? lit., drawest thyself together to thy two shoulder-blades?*] is said [to a man] *إِذَا أَنْصَرَفَ إِلَيْهِمَا وَأَجْتَمَعَ* [when he draws himself together to them, and contracts himself]; and is a tropical phrase: so says Z. (TA.)—*آلَ مِنْ* *He escaped, or became safe or secure, from such a one: a dial. var. of وَأَلَّ (T, K:) of the dial. of the Anṣūr. (TA.)—You say also, آلَ*, aor. *يُؤَوِّلُ*; (T, Mgh;) or *يَأَوِّلُ*, aor. *يَأَوِّلُ*; (K;) meaning *He, or it, preceded; went before; was, or became, before, beforehand, first, or foremost; (T, Mgh, K;) and came: (Mgh:) with this, also, وَأَلَّ is syn.; and from it [says Az] is most probably derived أَوَّلُ, so that its original form is أَوَّلُ*:*

[or, as Fei says,] hence is derived the phrase, used by the vulgar, *الْعَشْرُ الْأَوَّلُ* with fet-h to the hemzeh [as meaning “the first, or preceding, ten (nights of the month),” for *الأَوَّلُ*, pl. of *أَوَّلَى*, fem. of *أَوَّلُ*; but this is generally regarded as being originally *الأَوَّلُ*, from *وَأَلَّ*.] (Mgh.)—*آلَ*: see 2.—Accord. to Lth, (TA,) *أَلَّتْ*, (M, K,) aor. *أَوَّلَتْ*, inf. n. *أَوِّلُ*, (TA,) signifies *I made it (namely, milk, M, or oil &c., K) to thicken, (M, K,) and to coagulate; (M;) the verb being both intrans. and trans.: (K:) but Az says that it is not known as trans., in this sense, in the language of the Arabs [of the classical ages]. (TA.)—*آلَ رَعِيَّتَهُ*, (S, M, Mgh, K,) aor. *يُؤَوِّلُ*, inf. n. *أَوِّلُ* (S) and *إِيَّالَ*, (S, M, K,) of which the simple subst. is *إِيَّالَةٌ*, (S, Mgh,) *He (a prince or commander, S, or a king, M, K) ruled, or governed, his subjects; presided over their affairs, as commander or governor; (S, M, Mgh, K;) and did so well: (S:) and عَلَيْهِمُ*, inf. n. *أَوِّلُ* and *إِيَّالَ* and *إِيَّالَةٌ*, [or this last, as said above, is a simple subst.,] *he presided over them; held command, or authority, over them; (M, K;) namely, a people, or company of men; (K;) or, over their affairs. (TA.) It is said in a prov., (M,) قَدْ أُنَّا وَإِيَّالَ عَلَيْنَا* (T, S, M) *We have ruled and been ruled; (T;) we have presided and been presided over. (M.)—*آلَ مَالَهُ*, (T, S, M, Mgh, K,) inf. n. *إِيَّالَةٌ*, (T, Mgh,) *He put into a good, or right, state, or condition, and managed, or tended, his مال [meaning cattle]; (T, S, M, K;) as also أَتَالَهُ* [written with the disjunctive alif *إِيَّالَهُ*, (K,) inf. n. *إِيَّيَالُ*: (S:) or he managed his camels, and his sheep or goats, in such a manner that they thrived, or became in a good state or condition, by his management. (Mgh.) Lebeed describes a female singer**

بِمَوْتَرٍ تَأَالَهُ إِيَّاهُمَا

(T, S,) meaning *with a stringed lute, (EM p. 160,) which her thumb adjusts; (S, EM;) from أَلَّتْ*, (T, S,) signifying *I put into a good, right, or proper, state, or condition. (T. [But see another reading in the first paragraph of art. أَوَّى.] You say also, أَلَّتْ الشَّيْءُ meaning I composed, or collected together, the thing, and put it into a good, right, or proper, state, or condition: and some of the Arabs say, أَوَّلَ اللَّهُ عَلَيْكَ*, i. e. *May God compose for thee thine affair: and, by way of imprecation, اللَّهُ عَلَيْهِ شِمْلُهُ* [May God not compose for him his discomposed, disorganized, deranged, or unsettled, affair, or affairs]. (T.)—*أَلَّتْ الإِبِلَ*, inf. n. *أَوِّلُ* and *إِيَّالَ*, also signifies *I drove the camels: (M:) or, accord. to the T, I bound the camels' udders with the أَصْرَةَ (صَرَرْتُهَا) until the time of milking, when I loosed them. (TA.)*

2. *أَوَّلَهُ إِلَيْهِ*, (M, K,) inf. n. *تَأَوَّلُ*, (TA,) *He returned it (namely, a thing, M) to him, or it; he made it, or caused it, to return to him, or it; syn. رَجَعَهُ*, (M, K: in the CK رَجَعَهُ) and *آلَهُ* also signifies the same; syn. *رَدَّهُ*. (TA.) You say, *أَوَّلَ اللَّهُ عَلَيْكَ ضَالَّتَكَ* *May God restore to*

*thee thy stray; (T, TA;) cause it to return to thee; (TA;) bring together thee and it. (T.) And أَوَّلَتْهُ إِلَى كَذَا I caused him, or it, to come to such a state or condition; brought, or reduced, him, or it, thereto; syn. صَيَّرْتُهُ إِلَيْهِ. (T.)—See also 1, near the end of the paragraph, in two places.—*تَأَوَّلَ* also signifies *The discovering, detecting, revealing, developing, or disclosing, or the explaining, expounding, or interpreting, that to which a thing is, or may be, reduced, or that which it comes, or may come, to be: (S, O, TA:) you say, أَوَّلَتْهُ*, inf. n. *تَأَوِّلُ*; and *تَأَوَّلَتْهُ*, inf. n. *تَأَوِّلُ*; in one and the same sense: and hence the saying of El-Aṣṣhā:*

عَلَى أَنَّهَا كَانَتْ تَأَوِّلُ حَبَّهَا

تَأَوِّلُ رَبِّي السِّقَابَ فَأَصْحَابَا

(S:) *so in a copy of the T: [the former word being, accord. to this reading, a contraction of تَتَأَوِّلُ; but this does not altogether agree with what here follows:] AO says, تَأَوِّلُ حَبَّهَا means تَفْسِيرُهُ وَمَرَجَعُهُ [i. e., the explanation of her love, or of the (poet's) love of her, and the state, or condition, to which it eventually came, is this:] (S:) it was small in his heart, and ceased not to grow until it became great; like as the little young camel [born in the season called ربيع, or in the beginning of the breeding-time,] ceases not to grow until he becomes great like his mother, (T, S,) and has a son accompanying him: (S:) [or] *تَأَوَّلَهُ* and *تَأَوَّلَهُ*, (M, K,) inf. n. of the former as above, (K,) when said of language, signify *دَبَّرَهُ وَقَدَّرَهُ وَفَسَّرَهُ [he considered its end, or what it might be to which it led or pointed, and compared one part of it with another, and then explained, or expounded, or interpreted, it]: (M, K:) hence, [if the explanation in the M and K be meant to denote three distinct meanings, which I do not think to be the case,] it would seem as though تَأَوِّلُ and تَفْسِيرُ were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Ahmad Ibn-Yahyā, these two words and مَعْنَى are all one: but تَأَوِّلُ seems to me to signify the collecting the meanings of dubious expressions by such expression as is clear, or plain, without dubiousness: or, accord. to Lth, it is the interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression; as also تَأَوَّلَ: (T:) or the turning a verse of the Kur-ān from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Scripture and the Sunneh: for instance, in the words of the Kur [vi. 95, &c.], يُخْرِجُ الْخَيْ مِنَ الْمَيْتِ, if the meaning be [thus explained] “He produceth the bird from the egg,” this is تَفْسِيرُ; and if [it be explained as meaning] “He produceth the believer from the unbeliever,” or “the knowing from the ignorant,” this is تَأَوِّلُ: so says Ibn-El-Kemāl: (TA:) [hence, although it may often be rendered by interpretation, like تَفْسِيرُ, it more properly signifies the rendering in a manner not according to the letter, or overt sense; explaining the covert, or virtual,**

meaning; interpreting in a manner not according to the obvious meaning:] or the reducing a thing to its ultimate intent, whether it be a saying or an action: (Er-Rāghib, TA:) or تفسير signifies the "discovering, detecting, revealing, or disclosing, what is meant by a dubious expression;" and تَأْوِيل, the reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: (L and K in art. فسر, and TA in that and in the present art. :) or the former signifies the "expounding, explaining, or interpreting, the narratives which occur collected without discrimination in the Qur-ān, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed;" and the latter, the explaining the meaning of that which is مُشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. (TA: [in which are some further explanations; but these add nothing of importance.])—[Hence, تَأْوِيلًا, in grammar, He rendered a word, or an expression, or a phrase, in grammatical analysis, by another word, or expression, or phrase.]—And [hence likewise,] تَأْوِيلٌ signifies also The interpretation, or explanation, of a dream; the telling the final sequel, or result, thereof: (M, K:) as in the Qur xii. 101. (M.)—It is also used [as a simple subst.] to signify The end, issue, result, or final sequel, of a thing; syn. عَاقِبَةٌ; (Bḍ in iv. 62 and xvii. 37;) or مَآلٌ; (Jel in the same places;) or مَرَجِعٌ, and مَصِيرٌ; as in the Qur [iii. 5] وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ [But none knoweth the end, &c., thereof, except God]: (A'Obeyd, T:) or this phrase means, but none knoweth when will be the resurrection, and to what the case will eventually come, (T, M,) when the hour shall arrive, (TA,) except God: (T, M:) so says Abou-Is-hāq: (T:) and in like manner, [in the Qur vii. 51,] هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ means Do they wait for aught save the result to which their case will come by the resurrection? (Abou-Is-hāq, T, M:) or, the result to which it will come (Bḍ, Jel) in the manifestation of its truth by the appearance of the promises and threats of which it has told? (Bḍ:) in like manner, also, the saying, تَقْوَى اللَّهِ أَحْسَنُ تَأْوِيلًا means The fear of God is best in respect of result; syn. عَاقِبَةٌ. (TA.)

5: see 2, in the former half of the paragraph, in six places.—تَأَوَّلَ فِيهِ الْخَيْرَ He discovered in him the existence of good, or goodness, from its outward signs: and he sought, or looked for, good, or goodness, in him. (TA.) You say also, تَأَوَّلْتُ فِي فَلَانٍ الْآخِرَ I sought, or looked for, recompense in (or of or from) such a one. (T.)

8: see 1, near the end of the paragraph, in two places.

10. اسْتَأْثَرَ الرَّؤْيَا He sought the interpretation of the dream, by consideration. (TA in art. سَوَا.)

أَهْلٌ A man's أَهْلٌ [or family]; (T, S, M, Mḥb, K;) i. e. his relations: (Mḥb:) his عَشِيرَةٌ [or kindred; or nearer, or nearest, relations by

descent from the same father or ancestor; &c.]; from أَوَّلٌ as signifying رُجُوعٌ, because recourse is had to them in all affairs: (Har p. 578:) and his household; (S, TA;) the people of his house: (Mḥb:) and his followers; (S, Mḥb, K;) including soldiers: (S, TA:) and his أَوْلِيَاءَ [i. e. friends, and the like]: (K:) those who bear a relation to him, as members to a head, (مَنْ آلَ إِلَيْهِ,) by religion or persuasion or kindred; as in the Qur iii. 9 and viii. 54 and 56 &c.: (Ibn-'Arafah:) [or in these and many other instances, it may be rendered people:] but in general it is not used save in relation to that in which is eminence, or nobility; so that one does not say, آلَ الْإِسْكَافِ, like as one says أَهْلُهُ: (K:) and it is peculiarly used as a prefix to the proper names of rational beings; not to indeterminate nouns, nor to nouns of places or of times; so that one says, آلَ فَلَانٍ, but not آلَ رَجُلٍ, nor آلَ زَمَانٍ كَذَا, nor آلَ مَوْضِعٍ كَذَا, like as one says, أَهْلٌ رَجُلٍ, and أَهْلٌ زَمَانٍ كَذَا, and أَهْلٌ مَوْضِعٍ كَذَا: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, آلَهُ, but أَهْلُهُ; but his opinion in this matter is not correct: it is originally أَوَّلٌ; the و being changed into ل, (M, Mḥb,) as in قَالَ [which is originally قَوْلٌ]: so say some: (Mḥb:) or it is originally أَهْلٌ, (T, M, Mḥb, K,) then أَهْلٌ, and then آل: (K:) so say some, arguing thus from its having أَهْلٌ for its dim.: (T, Mḥb:) but accord. to Ks, it assumes the form أَوَّلٌ as a dim.: (T:) or each of these is its dim. (M, K.) By the آل of the Prophet are meant, accord. to some persons, His followers, whether relations or others: and his relations, whether followers or not: (Ahmad Ibn-Yahya, T:) or, as some say, his family (أَهْلُهُ [q. v.]) and his wives: [but it seems to be indicated that what I have rendered "and his wives" is meant as an explicative adjunct to اهله:] or, as some say, the people of his religion: (Esh-Shāfi'ee, T:) being himself asked who were his آل, he answered all pious persons: (Anas, TA:) but in a trad. in which it is said that the poor-rates are prohibited to him and to his آل, by this is meant those to whom was appropriated the fifth [of the spoils] instead of the poor-rates; and these were the genuine descendants of Hāshim and El-Muttalib. (Esh-Shāfi'ee, T.)—يَا آلَ زَيْدٍ and يَا زَيْدٍ, accord. to the Koofees, are contractions of يَا آلَ زَيْدٍ [O family of Zeyd]. (Mughnnee, on the letter ل; and El-Ashmoonee on the Alfeyeh of Ibn-Mālik, section الاستغاثة. [See the letter ل.])—[See also إِبْنُهُ.] = I. q. شَخْصٌ [meaning The body, or corporeal form or figure or substance, (of anything, as is said in the T,) which one sees from a distance; or, in this case, often, though not always, the person, or self]; (AA, T, S, M, K;) of a man: a metaphorical application, from آل as signifying أَهْلٌ and عَشِيرَةٌ; because comprising the members and the senses. (Har p. 578.)—Sometimes, it is redundant, or pleonastic; [being only used for the sake of metre in verse, or to

give more force to an expression;] as in the following instance:

• الْأَقْبَى مِنْ تَذَكُّرِ آلِ نَيْلَى •
• كَمَا يَلْقَى السَّالِمِينَ مِنَ الْعِدَادِ •

[I experience, from remembrance of Leylā, or of Leylā's person or self, the like of what the person bitten or stung by a venomous reptile experiences from the paroxysm of pain occasioned by the bite or sting]. (TA.) [See also another ex., voce شَخْصٌ; and another, voce مَزْمَرٌ.]—[Liko شخص, it seems to be sometimes applied to Any material thing that is somewhat high, and conspicuous: and hence, perhaps, the signification next following.]—مَا أَشْرَفَ مِنَ الْبَعِيرِ [app. meaning The overtopping, or higher, part, or parts, of the camel]. (M, K.)—A [tent of the kind called] خَيْمَةٌ. (M.)—The poles of the خَيْمَةٌ; (M, K;) as also آلَةٌ; of which the pl. is آلَاتٌ: (K:) or آلَةٌ is the sing. of آل and آلَاتٌ, [or n. un. of the former and pl. of the latter,] which signify the pieces of wood (خَشَبَاتٌ) upon which the خَيْمَةٌ is raised, or constructed: and hence Kutheiyir likens the legs of his she-camel to four آلَات of the [wood of the tree called] طَلْع. (S.)—The pieces of wood (خَشَبٌ, T, M, K) of خَيْمَةٍ [or tents], (M,) stripped [of the tent-cloths]. (T, TA.)—Also, [app. because rising from the general surface of the ground,] The extremities and sides of a mountain. (M, K.)—The سَرَاب [or mirage]: (Aḡ, T, M, K:) or peculiarly applied to that which is in the first part of the day, (K,) as though raising figures seen from a distance (شَخُوصٌ), and making them to quiver: (TA:) or that which one sees in the first part of the day, and in the last part thereof, as though raising figures seen from a distance (شَخُوصٌ); not the same as the سَرَاب: (S:) or what resembles the سَرَاب: (Mḥb:) or, as some say, that which is in the ضَحَى [or early part of the day when the sun is yet low], like water between the sky and the earth, [in appearance] raising figures seen from a distance (شَخُوصٌ), and making them to quiver; whereas the سَرَاب is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, the آل is in the first part of the day: (M:) Aḡ says that the آل and the سَرَاب are one: but others say that the former is from the ضَحَى [see above] to the declining of the sun from the meridian; whereas the سَرَاب is after the declining of the sun from the meridian to the prayer of the غَضْر; and in favour of their assertion they urge, that the former [in appearance] raises everything so that it becomes what is termed آل, i. e. شخص; for the آل of everything is its شخص; and that the سَرَاب [in appearance] lowers every شخص in it so that it becomes [as though it wore] cleaving to the ground, having no شخص: Yoo says, the Arabs say that the آل is from the غُدُوَّة [or period between the prayer of daybreak and sunrise] to the time when the sun is very high, or near the meridian; then it is called سَرَاب for the rest of the day: ISk says, the آل is that which [in appearance] raises figures seen from a distance (شَخُوصٌ),

and is in the *فُصَى* [explained above]; and the *سراب* is that which is upon the surface of the ground, as though it were water, and is at mid-day: and this, I [namely Az] say, is what I have found the Arabs in the desert to say: (T:) El-Harcere speaks of the glistening of the *آل*; applying this word in the sense of *سراب*; for it is the latter that glistens; not the former: (Har p. 363:) the word is masc. and fem. (Msb, K.) The phrase *يَرْفَعُ الْآلَ*, ending a verse (S, M) of En-Nābighah, (M, TA,) i. e. Edh-Dhabyānee, (TA,) or El-Jaḥde, (S,) [variously cited in the S and M and TA,] is an instance of inversion; the meaning being *يَرْفَعُهُ الْآلُ* [The *آل* raising it]: (S, TA:) or the meaning is, *making the *آل* conspicuous more than it would otherwise be; the agent of the verb being a prominent portion of a mountain, which, being itself raised [in appearance] by the *آل*, has the effect of doing this.* (M.) = See also the next paragraph. = And see *أَيَّانَ*, in art. *ألى*.

آلة i. q. *أداة* [i. e. An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling;] (S, M, K) with which one works, for himself or for another: it is both sing. and pl.: (M, K:) or, (K,) as some say, (M,) it is a pl. having no sing. (M, K) as to the letter: (M:) [but it is very often used as a sing.:] and the pl. is *آلات*. (S, K.) In the saying of 'Aleo, *يَسْتَعْمِلُ آلَةَ الدِّينِ فِي طَلَبِ الدُّنْيَا* [lit. He makes use of the instrument of religion in seeking the goods of the present world], † science, or knowledge, is meant; because thereby only is religion. (M.) — [A musical instrument:] a lute; a musical reed, or pipe; the [kind of mandoline called] *طَنْبُور*. (TA.) — The male organ of generation. (TA.) — The bier of a corpse. (Abu-l-'Omeythil, S, M, K.) Thus, accord. to some, in the following verse, (S, M,) of Kaab Ibn-Zuheyr:

- كُلُّ ابْنِ أُنْثَى وَإِنْ طَانَتْ سَلَامَتُهُ
- يَوْمًا عَلَى آلَةٍ حَدْبَاءَ مَحْمُولٍ

[Every son of a female, though his health, or safety, long continue, is one day borne upon a gibbous bier: for the bier of the Arabs of the desert was generally composed of two poles connected by a net-work of cords upon which the corpse lay depressed]: (S, M:) or, as some say, [in a distressing state, or condition; for, they say,] *آلة* here signifies *حالة*. (TA.) — See also *آل*, in two places, near the middle of the paragraph. = A state, or condition; i. q. *حالة* [as mentioned above]: (T, S, M, K:) pl. [or rather coll. gen. n.] *آل*. (T, S.) You say, *هُوَ بِآلَةٍ سَوَاءٍ* [He is in an evil state or condition]. (S.) — I. q. *شدة* [Straitness; difficulty; distress; &c.]. (M, K.)

إيالة sometimes signifies The relations to whom one goes [or is traced] back in genealogy. (Ibn-'Abbād.) [See also *آل*.] — You say also, *رَدَدْتُهُ إِلَى إِيَالَتِهِ* I made him to go back, or revert, to his natural disposition: or, to his [original] state or condition. (Ibn-'Abbād.)

أُولُو, in the gen. and accus. *أُولَى*: see *أُو*, in art. *ألو*.

أُولَى fem. of *أَوَّل*: see the latter in art. *وَال*. = *أُولَى* as a pl., and its var. *أُولَاةَ*; and *أُولَيْكَ*, or *أُولَايَكَ*; &c.: see *أُلى*, in art. *ألى*.

أَوَالٍ A certain idol of [the tribes of] Behr and Teghlib, (K, TA,) the two sons of Wā'il. (TA.)

أَوِيلٌ dim. of *آل*, q. v. (Ks, T, M, K.)

إِيَالٌ The vessel, or receptacle, of thickening, or thick, milk: (M:) [or, accord. to the K, this seems to be termed *أَيْلٌ*: see *أَيْلٌ*:] or, in which wine (*شَرَاب*), or expressed juice, or what is pressed, or squeezed, so that its juice is forced out, or the like thereof, is made to thicken. (TA.) = [Also an inf. n. of *ألى*, which see throughout.]

إِيَاةٌ Rule, or government: (S, Msb:) [accord. to some, an inf. n. of *آل* as a trans. verb: accord. to others,] a simple subst. (Msb.)

أَوَّل and its variations &c., see art. *وَال*: some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.)

أَيْلٌ: see *إَيْلٌ*: = and see also *أَيْلٌ*, last sentence.

أَيْلٌ: see *إَيْلٌ*: = and see also *أَيْلٌ*, in four places; and *إِيَالٌ*.

إَيْلٌ and *أَيْلٌ* (T, S, Mgh, Msb, K, the first and third and fourth in art. *ايل*) and *أَيْلٌ* (T, K,) the last on the authority of IAqr, (TA,) but A 'Obeyd says that it is *إَيْلٌ*, with kesr, (T,) and this is the approved form, (TA,) The [animal called] *وَعَلٌ* (K:) or the male *وَعَلٌ* (ISh, T, S, Mgh, Msb;) i. e. the mountain-goat: (Msb:) accord. to some, (S,) what is called in Persian *كُوزَن*; (S, Mgh;) by which word Sh explains the word *إَيْلٌ*: ISh says, it is the animal that is very wide between the horns, and bulky, like the domestic bull: (T:) [see *بَقَرُ الْوَحْشِ* in art. *بقر*]: and Lth says, it is called thus because it resorts (*يُؤْوِلُ*) to the mountains: sometimes the *ى* is changed into *ج*: the fem. is of the same three forms with *ة*: (TA:) and the pl. is *أَيَائِلٌ* [like *سَيَائِدُ* pl. of *سَيْدٌ*]. (Lth, T, Mgh, Msb.) — See also *أَيْلٌ*, in two places.

أَيْلٌ [act. part. n. of *ألى* in all its senses: and thus, particularly,] Thickening, or thick; (T, S, M, TA;) applied to the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state; (T;) or to milk, (S, M, TA,) and to oil, and other things, such as tar, and honey, and wine, or beverage: (TA:) pl. *أَيْلٌ*: (S, M:) which last word [in one copy of the M written *إَيْلٌ*, but this I think a mistranscription,] signifies also the remains of thickening, or thick, milk; or, as some say, the [seminal] water in the womb: (M:) or this same word (*أَيْلٌ*) has the last of these significations; and also, [as a sing. epithet,]

the first of the meanings explained in this paragraph; as also *أَيْلٌ*, applied to milk; (K;) or to milk thickening, or thick, and mixed; not excessively thick, but in a somewhat good degree, and changed in its flavour: (AHát, TA:) or it [app. *أَيْلٌ*, as in the TK,] signifies the vessel, or receptacle, thereof; (K;) [a meaning assigned in the M to *إِيَالٌ*:] in which milk thickens: (TA:) Sh says that *إَيْلٌ* signifies the milk of the *أَيْلٌ* [pl. of *إَيْلٌ*]; and so says AA: but AHeyth says that this is absurd; and that the right word is *أَيْلٌ*, having the signification first explained in this paragraph, i. e. thickening, or thick, milk: En-Nadr says that *إَيْلٌ* signifies thick urine of she-goats of the mountain; which, when drunk by a woman, excites her venereal faculty: (T:) or this last word is used to signify milk of an *إَيْلٌ*, which is said to strengthen in the venereal faculty, and to fatten, as Ibn-Iḥabeeb asserts; and *أَيْلٌ*, which he affirms to be wrong, is a dial. var. thereof; and it may also be a quasi-pl. n. thereof: (M:) as a pl. [of *أَيْلٌ*], applied to milk, *أَيْلٌ* is extr. in two respects; as a pl., of this form, of an epithet not applied to an animal; and as being regularly *أَوَّل*. (IJ, M.) = *إِنَّهُ لَكَيْلٌ مَالٌ* *أَيْلٌ* Verily he is a good manager, or tender, of cattle, or camels, or the like. (M, TA.)

عَاقِبَةُ تَأْوِيلٍ used as a simple subst. in the sense of *عَاقِبَةُ* &c.: see 2, last sentence.

مَالٌ inf. n. of *آل*, in two senses pointed out above. (M, K, TA.) — [Hence, *مَالُهُ إِلَى كَذَا* His, or its, return, or course, or transition, is to such a state or condition.] = Also, [as a noun of place &c.], i. q. *مَرْجِعٌ* [as signifying A place, and a state, or condition, to which a person, or thing, returns; and, to which he, or it, ultimately, or eventually, comes]. (TA, [where this is given as a signification not mentioned in the K; so that *مَرْجِعٌ* is not here used as an inf. n.: it is, moreover, a signification well known.]) See also 2, last sentence. — A refuge: applied in this sense to God. (Har p. 361.)

هُوَ مُؤْتَالٌ بِقَوْمِهِ مُقْتَالٌ عَلَيْهِمْ He is ruler, or governor, of his people; a possessor of dictatorship over them, or of authority over them to judge or give judgment or pass sentence or decide judicially. (A, TA.)

هَذَا مُتَأَوَّلٌ حَسَنٌ [app. This is a good discovery made from outward signs]. (TA, where it immediately follows *تَأَوَّلٌ فِيهِ الْخَيْرُ* with its explanations given above.)

مُتَأَوَّلٌ: see its verb. — [Sometimes it signifies] Veracious: opposed to *مُتَقَوِّلٌ*. (Har p. 256.)

اولو

أُولُو, in the gen. and accus. *أُولَى*: see *أُو* in art. *ألو*.

اولى

أُولَى fem. of *أَوَّل*: see the latter in art. *وَال*. =

أَوْلى as a pl., and its var. أَوْلَى; and أَوْلَيْكَ, or أَوْلَيْكَ; &c.: see أَلَى, in art. أَلَى.

اوم

أُمٌّ for أُمٌّ: see art. اُمٌّ.

اون

1. اُنْ, aor. يُؤُونُ, inf. n. اُونُ, *He was, or became, at rest, or at ease; he rested in a journey.* (IAqr, T.) — اُنْتُ, aor. and inf. n. as above, *I enjoyed a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity.* (AZ, T, S, M, K.) — *I was, or became, grave, staid, steady, sedate, or calm.* (S, K.) — *I was, or became, gentle; or I acted gently:* (T, S, M, Mgh, K.) and *I acted, or proceeded, with moderation, without haste or hurry, in pace or journeying:* (M.) *I went gently, softly, or in a leisurely manner:* (S, K.) اُونُ [the inf. n.] is formed by substitution [of ا for ه] from هُونُ. (S.) You say, اُنْتُ بِالشَّىءِ, and اُنْتُ عَلَى الشَّىءِ, *I was gentle, or I acted gently, with the thing;* (M.) and اُنْتُ فِي الْأَمْرِ, *in the affair.* (Mgh.) And اُنْتُ عَلَى نَفْسِكَ *Act thou gently with thyself, or be thou gentle, in pace or journeying: and proceed thou with moderation, without haste or hurry:* (T, S.) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, اُنْتُ عَلَى قَدْرِكَ, meaning اُنْتُ عَلَى نَحْوِكَ [app. *Act thou with moderation, gentleness, deliberation, or in a leisurely manner, according to thine ability, or to the measure of thine ability; for قَدْرٌ and نَحْوٌ are both syn. with مِقْدَارٌ.* (T, K.) And اُنْتُ فِي سَبِيلِكَ *Proceed ye with moderation in your course or pace or journeying.* (ISk, T.) And اُنْتُ فِي الْأَمْرِ *He paused, or was patient, in the affair.* (M.) — اُونُ also signifies *The being weary, or fatigued; like اَيْنُ.* (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] — Also *The putting oneself to trouble, or inconvenience, for the sake of what one may expect upon himself and his family.* (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word اُونُ, [as being originally اُونُ,] of the measure مَفْعَلَةٌ: but others say that it is of the measure مَفْعُولَةٌ, from اُنْتُ. (TA.) — اُونُ and اُنْتُ [and اَيْنُ] signify the same. (M.) [See art. اَيْنُ.]

2: see 1, in two places.

5: see 1.

اَوْنٌ and its vars.: see art. اَيْنُ. [Accord. to some, it belongs to the present art., in which it is mentioned in the Mgh.]

اَوْنٌ: see 1 [of which it is the inf. n.]: and see also what next follows.

اَوْنٌ (T, S, M, Mgh, K.) and اَوْنٌ (T, M, Mgh, K.) the latter mentioned by Ks on the authority of Abou-Jāmi, but the former is the usual mode of pronouncing it, (T,) and اَوْنٌ (Bk. I.

(M,) *A time; a season:* pl. اَوْنَةٌ; (T, S, M, Mgh, K.) but Sb says اَوْنَات; (M; [so in a copy of that work; app. اَوْنَات, as though pl. of اَوْنَةٌ;]) and اَوْنَةٌ is syn. with اَوْنَةٌ. (AA, T, K.) You say, جَاءَ اَوْنُ الْبَرْدِ [The time, or season, of cold came]. (T.) And اَوْنُكَ الْأَمْرُ [Such a one does that thing sometimes, leaving it undone sometimes. (S, K.)] And اَوْنَةٌ اَوْنَةٌ *I came to him times after times.* (AA, T.) And اَوْنَةٌ signifies *Time after time.* (TA, from a trad.) In the saying (of Abou-Zubeyd, L),

• طَلَبُوا صُلْحَنَا وَلَاتِ اَوَانِ •

(M,) or اَوَانِ, (L,) [They sought our reconciliation with them, but it was not the time that reconciliation should be sought], accord. to Abu-l-'Abbās, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of اِذْ, because of the suppression of a proposition to which the word should be prefixed, as when you say, جِئْتُ اَوَانِ قَامَ زَيْدٌ *I came at the time that Zeyd stood.* (M, L.) — [Hence, اَوَانِ At that time or season; then; like جِئْتُ.]

اَوَانِ: see اَوَانِ: = and see also اَوَانِ.

اَوْنٌ [part. n. of 1:] *A man enjoying a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity.* (AZ, T, S, K.) — [Hence the saying,] رُبَّ اَوْنٍ خَيْرٌ مِنْ غَيْبٍ *An easy, or a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious, or quick, journey in which they are watered only on the first and third days.* (TA.) [The fem. is اَوْنَةٌ: the pl. of which is اَوَانِ and اَوْنَات.] You say, بَيْنَنَا وَبَيْنَ مَكَّةَ ثَلَاثُ لَيَالٍ اَوَانٍ *Between us and Mehek are three nights of easy, or gentle, journeying:* (S, K.) and اَوْنَاتُ اَوْنَاتٍ *ten nights of easy journeying.* (S, M, K.)

اَوَانِ and اَوَانِ (T, S, M, Mgh, K.) [each] a foreign word, [i. e. Persian,] (M,) *A chamber, or an apartment, (T, Mgh,) or a large صُفَّة [i. e. porch, or roofed vestibule, or the like], (S, K.) similar to an اَوْنَج [or oblong arched or vaulted structure, or a portico], (T, S, M, K,) or built in the form of an اَوْنَج, (Mgh,) not closed in the front, or face: (T, M, Mgh.) [and a palace; often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more commonly اَوَانِ, which is Persian, is also applied to an estrade; a slightly-raised portion of the floor, generally extending nearly from the door to the end, or to each end, of a room:] pl. of the former, اَوَانِ, (T, S, K.) because the sing. is originally اَوَانِ, (S,) and اَوْنَات; and pl. of the latter, اَوْنِ. (T, S, K.) Hence, اَوَانِ كَسْرِي [The great porch, or the palace, of Kiser, or Chosroes, who is called اَوَانِ]. (T, S, Mgh.) — Also the latter, [and app., accord. to*

the Mgh, the former also,] *Any prop, or support, of a thing: (T, Mgh:) particularly, a pole of a [tent of the kind called] خَبَّة. (T.) — The اَوَانِ of the بَجَام [is The headstall of the bridle; and] has for its pl. اَوْنَات. (T, K.)*

اَوْنَةٌ: see 1, and see art. اَوْنَةٌ.

اوه

1 and 2: see 5.

5. اَوِهْ, (S, Mgh, Mgh, K;) and اَوِهْ, (S, Mgh, K,) inf. n. اَوِيَّة; (S, K;) and اَوِهْ, inf. n. اَوِيَّة; (K;) *He said اَوِهْ or اَوِهْ &c. [i. e. Ah! or alas!]; (S, Mgh, K;) he moaned; or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. تَوَجَّع. (Mgh.)*

اَوِهْ, (Az, S, Mgh, K, &c.), as also اَوِهْ, (IAmb, K,) and اَوِهْ, and اَوِهْ, (TA,) and اَوِهْ, (S, Mgh, K,) and اَوِهْ, (ISd, K,) and اَوِهْ, (K,) and اَوِهْ, (S,) or اَوِهْ, (K,) and اَوِهْ, (Hr, Mgh, Mgh, K,) so in some copies of the S, but in a copy in the author's handwriting اَوِهْ, there said to be with medd, and with teshdeed and fet-h to the و, and with the ه quiescent, (TA,) [or,] accord. to Abou-Tālib, اَوِهْ, with medd, thus pronounced by the vulgar, is wrong, (T in art. اَوِهْ,) and اَوِهْ, and اَوِهْ, [in both of which, and in some other forms which follow, it is doubtful whether the ه be quiescent or movent, and if movent, with what vowel,] (TA,) and اَوِهْ, (K, TA,) or اَوِهْ, but said by ISd to be with medd, and mentioned by AHat as heard from the Arabs, (TA,) and اَوِهْ, (K, TA,) or اَوِهْ, (CK,) or اَوِهْ, and اَوِهْ, (S, [in one copy of which the ه is marked as quiescent,]) and اَوِهْ, (K, TA,) with medd, (TA,) or اَوِهْ, (CK,) and اَوِهْ, (S, Mgh, K,) and اَوِهْ, and اَوِهْ, (K, TA,) and اَوِهْ, and اَوِهْ, (TA,) [Ah! or alas!] a word imitative of the voice, cry, or exclamation, of the مَتَّاه; (Az and TA in explanation of اَوِهْ;) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (S, Mgh, Mgh, K, TA;) denoting the prolongation of the voice with complaint: (S, TA, after اَوِهْ or اَوِهْ:) sometimes, also, a man says اَوِهْ from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] اَوِهْ is a word expressive of grief or lamentation, or of most intense grief or lamentation or regret; [that] it is put in the accus. case as being used in the manner of inf. ns.; and [that] the hemzch is originally و: but IATH says, اَوِهْ is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like as اَوِهْ is used in relation to good: (TA in art. اَوِهْ:) and اَوِهْ and اَوِهْ and اَوِهْ are cries uttered to horses, to make them return. (ISH and TA in art. اَوِهْ. See 2 in that art. in the present work.) You say, اَوِهْ مِنْ كَذَا [Ah, or alas, on account of, or for, such a thing!]; (S, Mgh;) and in like manner, اَوِهْ [&c.], followed by مِنْ, and by لِي, (S, TA,) and by عَلَى. (TA.) [See also اَوِهْ in art. اَوِهْ.]

آهة a subst. from تَأَوَّه; occurring in the saying of El-Muthakkib El-'Abdee,

- إِذَا مَا قُمْتَ ارْحَلْهَا بِئْسَ
- تَأَوَّهَ آهَةَ الرَّجُلِ الْحَزِينِ

[When I arise to saddle her, by night, she moans with the moaning of the sorrowful man]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوَّه: (TA:) but some recite the verse differently, saying, آهة, from آه meaning تَوَجَّع: (S:) and some say, تَهَوَّهَ آهَةً. (TA.) And hence the saying, in imprecating evil on a man, آهَةً لَكَ [May God cause moaning to thee!], and آوَةٌ لَكَ, with the suppressed, and with teshdced to the و. (S.) [See also آوَةٌ in art. او.] And see آه above. — [Also] Measles: thus in the phrase, used in imprecating evil on a man, آهَةً وَمَاهَةً [May God cause measles and small-pox [to befall thee]! (K, TA,) mentioned by Lh on the authority of Abou-Khâlid. (TA.)

آه and آوَةٌ and آوَةٌ &c.: see آه.

آوَاهُ A man often saying Ah! or alas! or often moaning: (Mgh:) or one who says Ah! or alas! from a motive of affection, or pity, or compassion, and fear: or mourning, or sorrowing, much, or often: (TA:) or compassionate; tender-hearted: or often praying, or frequent in prayer: (K, TA:) or one who celebrates the praises of God, or praises Him greatly, or glorifies Him: or who praises much, or often: or who abases himself, or addresses himself with earnest supplication, [to God], confident of his prayer's being answered: (TA:) or one having certain knowledge (K, TA) of his prayer's being answered: (TA:) or inviting much, or often, to what is good: (TA:) or skilled in the law: or a believer; so in the Abyssinian language: (K:) occurring in the Kur [ix. 115 and xi. 77]. (TA.) — See also آه.

آوَهُ, or آوَهُ, or آوَهُ: }
آوَتَاهُ, or آوَتَاهُ, or آوَتَاهُ: } see آه.
آوِيَاهُ, or آوِيَاهُ: }

مُتَأَوِّه [Saying Ah! &c.: (see the verb:) and] abasing himself; or addressing himself with earnest supplication [to God]. (TA.) [See also آوَاهُ.]

اوى

1. آوَاهُ (T, S, M, Mgh, Msh, K,) and آوَاهُ (M, Mgh, K,) aor. يَأْوِي (T, S, Mgh,) imperative (T,) inf. n. آوِي (T, S, M, Mgh, Msh, K,) with damm, (K,) of the measure فَعُول, [originally آوَوِي] (S,) and آوِي (Fr, M, K,) with kesr, (K,) and آوَاهُ; (S;) and آوِي (M, K,) inf. n. آَوِي (K;) and آَوِي (M, K;) and آَوِي (thus [more commonly آَوِي] accord. to a copy of the M,) or آَوِي (K,) like آَوِي (TK,) and آَوِي (M, K,) both of the measure افْعَل (TA;) and آَوِي is used by some in the same sense, but rejected, in this sense, by several;

(Msh;) the pronoun relating to a place of abode; (T, S, M, Msh, K;) He betook himself to it, or repaired to it, for lodging, covert, or refuge; (Mgh;) and [simply] he got him or got himself, betook himself, repaired, or resorted, to it; (T, Mgh;) he returned to it; (M;) he took up his abode in it; he lodged, or abode, or dwelt, in it. (Msh, K.) Hence, in the Kur [xi. 45], سَأَوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) آَوِي properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeel,

- بَصُوحٌ صَانِيَةٌ وَجَذْبٌ كَرِيهَةٌ
- بِمَوْتَرٍ تَأْتِي لَهُ إِنْهَامُهَا

[With a morning-potation of clear wine (خمر being understood), and a female singer's straining of her chords, with a stringed instrument to which her thumb returns after the straining], he means آَوِيَتْ إِلَيْهِ, of the measure تَفْعَل, from آَوِيَتْ signifying عُدْتُ; the و being changed into ا [written ي], and the ي, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.]) آَوِي, nor. as above, inf. n. آَوِي, also signifies He turned away: and hence, [it is said,] إِذْ آَوَى الْغَنِيُّ إِلَى الْكَتِفِ [When the young men turned away to the cave: though the verb may be here well rendered betook themselves for refuge]. (Har p. 246.) You say also, آَوِيَتْ إِلَى فُلَانٍ, (A'Obeid, T,) or لَهُ, (as afterwards written in a copy of the T,) [I betook myself to such a one, or repaired to him, for lodging, covert, or refuge; or] I joined myself, got myself, betook myself, repaired, or resorted, to such a one: and accord. to AHeyth, آَوِيَتْ signifies the same; but he did not know آَوِيَتْ to be syn. with آَوِيَتْ as explained below. (T.) And آَوَى إِلَى اللَّهِ He returned unto God. (TA, from a trad.) — آَوَى said of a wound: see 5. — See also 4, in seven places. — آَوَى لَهُ (T, S, M, Mgh, K,) like رَوَى (K, TA,) but it would have been more explicit if the author of the K had said like رَمَى (TA,) [as is shown by the false reading in the CK, رَوَى لَهُ كَرَوِي, aor. يَأْوِي (T, S, Mgh,) inf. n. آَوِي (S, K,) and آَوِي (S, Mgh, K,) with kesr, (TA,) [originally آَوِي (S,) the و being changed into ي because of the kesr before it, (S,) or because combined with ي and preceded by sukoon [a mistake for "kesreh"]], (IB as cited in the TA,) [in a copy of the T written آَوِي, and in a copy of the M and in the CK آَوِي, and in a copy of the Mgh written with teshdced,] and مَأْوَاهُ (S, M, K,) He compassionated him; felt compassion, or pity, for him; (T, S, M, Mgh, K;) as also آَوِي (T, K,) of the measure افْعَل. (TA.) In using the imperative form, you say, آَوِ لَهُ, [unless this be a mistranscription for آَوِ لَهُ, meaning Be thou compassionate to him. (T, TA.)

2: see 1, first sentence: — and see 4. — آَوِيَتْ

بِالْخَيْلِ (ISH, T) [I drew together the horses: this meaning seems to be indicated in the T, by the context: or] I called out to the horses آَوَاهُ, in order that they should return at hearing my voice: (ISH:) and in like manner one says to them آَوِ or آَوِ; (ISH, T, TA;) a well-known call of the Arabs to horses; and sometimes آَوِي, with a long meddch, is said to them from afar. (T, TA.) [See also 5.]

4. آَوَاهُ (T, S, M, Mgh, Msh, K,) inf. n. آَوِي; (T, S, Mgh;) and آَوَاهُ; (K;) and آَوَاهُ; (T, S, M, Mgh, Msh, K;) the first of which is the [most] approved; (T;) the last used by some; (T, Msh;) both given on the authority of AZ, (S,) and of A'Obeid, accord. to whom you say, آَوِيَتْ, with the short ا only; (T, M;) He, or it, gave him, or afforded him, lodging, covert, or refuge; harboured him; sheltered him; protected him; (Mgh;) he lodged him, or lodged him with himself; made him his guest; or gave him refuge or asylum, absolutely, or with himself; syn. أَنْزَلَهُ; (K;) or أَنْزَلَهُ بِهِ. (T, S, TA.) You say also, آَوِيَتْهُ and آَوِيَتْهُ الرَّجُلُ إِلَى [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And آَوَاهُ سَقَفَ [A roof sheltered him]. (Mgh.) And آَوِيَتْهُ and آَوِيَتْهُ [I lodged the camels in their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الْحَمْدُ لِلَّهِ الَّذِي كَفَانَا وَآَوَانَا [Praise be to God who hath sufficed us and] hath brought us to a place of abode for us, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed آَوِيَتْ as syn. with آَوِيَتْ; but it is correct. (T.) It is said in a form of divorce, لَا يَأْوِينِي, وَإِيَّاكَ بَيْتٌ [A house, or tent, shall not lodge, or comprise, me with thee]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) لَا يَأْوِي الضَّالَّةَ إِلَّا ضَالٌ [No one will harbour the stray beast but a person straying from the right course of conduct]. (T, Mgh.) And his saying, لَا يَقْطَعُ فِي نَمْرِ حَتَّى يَأْوِيَهُ الْجَرِينُ i. e. [There shall be no cutting off of the hand in the case of stealing fruit] unless the place where the fruit is dried contain it [at the time of the stealing thereof]. (TA.) — Hence, إِبْوَاهُ خَشَبِ الْفَخْرِ The throwing of dust, or earth, upon the wood of which charcoal is made, and covering it therewith. (Mgh.) — See also 1, first sentence.

5: see 1, first sentence. — تَأَوَّتِ الطَّيْرُ The birds collected, or flocked, together; (Lth, T, S, M, K;) as also تَأَوَّتْ: (K:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ الْخَيْلُ The horses drew, or gathered, themselves together: and تَأَوَّى النَّاسُ The men did so. (T.) You say also, of a wound, تَأَوَّى, and آَوَى, meaning It drew together, for healing; and so تَأَوَّى, and آَوَى: so in the Nawâdir el-Aarâb. (T.) — One may also say, يَتَأَوَّى, without saying it with ه, [i. e. يَتَأَوَّى], meaning He says آَوَاهُ. (Fr and T in art. او.) [See also 2; and see art. اوه.]

6: see 5, in two places.

8. اَتَوَى, or اَتَوَى, or اَتَوَى, and اَتَوَى, and اَتَوَى for اَتَوَى: see 1, first part of the paragraph, in four places. — See also the last sentence but one of the same paragraph.

10. اَسْتَاوَيْتُهُ I asked him, or desired him, to compassionate me, or have mercy on me; syn. اَسْتَرْحَمْتُهُ. (T.) A poet (namely, Dhu-r-Rum-meh, TA) says,

• وَلَوْ اَتَيْتُ اَسْتَاوَيْتُهُ مَا اَوَى لِيَا •

[And if I had asked him, or desired him, to compassionate me, he would not have compassionated me]. (T, S.)

اَوَيَّْة dim. of اَوَى: see the letter t.

اَوَى or اَوَى: see 2. — اَوَى [the part. n. of 1] has for its pl. اَوَى [like one of the inf. ns. of 1]. (T, S.) The latter is applied to birds, signifying *Collecting, or flocking, together*; (T, S, M, *K;*) syn. مُتَاوِيَةٌ (Lth, T) and مُتَاوِيَاتٌ. (Lth, T, S, M, K.)

اَوَى, a determinate noun, (S, M,) [The jackal; vulgarly called in the present day اَوَى;] a certain small beast, (M, K,) called in Persian شَغَال, (S,) or in that language [or in Turkish] جَقَال: (TA:) it has been said to be the offspring of the wolf; but is well known to be not of the wolf-kind: (Msb:) اَوَى is inseparable from اَبْن: (M:) it is imperfectly decl., (T, S, Msb,) being of the measure اَفْعَل, (S,) or regarded as such; (Lth, T;) or because it has the quality of a proper name and the measure of a verb: (Msb:) the pl. is اَوَى, (T, S, Msb, K,) though applying to males [as well as females], like اَوَى and اَوَى. (AHeyth, T.)

اَوَى and اَوَى, said to be rel. ns. of اَوَى; which see, in art. اوى.

اَوَى, said by some to be originally اَوَى: see art. اوى.

اَوَى (S, M, Msb, K) and اَوَى and اَوَى (M, K) [but respecting these two forms see what follows] nouns of place from the first of the verbs in this art.; (M, K;) [A place to which one betakes himself, or repairs, for lodging, covert, or refuge; a refuge; an asylum; a place of resort; (see 1;)] any place to which a thing betakes itself, &c., (اَوَى اَيْتُهُ) by night or by day; (S;) the lodging-place, or abode, of any animal; the nightly resting-place of sheep or goats; (Msb;) and of camels: (Idem in art. روح:) اَوَى is used peculiarly in relation to camels: (S;) اَوَى being a dial. var. of اَوَى, but anomalous, (Fr, T, S, Msb,) and the only instance of the kind except اَوَى: (Fr, T, M: [but see art. اَوَى:]) اَوَى and اَوَى are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kiláb use, for اَوَى, the word اَوَى. (T.) اَوَى, in the Kur [liii. 15], is said to mean *The paradise to which repair the souls of the martyrs*, (M, Bd, Jel, TA,) or the

pious, (Bd, Jel,) or the angels: (Jel:) or that in which the night is passed. (TA.)

اَوَى: } see اَوَى, in four places.
اَوَى: }
اَوَى: see art. موه.
اَوَى: see اَوَى.

اوى

2. اَوَى, [inf. n., by rule, as below,] He put, or set, a sign, token, or mark, by which a person or thing might be known. (M.) — اَوَى, (inf. n. اَوَى, Lth, T,) He chid the camels, saying to them اَوَى, (Lth, T, M, and K in art. اَوَى) or اَوَى, (M,) or اَوَى, (K,) or اَوَى. (M, K.)

5. اَوَى, as a trans. verb: see 6. — He paused, stopped, stayed, remained, or tarried, (T, S, M, K,*) اَوَى in the place; (M, K,*) [in the latter explained by اَوَى; but this seems to be a mistake, arising from the omission of part of a passage in the M, (one of the chief sources of the K,) running thus; اَوَى اَوَى and confined, restricted, limited, restrained, or withheld, himself. (T.) In the sense of its inf. n., [by rule اَوَى, originally اَوَى] they said اَوَى, or اَوَى, or اَوَى; [thus differently written in different places in copies of the T and S;] as in the ex. اَوَى اَوَى اَوَى or اَوَى, (IAqr, T,) or اَوَى اَوَى or اَوَى, (S,) i. e. Your abode, or this your abode, is not an abode of tarriance and confinement. (IAqr, T, S.) — He expected, or waited for, a thing: (Lth, T:) and he acted with moderation, gently, deliberately, or leisurely; without haste; or with gravity, staidness, sedateness, or calmness; (Lth, T, K;) اَوَى in the affair; inf. n. اَوَى. (Lth, T.) اَوَى, in a verse of Lebeed, means I acted with moderation, &c., as above, and paused, stopped, stayed, remained, or tarried, upon him, i. e., upon my horse: (T:) or I remained firm upon him: (TA, as on the authority of Az:) but it is explained by Lth as meaning I turned away, or back, deliberately, or leisurely, upon him. (T: and the like is said in the M.)

6. اَوَى, (T, S, M, *K,) and اَوَى, (S, K,) I directed my course, or aim, to, or towards, (T, S, M, *K,) اَوَى, (S, M,) i. e., (M,) his [or body, or corporeal form or figure or substance, seen from a distance; or person]. (T, M, K.) The following is an ex., as some relate it, of the former verb; and as others relate it, of the latter:

• اَلْحَصْنُ اَوَى لَوْ تَايَيْتِهِ •
• مِنْ حَيْثُكَ التَّرَبُّ عَلَى الرَّاكَبِ •
[Modest behaviour were more proper, if thou directedst thy course towards his person, than thy throwing dust upon the rider]: (S, TA: [in two copies of the former of which, for اَوَى, I find اَوَى:] said by a woman to her daughter,

on the latter's relating, in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.)

اَوَى a vocative particle, (S, M, Mughnee, K,) addressed to the near, (S, K,) not to the distant: (S:) or to the near, or the distant, or the intermediate; accord. to different authorities. (Mughnee.) You say, اَوَى زَيْدٌ اَقْبِلْ [O Zeyd, advance: or, if it may be used in addressing one who is distant, ho there, soho, or holla: and if used in addressing one who is between near and distant, ho, or what ho]: (S:) and اَوَى رَبِّ [O my Lord]; occurring in a trad.: and sometimes it is pronounced اَوَى. (Mughnee.) — Also an explicative particle. (S, M, Mughnee, K.) You say, اَوَى كَذَا [He means such a thing, or يَعْنِي كَذَا, which has the same signification; or اَوَى, or اَوَى, I mean; or the like; for all of which, we may say, meaning; or that is]; (S;) as in اَوَى عَسَجَدُ اَوَى ذَهَبٌ [I have عَسَجَدُ, that is, (I have) ذَهَب, or gold]. (Mughnee.) What follows it is an adjunct explicative of what precedes it, or a substitute. (Mughnee.) AA says that he asked Mbr respecting what follows it, and he answered that it may be a substitute for what precedes, and may be a word independent of what precedes it, and may be a noun in the accus. case: and that he asked Th, and he answered that it may be an explicative, or a word independent of what precedes it, or a noun governed in the accus. case by a verb suppressed: you say, اَوَى جَانِبِي اُخُوكَ اَوَى زَيْدٌ [Thy brother came to me; that is, Zeyd]; and you may say, اَوَى زَيْدًا [I mean Zeyd]: and اَوَى اُخَاكَ اَوَى زَيْدًا [I saw thy brother; I mean, or that is, Zeyd]; and you may say, اَوَى زَيْدٌ [that is, Zeyd]: and مَرَرْتُ اَوَى زَيْدٌ [I passed by thy brother; that is, by Zeyd]; and you may say, اَوَى زَيْدًا [I mean, Zeyd]; and اَوَى زَيْدٌ [that is, Zeyd]. (T, TA.) When it occurs after تَقُولُ, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, تَقُولُ اسْتَكْتَمْتُ الْحَدِيثَ, اَوَى سَأَلْتُهُ كِتَابَهُ [Thou sayest, استكتمته الحديث, meaning I asked of him the concealment of it, namely, the discourse, or story; and so when تَقُولُ is understood, as is often, or generally, the case in lexicons]; with damm to the ت: but if you put اَوَى in the place of اَوَى, you say, اَوَى سَأَلْتُهُ, with fet-h, because اَوَى is an adverbial noun relating to تَقُولُ. (Mughnee.) — See also اَوَى, near the beginning of the paragraph, in three places.

اَوَى is a particle denoting a reply, meaning نَعَمْ [Yes, or yea]; importing acknowledgment of the truth of an enunciation; and the making a thing known, to him who asks information; and a promise, to him who seeks or demands; therefore it occurs after such sayings as “Zeyd stood” and “Did Zeyd stand?” and “Beat thou Zeyd,” and the like; as does نَعَمْ: Ibn-El-Hájib asserts that it occurs only after an interrogation; as in the

saying [in the Kur x. 54], وَيَسْتَبْشِرُونَكَ أَحَقُّ هُوَ قُلٌّ [And they will ask thee to inform them, saying, Is it true? Say, Yea, by my Lord!]: but accord. to all, it does not occur otherwise than before an oath: and when one says, إِي وَاللَّهِ [Yea, by God!], and then drops the و, the ي may be quiescent, and with fet-h, and elided; [so that you say, إِي وَاللَّهِ, and إِي وَاللَّهِ, and إِي وَاللَّهِ]; in the first of which cases, two quiescent letters occur together, irregularly. (Mughnee.) Lth says, إِي is an oath, as in إِي وَرَبِّي, meaning, says Zj, نَعَمْ وَرَبِّي: IAr is also related to have said the like; and this is the correct explanation. (T.) [J says,] It is a word preceding an oath, meaning إِي وَاللَّهِ [q. v.]; as in إِي وَرَبِّي and إِي وَاللَّهِ. (S.) [ISd and F say,] It is syn. with نَعَمْ, and is conjoined with an oath: and one says also هِيَ. (M, K.)

اِئِي is a noun, used in five different manners. (Mughnee.) One of its meanings is that of an interrogative, (T, S, M, Mughnee, K,) relating to intellectual beings and to non-intellectual things; [meaning Who? which? and what?] (S, M, K;) and as such, it is a decl. noun: (S:) it is said in the K to be a particle; (MF;) and so in the M; (TA;) but this is wrong: (MF:) and it is added in the K that it is indecl.; (MF;) and it is said to be so in the M, accord. to Sb, in an instance to be explained below; (TA;) but this is only when it is a conjunct noun [like اَلَّذِي], or denotes the object of a vocative: (MF:) or, accord. to some, it is decl. as a conjunct noun also. (Mughnee.) You say, اَنْبِئْهُمْ اُخُوكَ [Who, or which, of them, is thy brother?]. (S.) Another ex. is the saying [in the Kur vii. 184, and last verse of lxxvii.], فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ [And in what announcement, after it, will they believe?]. (Mughnee.) Sometimes it is without teshdced; as in the saying (of El-Farezdaq, M),

• تَنْظَرْتُ نَصْرًا وَالسَّامَكَيْنِ اَنْبِئْهَا •
• عَلَيَّ مِنَ الْغَيْثِ اَسْتَهْلَتْ مَوَاطِرَهُ •
[I looked for rain, or aid from the clouds, and the two Simaks (stars so called). Of which of them two did the rains pour vehemently upon me from the clouds?]: (M, Mughnee, K:*) [in the last of which, only the former hemistich is given, with نَصْرًا (meaning the star or asterism so called) instead of نَصْرًا:] so by poetic licence: (M:) IJ says that for this reason the poet has elided the second ي, but should have restored the first ي to و, because it is originally و. (TA. [But this assertion, respecting the first ي, I regard as improbable.]) اَنْبِئْ, also, is a contraction of اَنْبِئْهُ, meaning اَنْبِئْهُ شَيْءٌ: so in the saying, اَنْبِئْهُ هُوَ يَا فُلَانُ [What thing is it, O such a one?]: and اَنْبِئْهُ تَقُولُ [What thing sayest thou?]. (TA in art. اَنْبِئْ.) In like manner, also, اَنْبِئْ is used as a contraction of اَنْبِئْهُ شَيْءٌ. (Ks, TA in art. اَنْبِئْ.) A poet speaks of his companions as being اَنْبِئْهُ; making اَنْبِئْ the name of the quarter (جهة); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M.

[See اَيْنَ; under which head two other readings are given; and where it is said that the verse in which this occurs is by Homeyd Ibn-Thowr.] اِئِي is never without a noun or pronoun to which it is prefixed, except in a vocative expression and when it is made to conform with a word to which it refers, as in cases to be exemplified hereafter. (Mughnee.) Being so prefixed, it is determinate; but sometimes, [as in the latter of the cases just mentioned,] it is not so prefixed, yet has the meaning of a prefixed noun. (S.) When used as an interrogative, it is not governed, as to the letter, though it is as to the meaning, by the verb that precedes it, but by what follows it; as in the saying in the Kur [xviii. 11], لَنْعَلِمَ اَيُّ الْحِزْبَيْنِ اُخْصَى [That we might know which of the two parties was able to compute]; and in the same [xxvi. last verse], وَسِعَلِمَ الَّذِيْنَ ظَلَمُوْا اَيُّ مُنْقَلَبٍ يَنْقَلِبُوْنَ [And they who have acted wrongly shall know with what a translating they shall be translated]: (Fr, Th, Mbr, T, S:*) when it is governed by the verb before it, it has not the interrogative meaning, as will be shown hereafter. (Fr, T.) In the saying of the poet,

• تَصِيْحُ بَنَّا حَنِيْفَةً اِذْ رَاْنَا •
• وَاَيُّ الْاَرْضِ تَذْهَبُ لِلصَّيَاحِ •

[Haneefeh (the tribe so named) shout to us when they see us. And to what place of the earth, or land, will they go for the shouting?], اِئِي is in the accus. case because the prep. اِلَى is suppressed before it. (S.) When they separate it [from what follows it, not prefixing it to another noun], the Arabs say اِئِي, and in the dual اَيَّانِ, and in the pl. اَيُّوْنَ; and they make it fem., saying اَيَّةَ, and [in the dual] اَيَّتَانِ, and [in the pl.] اَيَّاتُ: but when they prefix it to a noun, properly so called, not a pronoun, they make it sing. and masc., saying اَيُّ الرَّجُلَيْنِ [Who, or which, of the two men?], and اَيُّ الْمَرْأَتَيْنِ [Who, or which, of the two women?], and اَيُّ الرِّجَالِ [Who, or which, of the men?], and اَيُّ النِّسَاءِ [Who, or which, of the women?]: and when they prefix it to a fem. pronoun, they make it masc. [as when they prefix it to a masc. pronoun] and fem., saying اَنْبِئْهَا and اَنْبِئْهَا [Who, or which, of them two?], meaning women; (Fr, T;) [the latter of which seems to be the more common; for ISd says,] sometimes they said اَيْبِنَ [Who, or which, of them? referring to women], meaning اَيْبِنَ. (M.) It is said in the Kur [xxxi. last verse], وَمَا تَدْرِي نَفْسٌ بِأَيِّ اَرْضٍ تَمُوتُ [And a person knoweth not in what land he will die]: (S:) but some read اَرْضِ; and Sb compares this fem. form to كَلْتَيْنِ. (Bd.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, اِئِي is made to conform with that indeterminate noun in case-ending and in gender and in number; and this is done [alike, accord. to some,] in the case of its connexion with a following word and in the case of a pause; so that, [in the case of a pause,] to him who says, جَاءَنِي رَجُلٌ [A man came to

me], you say, [accord. to the authorities alluded to above,] اَيُّ [Who?]; and to him who says, رَأَيْتُ رَجُلًا [I saw a man], اَيُّ [Whom?]; and to him who says, مَرَرْتُ بِرَجُلٍ [I passed by a man], اَيُّ [Whom?]: and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as اَيُّ يَا قَتِي [Who, O young man?], and اَيُّ يَا قَتِي [Whom, O young man?], and in the case of the fem. you say, اَيَّةَ and اَيَّةَ and اَيَّةَ [in the nom. and accus. and gen. respectively]; and in the dual, اَيَّتَانِ and اَيَّتَانِ in the nom. case [masc. and fem. respectively], and اَيَّتَيْنِ and اَيَّتَيْنِ in the accus. and gen. cases [masc. and fem. respectively]; and in the pl., [with the like distinction of genders,] اَيُّوْنَ and اَيُّوْنَ in the nom. case, and اَيُّوْنَ and اَيُّوْنَ in the accus. and gen. cases. (I'Al p. 319.) [Exs. in cases of pause, agreeing with the foregoing rules, are given in the T; and exs. in cases of connexion with following words, agreeing with the foregoing, are given in the Mughnee: but J gives rules differing from the foregoing in some respects; and IB gives rules differing in some points both from the foregoing and from those of J.] It is said in the S, اِئِي is made to conform with indeterminate nouns significant of intellectual beings and of non-intellectual things, and is used as an interrogative; and when it is thus used in reference to an indeterminate noun, you make it to have a case-ending like that of the noun respecting which it demands positive information; so that when it is said to you, مَرَرْتُ بِرَجُلٍ [A man passed by me], you say, اَيُّ يَا قَتِي [Who, O young man?], thus giving it a case-ending [like that of رَجُلٍ] when it is in connexion with a following word; and you indicate the case-ending [by the pronunciation termed الرَّوْمُ, saying اَيُّ, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, رَأَيْتُ رَجُلًا [I saw a man], you say, اَيُّ يَا قَتِي [Whom, O young man?], giving it a case-ending [like that of رَجُلٍ], with tenween, when it is [thus] in connexion with a following word; and you pause upon the ا, saying اَيُّ; and when one says, مَرَرْتُ بِرَجُلٍ [I passed by a man], you say, اَيُّ يَا قَتِي [Whom, O young man? in a case of connexion with a following word; and اَيُّ in a case of pausing]: you conform with what the other has said, in the nom. and accus. and gen. cases, in the case of connexion with a following word and in that of pausing: but IB says that this is correct only in the case of connexion with a following word; for in the case of a pause, you say only اَيُّ, in the nom. and gen., with sukoon; and you imitate in both of these cases only when you use the dual form or the pl.: it is added in the S, you say in the cases of the dual and pl. and fem. like as we have said respecting مَنْ: when one says, جَاءَنِي رَجَالٌ [Men came to me], you say, اَيُّوْنَ [Who?], with the ن quiescent; and اَيُّوْنَ in the accus. and gen.: but IB says, the correct

mode is to say, *أَيُّونَ* and *أَيِّنَ*, with *fet-h* to the *ن* in both; [meaning that this is the only allowable mode in the case of connexion with a following word, and app. that it is the preferable mode in the case of a pause;] the quiescent *ن* being allowable only in the case of a pause, and with respect to *مَنْ*, for you say *مَنْوُنَ* and *مَنْبِنَ* with the quiescent *ن* only: it is then added in the *س*, you say, also, *أَيَّةَ* [Who? and whom?] in using the fem. [in a case of pause]; but in a case of connexion with a following word, [when referring to a noun in the accus.,] you say, *أَيَّةَ* [Whom, O thou? in the sing.], and *أَيَّاتَ* [in the pl.; and in like manner, *أَيَّةَ* in the nom. sing., and *أَيَّةَ* in the gen. sing.; and *أَيَّاتَ* in the nom. pl., and *أَيَّاتَ* in the gen. pl.]: but when the interrogation refers to a determinate noun, *أَيُّ* is in the nom. case (with *refa*) only. (TA.) [See also *أَيَّانَ*, below.] — [In other cases, now to be mentioned, it is used alike as sing., dual, and pl.] — It also denotes a condition; (T, S, M, Mughnee;) in which case, also, it is a decl. noun, applied to an intellectual being and to a non-intellectual thing. (S.) So in the saying, *أَيُّهُم يَكُونُنِي أَكْرَمُهُ* [Whichever of them treats me with honour, I will treat him with honour]. (S.) So, too, in the saying [in the Kur xvii. 110], *أَيُّ مَا تَدْعُوا فَلَهُ*, [Whichever ye call Him, He hath the best names]. (T, *Mughnee.) And in the saying [in the same, xxviii. 28], *أَيُّمَا الْأَجَلَيْنِ* [Whichever of the two terms I fulfil, there shall be no wrongdoing to me]. (Mughnee.) One says also, *أَيُّا*, meaning *صَحْبَهُ اللَّهُ أَيُّا* [May God accompany him wherever he goeth]. (AZ, T.) And Zuhayr uses the expression *أَيَّةَ وَجْهَةٍ* for *أَيَّةَ سَلَكُوا* [Whatever tract they travelled, or travel]. (T.) The saying, *أَيُّي وَأَيْكَ كَانَ شَرًّا فَأَخْرَاهُ اللَّهُ* [Whichever of me and thee be evil, may God abase him!] was explained by Kh to Sb as meaning *أَيُّنَا كَانَ شَرًّا* [whichever of us two be evil]; and as being like the saying, *أَخْرَى اللَّهُ الْكَادِبَ*, meaning *مَنَّا*. (M. [And in a similar manner, the former clause of that saying, occurring in a verse, with *مَا* after *أَيُّي*, is said in the T to have been explained by Kh to Sb.]) — It is also a conjunct noun; (Mughnee;) [i. e.] it is sometimes used in the manner of *الَّذِي*, and therefore requires a complement; as in the saying, *أَيُّهُم فِي الدَّارِ أَخْوَكُ* [He, of them, who is in the house is thy brother]: (S:) [i. e.] it is syn. with *الَّذِي*. (M, Mughnee.) So in the saying [in the Kur xix. 70], *لَمْ تَنْزِعْنِ مِنْ كُلِّ شَيْعَةٍ أَهْلَهُ أَشَدُّ*, [Then we will assuredly draw forth, from every sect, him, of them, who is most exorbitantly rebellious against the Compassionate]: so says Sb: but the Koofees and a number of the Bagrees disagree with him, holding that the conjunct noun *أَيُّ* is always decl., like the conditional and the interrogative: Zj says, "It has not appeared to me that Sb has erred

except in two instances, whereof this is one; for he has conceded that it is decl. when separate, and how can he say that it is indecl. when it is a prefixed noun?" and El-Jarmec says, "I have gone forth from El-Basrah, and have not heard, from my leaving the Khandak to Mekkeh, any one say, *لَأَضْرِبَنَّ أَهْلَهُ قَاتِلُهُ* [as meaning *I will assuredly beat him, of them, who is standing*], with *dammm*:" these assert, that it is, in the verse above, an interrogative, and that it is an inchoative, and *أَشَدُّ* is an enunciative: but they differ as to the objective complement of the verb: Kh says that this is suppressed, and that the implied meaning is, *we will assuredly draw forth those of whom it will be said, Which of them is most &c.?* and Yoo says that it is the proposition [أَيُّهُم &c.], and that the verb is suspended from governing, as in the instance in the Kur xviii. 11, cited above: and Ks and Akh say that it is *كُلِّ شَيْعَةٍ*, that *مَنْ* is redundant, and that the interrogative proposition is independent of what precedes it; this being grounded on their saying that the redundancy of *مَنْ* is allowable in an affirmative proposition: but these [following] facts refute their sayings; viz. that the suspension of government is peculiar to verbs significant of operations of the mind; and that it is not allowable to say, *لَأَضْرِبَنَّ الْفَاسِقُ*, with *refa*, as meaning by implication "I will assuredly beat him of whom it is said, He is the transgressor;" and that the redundancy of *مَنْ* in an affirmative proposition is not correct. (Mughnee. [Some further remarks on the same subject, in that work, mentioning other opinions as erroneous, I omit. Another reading of the passage in the Kur cited above (xix. 70) will be found in what here follows.]) [ISd states that] they said, *لَأَضْرِبَنَّ أَهْلَهُ أَفْضَلُ* [I will assuredly beat him, of them, who is most excellent], and *أَيُّ أَفْضَلُ* [him who is most excellent]; *أَيُّ* being indecl., accord. to Sb, and therefore the verb does not govern it [save as to the meaning]. (M.) And [that] you say, *أَضْرِبْ أَهْلَهُ أَفْضَلُ* [Beat thou him, of them, who is most excellent], and *أَيُّهُم أَفْضَلُ* [meaning the same, or whichever of them, &c.]; suppressing the relative *أَيُّهُم* after *أَفْضَلُ*. (M in a later part of the same art.) Fr says that when *أَيُّ* is governed by the verb before it, it has not the interrogative meaning; and you may say, *لَأَضْرِبَنَّ أَهْلَهُ يَقُولُ ذَلِكَ* [I will assuredly beat him, of them, or whichever of them, says that]: and he says that he who reads *أَيُّهُم*, in the accus. case, in the passage of the Kur cited above (xix. 70) makes it to be governed by *لَنْتَزِعَنَّ*. (T.) Ks says, you say, *لَأَضْرِبَنَّ أَهْلَهُ فِي الدَّارِ* [I will assuredly beat him, of them, or whichever of them, is in the house]; but you may not say, *ضَرَبْتُ أَهْلَهُ فِي الدَّارِ*: thus he distinguishes between the actual occurrence and that which is expected. (S.) Akh says, also, that it may be indeterminate and qualified by an epithet; as when one says, *مَرَرْتُ بِأَيِّ* [I passed by one pleasing to thee]; but this has not been heard [from the Arabs]. (Mughnee.) — It

also denotes perfection, or consummateness: and in this case it is an epithet applying to an indeterminate noun; as in *زَيْدٌ رَجُلٌ أَيْ رَجُلٌ* [Zeyd is a man; what a man!], meaning that he is complete, or consummate, in the qualities of men: and it is a denotative of state relating to a determinate noun; as in *مَرَرْتُ بِعَبْدِ اللَّهِ أَيْ رَجُلٍ* [I passed by 'Abd-Allah; what a man was he!]: (Mughnee;) and used in this sense, it is tropical. (Har p. 534.) [J says,] it is sometimes an epithet applying to an indeterminate noun: you say, *مَرَرْتُ بِأَمْرَأَةٍ أَيْ أَمْرَأَةٍ* [I passed by a woman; what a woman!]; and *مَرَرْتُ بِأَمْرَأَتَيْنِ أَيْ أَمْرَأَتَيْنِ* [by two women; what two women!]; and *هَذِهِ أَمْرَأَةٌ أَيْ أَمْرَأَةٌ* [This is a woman; what a woman!]: and *أَيُّمَا أَمْرَأَتَيْنِ* [What two women!]; *مَا* being redundant: and in the case of a determinate noun, you say, *هَذَا رَجُلٌ* [This is Zeyd; what a man is he!]; putting it in the accus. case as a denotative of state; and *هَذِهِ أَمْرَأَةٌ أَيْ أَمْرَأَةٌ جَارِيَةٌ* [This is the handmaid of God; what a girl, or young woman, is she!]: you say, also, [in using an indeterminate noun,] *جَاءَتْكَ* and *أَيُّ أَمْرَأَةٍ جَاءَتْكَ* [What a woman came to thee!]; and *مَرَرْتُ بِجَارِيَةٍ أَيْ جَارِيَةٍ* [I passed by a girl, or young woman; what a girl, or young woman!]; and *جِئْتُكَ بِمَلَاةٍ أَيْ مَلَاةٍ* [I brought thee a body-wrapper; what a body-wrapper!]: all are allowable. (S.) [In all these it evidently denotes admiration, or wonder, at some good or extraordinary quality in the person or thing to which it relates; notwithstanding that J says afterwards,] and sometimes it is used to denote wonder; as in the saying of Jemeel,

- بَيْنَ الزَّيْمِيِّ لَا إِنْ لَا إِنْ لَزِمْتِهِ
- عَلَى كَثْرَةِ الْوَاشِينَ أَيْ مَعُونٍ

† [O Butheynah, (*بَيْنَ* being a curtailed form of *بَيْنَتِ*, a woman's name,) adhere thou to "No:" verily "No," if thou adhere to it, notwithstanding the numbers of the slanderers, what a help will it be!]: (S:) i. e., an excellent help will be thy saying "No" in repelling, or rebutting, the slanderers, though they be many. (TA in art. عون.) Fr gives as exs. of its use to denote wonder the sayings, *أَيُّ رَجُلٍ زَيْدٌ* [What a man is Zeyd!], and *أَيُّ جَارِيَةٍ زَيْنَبٌ* [What a girl, or young woman, is Zeyneb!]. (T.) It denotes wonder at the sufficiency, and great degree of competence, of the person [or thing] to whom [or to which] it relates. (M.) El-Kattál El-Kilábee says,

- وَلَمَّا رَأَيْتُ أَتَيْتِي قَدْ قَتَلْتَهُ
- نَبِمْتُ عَلَيْهِ أَيْ سَاعَةً مَنَدِمٍ

[And when I saw that I had slain him, I repented of it; in what an hour, or time, of repentance!]: i. e., when I slew him, I repented of it, in a time when repentance did not profit: *أَيُّ* being here in

name a man **أَيَّان**, it is imperfectly decl.: and he adds, that **أَيَّ** means a part of a whole; so that it applies as properly to times as it does to other things: (TA:) Fr says that it is originally **أَوَّان** [at what time?]. (T.) One says, of a stupid, or foolish, person, **لَا يَعْرِفُ أَيَّانَ** [He knows not when]. (IB.)

أَيَّ: see **أَيَّ**: and see also 2 in art. **أَوَّي**.
أَيَّ: see what next follows, in two places.

أَيَّ A sign, token, or mark, by which a person or thing is known; syn. **عَلَامَةٌ** (IAfr, T, S, M, Msh, K) and **أَمَارَةٌ**: (M, K:) it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect: (Er-Rúghib, TA:) it is of the measure **فَعْلَةٌ** (M, K,) originally **أَيَّةٌ**; the [former] **ي** being changed to **ل** because the letter before it is with fet-h, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure **فَعْلَةٌ** (M, K,) accord. to Kh: (M;) originally **أَوَّيَّةٌ**; (S;) [for, accord. to J and Fei,] Sb said that its medial radical letter is **و**, and that the final is **ي**, because words of this class are more common than those of which the medial and final radical letters are both **ي**; (S, Msh;) and the rel. n. is **أَوَّوِيٌّ**: (S:) but IB says, Sb did not state that the medial radical letter of **أَيَّةٌ** is **و**, as J states; but he said that it is originally **أَيَّةٌ**, and that the quiescent **ي** is changed into **ل**; and he relates of Kh, that he allowed the rel. n. of **أَيَّةٌ** to be **أَيَّيٌّ** and **أَيَّيٌّ** and **أَوَّيٌّ**; but as to **أَوَّوِيٌّ**, he says, I know not any one who has said it except J: (TA:) or it is of the measure **فَعْلَةٌ** (S, Msh, K,) originally **أَيَّةٌ**, contracted by the suppression of its final radical letter [with the preceding kesreh]: so accord. to Fr: [but see what follows (after the pls.), where this is said to be the opinion of Ks, and disallowed by Fr:] (S, Msh:) the pl. is **أَيَّاتٌ** and **أَيَّاتٌ**, (S, M, Msh, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. **أَيَّاتٍ**: (M, K:) J says that one of its pls. is **أَيَّاتِي**; [and we find the same also in some copies of the K:] but this is a mistake for **أَيَّاتٍ**, which is pl. of **أَيَّاتٍ**, not of **أَيَّةٌ**: (IB, TA:) and this pl., being of the measure **أَفْعَالٌ**, has been adduced as evidence that the medial radical letter is **ي**, not **و**: (TA:) the dim. is **أَيَّيَّةٌ**, [of the measure **فَعْلَةٌ** changed to **فَعْلَةٌ** because of the medial radical **ي**,] which, accord. to Fr, shows the opinion of Ks, that **أَيَّةٌ** is of the measure **فَعْلَةٌ** rendered defective by the suppression of its final radical letter, to be incorrect, because [Fr holds, in opposition to some others, that] a noun of this measure has not its dim. formed on the measure **فَعْلَةٌ** unless it is a proper name. (T.) They said, **أَفْعَالٌ بَيَّةٌ كَذَا** [Do thou it at the sign of such a thing]; like as you say, **بَعْلَامَةٌ كَذَا** and **بَعْلَامَةٌ كَذَا**. (M.) And [in this sense, as is indicated by the context in the M,] it is one of the nouns that are

prefixed to verbs [as virtually governing the gen. case], (M, K,) because of the nearness of its meaning to the meaning of time: (K:) as in the saying [of a poet],

بَيَّةٌ تَقْدِمُونَ الْخَيْلَ شَعْنًا

[At the sign of your urging forward the horses, unsmoothed in their coats, or not curried; which means nearly the same as "at the time of your urging" &c.]. (M.) — A sign as meaning an indication, an evidence, or a proof. (TA.) — A sign as meaning a miracle; [and a wonder; for] **آيَاتُ اللَّهِ** means the wonders of God. (TA.) — An example, or a warning; (Fr, T, M, Msh, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. **أَيَّاتٌ** (M, K) and **أَيَّاتٌ**. (Fr, T.) — A message, or communication sent from one person or party to another; syn. **رِسَالَةٌ**. (TA.) — The body, or corporeal form or figure or substance, (S, M, K,) of a man, (S,) which one sees from a distance; [as being a kind of sign;] or a person, or an individual; syn. **شَخْصٌ**. (S, M, K.) — A whole company of people: as in the saying, **خَرَجَ الْقَوْمُ بِأَيَّتِهِمْ** The people, or party, went forth with their whole company, not leaving behind them anything. (AA, S, M.) — [Hence, accord. to some, A verse of the Kur-án; as being] a collection of words of the Book of God: (S:) or a connected form of words of the Kur-án continued to its breaking off; (K, TA;) accord. to Abou-Bekr, so called because it is a sign of the breaking off: (TA:) or a portion of the Kur-án after which a suspension of speech is approvable: (Msh:) or a portion of the Kur-án denoting any statute, or ordinance, of God, whether it be [what is generally termed] an **آيَةٌ**, [i. e. a verse,] or a chapter (سُورَةٌ), or an aggregate [and distinct] portion of the latter. (Er-Rúghib, Kull, TA.) (الآيَةُ) written after a quotation of a part of a verse of the Kur-án, means **اقْرَأِ الْآيَةَ** Read thou the verse.]

أَيَّ: see **أَيَّ**, in art. **أَيَّ**.

أَيَّ and **أَيَّيٌّ**, accord. to Kh, rel. ns. of **أَيَّةٌ**, q. v. (IB.)

أَيَّ, or **أَيَّيَّةٌ** or **أَيَّيَّةٌ**: see 5.

أَيَّ

أَيَّ a vocative particle, (S, M, K,) used in calling him who is near and him who is distant: [in the former case, like *O*: in the latter, like *ho there*, or *soho*, or *holla*:] you say, **أَيَّ زَيْدُ أَقْبَلْ** [O Zeyd, advance: or *ho there*, or *soho*, or *holla*, &c.]: (S:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, K:) so say Ibn-El-Hájib, in the Káfíyeh, and El-Fakhr El-Jábaradee; and the latter adds, or to him who is in a predicament like that of him who is distant, being sleeping or inadvertent; the person who calls thereby being eager for the person called to advance to him: (TA:) or not used in calling to him who is near: (K:) and **أَيَّ** is substituted for its hemzeh; (M, K;) so that one says, **هَيَّا**. (M.) AZ says, I have heard them say, **أَيَّ إِيَّاهُ أَقْبَلْ**. (T in الألفاظ) [Accord. to the TA, (art. 1,) one says also **أَيَّ**.]

أَيَّ, and **أَيَّ**, and **أَيَّ**, and **أَيَّ**, and **أَيَّ**, and **أَيَّ**: see art. **أَيَّ**.

أَيَّ (S, M, K, &c.) and **أَيَّ** (M, K,) the latter form used by some, as related on the authority of Ktr; (M;) accord. to some, (M,) a noun of vague signification, (S, M, K,) used metonymically for a noun in the accus. case, (M,) with which are connected all the affixed pronouns that denote the accus. case: you say **إِيَّكَ** [Thee] and **إِيَّاهُ** [him] and **إِيَّايَ** [me] (S, K) and **إِيَّانَا** [us, &c.]: (S:) and the hemzeh is changed into **أ**, so that you say **هَيَّاكَ** (S, M, K*) and **هَيَّاكَ**; (Ktr, IJ, M, K;) and sometimes into **و**, so that you say **وَيَّاكَ** [and app. **وَيَّاكَ** also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for **وَيَّاكَ** as meaning **مَعَ زَيْدًا**, meaning **زَيْدٌ**: (K:) the **ك** and **أ** and **ي** [&c.] are put to show the object meant, in order that the person addressed may be known from the absent [&c.]; and have no place in the analysis of a sentence, like the **ك** in **ذَلِكَ** and **أَرَأَيْتَكَ**: (S, M: in the former of which is added, and like the **ل** and **ن** in **أَنْتَ**;) and this is identical with the opinion of Akh: (M, TA:) thus **أَيَّ** is the noun, and what follows it is to denote allocution, [&c.], and the two become as one thing; for nouns of vague signification are not prefixed to other nouns to govern them in the gen. case, nor are any of the pronouns, being themselves determinate. (S.) Ibn-Keysán says, (S, M,) some of the grammarians say that **إِيَّكَ**, altogether, is a noun; and he adds, but some say (M) that the **ك** and **أ** &c. are the nouns, and that **أَيَّ** is a support thereto, because they cannot stand by themselves, (S, M,) like the **ك** &c. which occupy the latter place in **يَضْرِبُكَ** &c.; so when the **ك** &c. are put first, [as in **إِيَّكَ ضَرَبْتُ** Thee I beat, or struck,] they are supported by **أَيَّ**, and the whole becomes as one thing: (S:) and you may also say, **ضَرَبْتُ إِيَّايَ** [I beat, or struck, me]; because it is not allowable to say, **ضَرَبْتُيَ**: (S as corrected by IB:) but you may not say, **ضَرَبْتُ إِيَّكَ** [I beat, or struck, thee]; because you only require **إِيَّكَ** when you cannot use the **ك** [alone]; though you may say, **ضَرَبْتُكَ إِيَّكَ** [I beat, or struck, thee, thee]; because the **ك** is made to be syntactically dependent upon the verb, so when you repeat it you require **أَيَّ**. (S.) In the saying of the poet, (S,) Dhu-l-Iqba' El-'Adwáne, (TA.)

كَأَنَّا يَوْمَ قَرَرْنَا إِنَّمَا نَقْتُلُ إِيَّانَا

[As though we, on the day of Kurra, only killed ourselves], he has separated it from the verb only because the Arabs do not make the action of the agent to fall upon the agent itself by the adjunction of the pronoun: they do not say, **قَتَلْتُيَ**, but only **قَتَلْتُ نَفْسِي**: so the poet has used **إِيَّانَا** in the same manner as **أَنْفُسَنَا**. (S, TA.) Some of the grammarians say that **أَيَّ** is prefixed to what follows it, governing it in the gen. case; and adduce as an evidence thereof a saying which see below, commencing with **إِذَا بَلَغَ الرَّجُلُ**. (S.)

Zj says that it is an explicit noun, [not a pronoun,] which is prefixed to all the pronouns, governing them in the gen. case; but only to pronouns; so that if one said, *إِيَّا زَيْدٌ حَدَّثْتُ*, it would be bad. (M.) Kh holds that it is a pronoun prefixed to the *ك* [i.e.], governing it in the gen. case; (M, K;) and the like is related to have been the opinion of El-Mázinec: and Sb relates of Kh that he said, if any one were to say *إِيَّاكَ نَفْسُكَ* [Thee, thyself], I would not severely blame him, for this *ك* is [virtually] governed in the gen. case. (M.) But accord. to Akh, it is a simple, or uncompounded, pronoun, the ending of which becomes altered, as the endings of pronouns are wont to become, because of the varying of the numbers of the persons using them; (M, K; [in both of which the last of the words thus rendered is *المضميرين*; accord. to a copy of the M, *المضميرين*, i. e. *المضميرين*; in a copy of the K, without any syll. signs; and in the CK, *المضميرين*; of which readings, I have followed that found in the M; supposing the meaning to be, that *إِيَّا* has different endings according as it is used by one speaking to another, or by one speaking of another, or by one speaking of himself, or to, or of, two or more, and the like;]) and the *ك* of *إِيَّاكَ* is like the *ك* of *ذَلِكَ*, inasmuch as it is an indication of allocution only, divested of the idea of its being a sign of the pronoun. (M.) Of all these varying opinions, IJ says that he has found none to be correct when investigated, except that of Akh; with whose opinion, that stated in the beginning of this art. is identical [except as to the affix, which is there said to be a pronoun, not merely a particle of allocution]. (M, TA.) Zj, being asked to explain the meaning of the phrase *إِيَّاكَ نَعْبُدُ*, [in the Kur i. 4,] answered, *حَقِيقَتُكَ نَعْبُدُ* [Thine essence we worship]; and said that it is derived from *آيَة*, meaning “a sign by which a thing is known:” but IJ does not approve of this. (M.) [Respecting the phrase, *نَاذِرًا هُوَ إِيَّاها*, in which *إِيَّاها* is used in the place of a noun in the nom. case, and which is therefore disallowed by Sb, see *إِذَا*.] — It is also used for the purpose of cautioning, or putting one on his guard. (T, S.) You say, *إِيَّاكَ وَالْأَسَدَ* [Beware thou of, or avoid thou, or remove thyself far from, the lion]: it is a substitute for a verb; as thou sayest, *بَاعِدْ*: and you say also, *هَيَّاكَ*; like as you say *أَرَأَيْتَ* and *هَرَأَيْتَ*: (S:) [or *إِيَّاكَ* in this case is governed by a verb understood: for] Ibn-Keymán says, when you say, *إِيَّاكَ وَزَيْدًا* [Beware thou of, or avoid thou, or remove thyself far from, Zeyd], you caution him whom you address against Zeyd, and the verb governing the accus. case is not apparent: the meaning is, *أَحْذَرُكَ إِيَّاكَ وَزَيْدًا* [I caution thee against Zeyd]; as though you said, *أَحْذَرُكَ إِيَّاكَ وَزَيْدًا* [I caution thee, thee with Zeyd]; or as though you said, *بَاعِدْ نَفْسَكَ عَنْ زَيْدٍ وَبَاعِدْ زَيْدًا عَنْكَ* [Remove thyself far from Zeyd, and remove Zeyd far from thee]; so that the verb governs the word signifying the person cautioned and that signifying him against whom that person is cautioned: (TA:) [and Az says,] when you say, *إِيَّاكَ وَرُكُوبَ الْفَاحِشَةِ*, the

verb is suppressed: it is as though you said, *أَحْذَرُكَ رُكُوبَ الْفَاحِشَةِ* [I caution thee against the committing of that which exceeds the bounds of rectitude]. (T.) Kh is related to have heard an Arab of the desert say, (T, M, the latter on the authority of Sb.) *إِذَا بَلَغَ الرَّجُلُ السِّتِينَ فَإِيَّاهُ وَإِيَّا الشَّوَابَ* [When the man attains to sixty years, I caution him against, or let him avoid, the young women]; (T, S, M;) prefixing *إِيَّا* to *الشَّوَابَ*, and putting the latter in the gen. case: (S:) but accord. to Akh, it is not allowable to say [thus, or] *إِيَّاكَ وَإِيَّا زَيْدٍ*. (M.) Sometimes the *و* is suppressed, as in the saying of the poet,

فَإِيَّاكَ إِيَّاكَ الْبَرَاءَةَ فَإِنَّهُ
إِلَى الشَّرِّ دَعَا وَلِلشَّرِّ جَالِبٌ

[Then avoid thou, avoid thou obstinate disputation, for it is wont to invite to evil, and an attracter of evil]; meaning, *إِيَّاكَ وَالْبَرَاءَةَ*; i. e., *إِيَّاكَ وَأَنْ*. (TA.) You say [properly], *إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا* [Beware thou of, or avoid thou, doing such a thing]: but [in strict propriety] you should not say, *إِيَّاكَ أَنْ تَفْعَلَ كَذَا*, without *و*. (S.) See also art. *إِي*.

إِيَّا, (Lth, T, S, M, K) and *إِيَّايَ*, (M,) or *إِيَّا*, (K,) and *إِيَّايَ*, (M, K,) A cry by which camels are chidden. (Lth, T, S, M, K.) [See 2 in art. *إِي*.]

ايب

For words which might be supposed to be properly mentioned under this head, see art. *اوب*.

ايد

1. *أَيْدٍ*, aor. *يَتَيْدُ*, inf. n. *أَيْدٍ*, He, (a man, AZ, T, &c.) or it, (a thing, L,) was, or became, strong: (AZ, T, S, M, K, &c. :) and *أَيْدٍ*, inf. n. *أَيْدٍ*, he became possessed of strength. (AHcyth, T, L.) — *أَدَتْ ضَيْاقَهُ* † His coming as a guest was, or became, frequent. (A.) [See *أَيْدٍ*.]

2. *أَيْدٍ*, inf. n. *تَأْيِيدُ*, (T, S, M, &c. :) and *أَيْدٍ*, (T, S, K,) of the measure *فَاعَلَ*, (S,) inf. n. *مُؤَايِدَةٌ*; (K;) He strengthened: (S, M, L, Mgh, K:) he aided, or rendered victorious. (L.) You say, *أَيْدَهُ عَلَى الْأَمْرِ* He strengthened him to accomplish the affair. (M, L.)

3: see 2.

4: see 1.

5. *تَأْيَدَ* He, or it, (a thing, S,) became strengthened. (T, S, K.)

قُوَّةٌ Strength; syn. *صُلْبٌ*, (M, L, K,) and *قُوَّةٌ* [which is one of the significations of *صُلْبٌ*, and that which is here meant]; as also *أَيْدٍ* [which is an inf. n.: see 1]. (S, M, K.)

أَيْدٍ: see *أَيْدٍ*.

أَيْدٍ Strong: (S, A, Mgh, Mgh, K:) an epithet applied [to God, and] to a man. (S.) A poet says, *إِذَا الْقَوْسُ وَتَرَمَّا أَيْدٍ • رَمَى فَأَصَابَ الْكَلْبَى وَالذَّرَى •* [lit. When a strong one strings the bow, he shoots,

and hits the kidneys, and the tops of the humps of the camels]; meaning, when God strings [or stretches] the bow that is in the clouds, He casts fat into the kidneys and humps of the camels, by means of the herbage that is produced by the rain. (S.) *إِنَّهُ لَا يَدُ الْغَدَاةِ وَالْعَشَاءِ* means † Verily he is often present at the morning and evening meals. (A.)

إِيَّادٌ Anything by which a person or thing is strengthened, (M, L, K,) or guarded, defended, or protected: (T, L:) a thing by which one is protected, or veiled, or concealed: the side; shade, or shadow; or protection: a place of refuge: (M, L, K:) either side of anything, that strengthens it: (Lth, T:) anything that is in the vicinity of a thing: (T:) each wing of an army: (S, M, L, K:) earth that is put round a watering-trough or tank, or round a tent, (S, M, L, K,) to strengthen it, or to keep away from it the rain-water: (S, L:) any fortification: a fortified mountain: (M, L, K:) a mountain that is inaccessible, or difficult of access. (IAar, T.) [In the place of one signification, Golins gives “cortex;” having found *لحاء* in the place of *لَجَا*.] — An elevated tract, or a heap, of sand. (M, K.) — Abundance of camels [because they strengthen their owner]. (K.) — The air; syn. *هَوَاءٌ*. (K.)

مُؤَيَّدٌ: see *مُؤَيَّدٌ*: = and see what next follows.

مُؤَيَّدٌ, of the same measure as *مُؤْمِنٌ*, A great, mighty, or severe, thing; (S, L, K;) a calamity: (T, S, M, L, K:) or, accord. to As, it is *مُؤَيَّدٌ*, with fet-ḥ to the *ي*, and signifies anything rendered strong, or hard, or severe. (L.) [See *مَأْوَدٌ*, in art. *اود*.]

مُؤَيَّدٌ and *مُؤَيَّدٌ* (the latter irreg., by rule being *مُؤَيَّدٌ*, TK,) Strengthened: (S, L, K:) aided; or rendered victorious: (L:) and the former, strong, applied to a building. (M.)

مُؤَيَّدٌ Strengthening: (S, L:) aiding; or rendering victorious. (L.) The dim. also has this form. (S.)

اير

1. *أَرَاهَا*, aor. *يَرِيْرُ*, (T, S, and K in art. *اور*) inf. n. *أَيْرُ*; (T, TA;) or *أَرَاهَا*, aor. *يُؤَوِّرُ*; (ISk, T;) or both; (K ubi supra;) Inivit eam; he compressed her. (ISk, T, S, K.)

أَيْرُ The membrum virile; penis; veretrum: (TA:) pl. [of pauc.] *أَيْرٌ* and *أَيَارٌ* (S, M, K) and [of mult.] *أَيُورٌ* (S, K) and *أَيْرُ*. (L.) — *كَانَ أَيْرُهُ* is a phrase meaning † He had many male children. (T, TA.)

أَيَارِيٌّ Having a large membrum virile, or penis; (T, S, M, K;) like *أُنَافِيٌّ* signifying “having a large nose.” (T.)

أَيَارٌ The [Syrian] month [corresponding to May, O. S.;] preceding *حَزْرِيْرَان*, or (as written by Saadee Efendee, TA) *حَزْرِيْرَان*. (So in different copies of the K.)

أَيْرٌ Iniens. (T, S, TA.)

مَتِير pass. part. n. of 1, (T, S, TA,) of the same measure as مَتِير; i. q. مَتِير. (TA.)

مَتِير (K, TA, [in the CK مَتِير, and in Gol. Lex. مَتِير]) Qui multum coit. (K.)

ايس

1. ايس مَنَه (S, M, Mgh, Msb, K,) aor. ايس (S, Mgh, K) and ايس (Mgh, K) inf. n. ايس (Mgh, K) or ايس (K,) or it has the same inf. n. as ايس, namely ايس (S,) with which ايس is syn., (Mgh,) but this last is a contraction of ايس, of the measure ايس, as determined by Az, and is not an inf. n. of ايس as some think it to be, (Mgh, art. ايس,) He despaired of it; syn. قَطَط: (K:) a dial. var. of ايس: (ISk, S, TA:) or it is not so, but is formed by transposition from ايس, because it has no [proper] inf. n.; and ايس, the proper name of a man, is not to be adduced in evidence, for it is of the measure ايس from ايس, "the act of giving:" (Preface to the M, quoted in the TA:) if it were a dial. var. of ايس, they would say ايس for ايس: (M, TA:) and ايس, incorrectly written ايس, also signifies the same. (Mgh.) = ايس: see ايس.

2: see 4.

4. ايس He made him to despair; (K;) like ايس; (S, Mgh;) and so ايس (S, K) inf. n. ايس. (S.)

ايس and ايس [Despairing]; part. ns. of ايس. (Mgh.) — [Hence,] ايس [and accord. to Golius ايس, both properly meaning Despairing of the recurrence of the menstrual flux;] who has not menstruated in a period of five and fifty years. (KT.)

ايس: see ايس.

ايس: see 1.

ايس: see ايس.

ايش

ايش, for ايش: see ايش, in art. ايش.

ايض

1. ايس, aor. ايس, inf. n. ايس, i. q. ايس; (ISk, S, M, Mgh, K;) as in the phrase ايس [He returned to the thing, i. e. to the doing of the thing; he did the thing again, or a second time]. (K.) — And i. q. رجع (S, M, Mgh, K;) as in the phrase ايس [He returned to his family]. (S, M.) — In the phrase ايس, the last word is the inf. n. of ايس in the sense of ايس, (ISk, IDrd, S, M, Mgh, K) and in the sense of رجع: (IDrd, M:) and the meaning is, [I did such a thing again, or a second time;] I returned to the doing of such a thing: (IDrd, M:) or I did such a thing returning to what had preceded. (Mgh, K.) [It also, and more commonly, signifies I did such a thing also.]

Bk. I.

When one says, ايس [I did that again, &c.], you say, ايس [Thou hast made much use of the expression ايس], and ايس [Let me alone and cease from using the expression ايس]. (ISk, S.) — ايس also signifies † A thing's becoming another, or a different, thing; and being changed from its state or condition [to another and a different state or condition]: (Lth, K:) so says Kh. (Ham p. 356.) And ايس † He, or it, became such a thing. (Lth, S, M, K.) You say, ايس سواد شعره ايس (A, TA) † The blackness of his hair became whiteness. (TA.) And Zuheyr says, speaking of a land which he traversed,

• قَطَعْتُ إِذَا مَا الْإِلَّاءُ أَضَ كَأَنَّهُ
• سُبُوفُ تُنَحِّي سَاعَةً ثُمَّ تَلْتَقِي

[I traversed, when the mirage, or the mirage of the morning, became as though it were swords which were removed a while, then met]. (S.)

ايس and ايس: see above, in four places.

اير

1. اير, aor. اير, The [trees called] اير became what is termed اير [n. un. of اير, q. v.]; as also اير. (K.) The former occurs in poetry contracted into اير. (ISd, Sgh.)

10: see 1.

اير Numerous, luxuriant or tangled or dense, trees: (S, K:) or a place where water collects and sinks into the ground (غِيْظَة) producing [trees of the kind called] اير and اير (Lth, K) and similar soft trees: (Lth:) or a collection of any trees; even, of palm-trees: (K:) or, as some say, a place where [trees of the kind called] اير grow, and where is a collection of them: or, accord. to AHn, an abundant collection of اير in one place: (TA:) or trees; said to be of the [kind called] اير: (Msb:) n. un. with ة: (S, Mgh, K, &c.) IAr says, [you say,] اير ايرة من ايرة (Sh.) فصية من غضا and رفق من عشرين and ثلث ايرة occurs in the Kur in four chapters: [xv. 78 and xxvi. 176 and xxxviii. 12 and l. 13:] (Sgh:) he who reads thus means, by the latter word, الغيضة [explained above, and also signifying the thicket, or collection of tangled trees, &c.]; (S, K;) or the tangled, or luxuriant, or abundant and dense, trees: (TA:) another reading is ايرة; accord. to which, this is the name of the town [in which the people here mentioned dwelt]: (S, K:) or, as some say, the two words are [applied to the same place,] like اير and اير: (S:) but Zj says that another reading is allowable, and very good; i. e. اير, as being originally اير; for the Arabs say, اير اير, for اير اير; so that اير is like اير. (TA.)

اير (K, TA,) like اير, (TA, [agreeably with the verb, but in the CK اير]) is a phrase in which the latter word signifies اير [Putting forth fruit; &c.]: (K, TA:) or, as some say,

it is an intensive epithet [signifying very abundant or luxuriant or tangled &c.]. (M, TA.)

ايل

ايل a name of God; (Lth, T, S, M, K;) a Hebrew word; (Lth, S;) or Syriac: (S:) it is a dial. var. of ايل [q. v.]: or the latter may be an arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that ايل and ايل and the like are similar to ايل and ايل; (M;) [and J says,] they are like ايل and ايل: (S:) so that ايل signifies "servant," and is prefixed to ايل, governing it in the gen. case: (M:) but this is not a valid assertion; for were it so, such names would be perfectly decl.: (M in art. ال:) Suh says, in the R, that ايل is Syriac, and means ايل, or ايل, as is related on the authority of I'Ab: that most persons hold ايل in this case to be a name of God: but that some hold names of this kind to be constructed inversely, after the manner of the language of the 'Ajam; ايل meaning servant. (TA. [See what is said of ايل.])

ايل: see art. اول.

ايل [written by some ايل] One of the Greek [or Syriac] months; (T, M, Kzw;) the last thereof [corresponding with September, O.S.]. (Kzw.)

اول: see art. ايل: ايل: ايل: ايل.

اير

1. اير, (T, M, Mgh, K,) aor. اير, (T, K,) inf. n. اير, (T, M, Mgh, K,) or this is a simple subst., (Mgh,) and اير and اير, (M, K,) She had no husband; said of a virgin and of one who is not a virgin; (IAqr, T, M, Mgh, K;) as also اير (Lth, T, M) and اير (M:) or, as some say, اير signifies she lost her husband by his death, she being still fit for husbands, having in her a remaining force of youth: (T:) and you say, اير, aor. اير, inf. n. اير and اير and اير, (S, TA, [accord. to the former app. signifying the same as اير alone as explained above: or]) meaning she became bereft of her husband by his death, or by his being slain, and remained without marrying. (TA.) And اير, (T, S, Mgh,) aor. اير, (T, Mgh,) inf. n. اير, (T,) He had no wife: (T, Mgh:) or he lost his wife by her death: (S, K, and Ham p. 650:) and he did not marry; as also اير. (Ham ubi supra.) It is said of the Prophet, in a trad., اير من اير (T, S) He used to pray for preservation from remaining long without a wife. (T.) And Yezed Ibn-El-Hakam Eth-Tbaksafee says,

• كُلُّ امْرِئٍ سَتَمِيرُ مِنْهُ الْعَرَسُ اَوْ مِنْهَا يَمِيرُ
(S) i. e. Every man, the wife will be bereft of him by his death, or he will be bereft of her by her death. (Ham p. 531.) One says also,

مَا لَهُ أَمْرٌ وَعَامَرٌ, meaning [What aileth him?] May his wife and his cattle die, or perish, so that he shall have no wife (حَتَّى يَبْئِمْ) and be vehemently desirous of milk (يَعْبِمْ). (S, K; [in the CK, erroneously, أَمْرٌ وَعَامَرٌ; and in a MS. copy of the K, أَمْرٌ وَلَا عَامَرٌ.])

2. تَأَيَّمَهُ اللَّهُ inf. n. تَأَيَّمٌ, God made him to have no wife. (K, *TK.) And أَيْتَمَتِ الْمَرْأَةُ, inf. n. as above; (Ham p. 11, and TA,*) or أَتَمَّتْهَا, like أَغَمَّتْهَا; (T, S;*) I made the woman to be a widow, by slaying her husband. (T, *S, and Ham ubi supra.) Taubata-sharrà says,

فَأَيَّمْتُ نِسْوَانًا وَأَيَّمْتُ إِدَّةً

[And I have made women widows, by slaying their husbands; and children fatherless]. (TA.)

4. أَمَّتِ الْمَرْأَةُ: see 2.

5. تَأَيَّمَتْ and تَأَيَّمٌ: see 1, in three places. The former is also explained as signifying *She became forlorn* (تَحَوَّشَتْ) of her husband. (K in art. حَوْش.) And also, (TA,) or تَأَيَّمَتْ زَمَانًا, (ISK, T, S;*) *She remained some time without marrying.* (ISK, T, S, TA.) And تَأَيَّمَتْ, (Msb, K,) or تَأَيَّمَتْ زَمَانًا, (ISK, T, S;*) *He remained some time without marrying.* (ISK, T, S, Msb, K.)

8. أَتَمَّتْهَا, written with the disjunctive alif inf. n. أَتَمَّتْهَا, (M, K,) like أَغَمَّتْهَا, (TA,) *I took her as my wife, she being what is termed أَيْمَرٌ [without a husband].* (M, K.)

أَيُّ شَيْءٍ أَيْمَرٌ هُوَ يَا فُلَانُ, meaning: *What thing is it, O such a one?*: and أَيْمَرٌ تَقُولُ [What thing sayest thou?]. (TA.) — أَيْمَرُ اللَّهِ [for أَيْمَنَ]: see in art. يَمِن. (K.)

أَمْرٌ: see art. أَمْرٌ.

أَيْمًا: see أَمَّا: and أَيْمًا.

أَيْمًا: see أَيْمًا.

أَيْمَانُ A man whose wife has died: and أَيْمَانِي A woman whose husband has died: pl. أَيْمَانِي, of both; like as سَكَرَانِي is pl. of سَكَرَانُ: accord. to ISK, أَيْمَانِي is originally أَيْمَانِي. (Msb.) [See also أَيْمَرٌ.] أَيْمَانُ عَيْمَانُ are epithets applied to a man, (M, K, TA,) meaning *Whose wife [and cattle] have died or perished [so that he has no wife and is vehemently desirous of milk; as shown above; see 1, last signification]:* (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem. أَيْمَانِي عَيْمَانِي, applied to a woman. (M, K.)

أَيْمَرٌ A woman having no husband; (Lth, T, S, M, Mgh, Msb, K;) *whether she be a virgin or not; (IAqr, T, S, M, Mgh, K;) or whether she have married before or not; (Sgh, Msb;) as also أَيْمَةً; (Msb;) [said to be] applied to one who has not married: (IAqr, T;) or if not a virgin; accord. to [the Imám] Mohammad; agreeably with a reading of a trad. by which the أَيْمَرُ is distinguished from the virgin: (Mgh;) also, the former, a man having no wife; (S, M,*

Mgh, Msb, K;) *whether he have married before or not: (S, Sgh, K;) or who has not married: (IAqr, T:) pl. أَيْمَانِي (S, M, K) and أَيْمَانِي; (M, K;) the latter of which is the original form: (S, M:;) [or both, accord. to the Msb, are pls. of أَيْمَانُ, q. v.:] and أَيْمُونُ is a pl. applied to men, and أَيْمَانَاتُ applied to women: and أَيْمَةٌ, also, signifying men *having no wives*, is pl. of أَيْمَرٌ for أَيْمَرٌ. (TA.) — Also A free woman: (K:) pl., in this sense also, أَيْمَانِي, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.) — And A female relation; (K;) in which sense also أَيْمَانِي is pl.; (T, TA;) meaning *such as the daughter and the sister and the maternal aunt.* (T, K.)*

أَيْمَرٌ: see أَيْمَرٌ.

لِلنِّسَاءِ الْحَرْبُ مَأْيَمَةٌ (T, S, M, Msb, K) *War is a cause of widowhood to women; it slays the men, and leaves the wives without husbands.* (T, S, M, Msb.)

مُؤَيَّمَةٌ A rich, or wealthy, woman, or one possessing competence or sufficiency, having no husband. (Sgh, K.)

أَمْرٌ: see أَمَّا, in art. أَمْرٌ.

اين

1. أَيْنَ, [aor. يَنْيَنُ,] inf. n. أَيْنَ, [in a copy of the Msb, أَيْنَ, aor. يَنْيَنُ, inf. n. أَيْنَ, but as this is at variance with all other authorities known to me, I regard it as a mistranscription,] *He was, or became, fatigued, or tired:* (T, M:) so says IAqr: (T:) and Aq says the like: (TA, from a marginal note in a copy of the S:) [see also what I have cited from the Maghnee voce اَيْنَ, last sentence:] in proof of this, IAqr cites the following ex., from a poet:

إِنَّا وَرَبَّ الْقُلُوبِ الضَّوَامِرِ

[We were, or have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels]: but Lth says that there is no verb derived from أَيْنَ, in this sense, except in poetry: (T:) Abou-Mohammad says that the only instance is that cited above: (TA:) [it is not disputed that] أَيْنَ signifies *fatigued, or the being fatigued or tired:* (S, K:) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:) A 'Obeyd also says that it has no verb. (M.) — أَيْنَ, aor. يَنْيَنُ, inf. n. أَيْنَ, (S, M, Msb, K, &c., [but see what follows,]) also signifies *Its time came; (أَتَى وَقْتَهُ);* as also أَيْنَى: (Bd lvii. 15:) *it was, or became, present: it came, or attained, to its time; to its full, or final, time, or state; to maturity: it was, or became, or drew, near: syn. أَيْنَى: (M:) and أَدْرَكَ; like أَيْنَى: (Ham p. 455:) and حَانَ: (S, M, Msb, K;) and قَرَّبَ. (Maghnee voce اَيْنَ.) You say, أَنْ تَفْعَلَ كَذَا, aor. and inf. n. as above, (AZ, S;) i. e. حَانَ [The time has come, or has drawn near, for thee to do, or that thou shouldst do, such a thing]; like أَيْنَى: and it is formed from it by transposition: (S:)*

[i. e.] أَيْنَى is formed by transposition from أَيْنَ: (Msb:) or أَيْنَ is a dial. var. of أَيْنَى; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or أَيْنَ is formed by transposition from أَيْنَى, because the latter has an inf. n. and the former has not: so says Aq: for أَيْنَ does not belong to this; its meaning being only اِعْيَاةٌ and تَعَبٌ: or, accord. to AZ, أَيْنَ has an inf. n., namely أَيْنَى; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khasās:) Suh, in the R, asserts that أَيْنَ is formed by transposition from أَيْنَى: (TA:) the assertion of El-Bekree, that أَيْنَ is originally with و [for its medial radical letter], and that it is of the class of وَلِي, aor. يَلِي, requires consideration, and involves what is contrary to rule. (MF.) You say also, أَنْ أَيْنَكَ, (S, M, K,) and اَيْنَكَ, (M, K,) and أَنْكَ, (S, K,) i. e. حَانَ حِينُكَ [Thy time, or season, came, or hath come: or drew near, or hath drawn near]. (S, M, K.)

أَيْنَ: see أَيْنَ. — أَيْنَ is a noun denoting the present time; (S, M, Msb, K;) [signifying *At the present time; now; for*] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the ال being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K:) as Ibn-Es-Sarrāj says, there is not one أَيْنَ and another أَيْنَ: (Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the ال which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another ال, which is understood, as in the case of أَمْسٍ: so says IJ, following Abou-Alec; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with ال, which is inseparable from it; and that it is originally أَوَانُ [or الأَوَانُ]: or that it may have originated from the phrase أَنْ تَفْعَلَ [explained above], and is therefore mansoob, like قَالَ and قِيلَ when used as nouns: but Zj disallows its originating from أَيْنَ; and says that the right opinion is that of Kh, that أَيْنَ is indecl. with fet-h for its termination, and that the ال is prefixed because the meaning is هَذَا الْوَقْتُ; and this is the opinion of Sb. (T.) You say, أَنَا أَيْنَ أَفْعَلُ كَذَا. [I, at the present time, or now, do, or will do, thus, or such a thing]. (M.) And كُنْتُ أَيْنَ عِنْدَهُ, meaning *I was, in this time, of which part is present and some portions have passed, with him, or in his presence.* (IJ, M.) And when you mean the kind of expression which is used in this saying, you say, أَيْنَ حَدُّ الزَّمَانَيْنِ [The term "now" is the limit of the two times; namely the past and the future]; thus pronounced, marfooa: so says IJ: but in the Book of Sb we read, أَيْنَ حَدُّ الزَّمَانَيْنِ, with naṣb: and in like manner, in the same, أَيْنَ أَنْكَ [Now is thy time]; the former with naṣb and the

latter with refp. (M.) You say also, هَذَا أَوَانٌ [This is the present time]: and مَا جِئْتُ إِلَّا [This is the present time]: and أَوَانٌ, meaning *I came not save at the present time, or now*: with the last word mangsoob in both instances. (ISh, T.) [And إِلَى الْآنِ and حَتَّى الْآنِ To the present time and until the present time; i. e. *hitherto*. And مِنَ الْآنِ From the present time; henceforward.] Sometimes the hemzeh [after the ل] is suppressed, and its vowel is transferred to the ل; so that you say الْآن. (Bd ii. 66.) And sometimes also the ل is pronounced with fet-h and both the hemzels are suppressed; so that you say لَان. (S, K.) And sometimes ت is prefixed to it, like as it is to حِينَ; so that you say تَلَان, like as you say تَحِينَ. (El-Umawee, A 'Obeyd. [See art. تَلَن.])

أَيْنَ *Fatigue*. (S, K, &c.) [Whether it be a simple subst., or an inf. n., and, if the latter, whether it be an inf. n. of أَنْ only in the former of the two senses assigned to that verb above, or in both these senses, is doubted: see 1, throughout.] = *A time; a season*; syn. حِينَ; (S, M, K;) as also أَينَ (M, K) and أَانَ. (S, K.) [See 1, last sentence.]

أَيْنَ is an adverbial noun, (Msb,) an interrogative respecting a place: (S, M, Msb, K:) [signifying *Where? in what place?*]: Zj says that it is an interrogative particle, like كَيْفَ: (T:) [ISd says,] it is a noun, because you say, مِنْ أَيْنَ [meaning *From what place? whence?*]: (M:) [and you say also, إِلَى أَيْنَ To what place? whither?]: it is always mangsoob, unless you prefix the article to it, saying الْاَيْنَ [which means *The place where*]: (Lth, T:) it is fem.; but may be made masc. (Lh, M.) You say, أَيْنَ زَيْدٌ *Where, or in what place, is Zeyd?* (S, Msb.) And أَيْنَ بَيْتُكَ [Where is thy house, or tent?]. (M.) And أَيْنَ يَذْهَبُ بِكَ, which may mean *Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning* أَيْنَ يَذْهَبُ بِعَقْلِكَ [Where, or whither, is thine intellect taken away?]. (Har p. 574.) [And وَذَاكَ and عَنْ ذَاكَ and أَيْنَ هَذَا مِنْ ذَاكَ *What place does this hold in relation to that, or in comparison with that? what is this in relation to that, or in comparison with that? what has this to do with that? what has this in common with that?*] — It also denotes a condition: when you say, أَيْنَ تَجْلِسُ أَجْلِسُ [Where thou sittest, I will sit], the sitting must be in one place: and مَا is added to it; so that you say, أَيْنَمَا تَقُمْ أَقُمْ [Wherever thou standest, I will stand]. (Msb.) — It also occurs used as a proper name of a particular place: thus the poet Hameyd Ibn-Thowr speaks of his companions as being بَائِنَ وَأَيْنَمَا [app. meaning *In certain places: where and wherever those places were, there were my companions*]: in which case it is divested of the meaning of an interrogative, and is imperfectly decl. because

determinate and of the fem. gender. (M, L. [In one copy of the former, بَائِنِي وَأَيْنَمَا, which may mean the same; and voce أَيُّ, q. v., بَائِي وَأَيْنَمَا.])

أَيْنَ: see أَينَ.

أَيَّانَ (T, S, M, &c.) of the measure فَعَال, or it may be of the measure فَعْلَان, (Msb,) also pronounced أَيَّانَ, (T, S, M, K,) the latter of the dial. of Suleym, mentioned by Fr, (T, S,) and by Zj, (M,) is an interrogative respecting a time, (T, S, Msb,) but only respecting a time not come: (T:) signifying *When?* (S, M, Msb;) *at what time?* (Msb, K:) it is fem.; but may be made masc.: (Lh, M:) and it may be pronounced with imáleh, though not belonging to a class of words regularly subject to imáleh. (TA.) It is said in the Kur [xvi. 22 and xxvii. 67], accord. to different readings, أَيَّانَ يُبْعَثُونَ or أَيَّانَ [When they shall be raised to life]; (T, S, M;) i. e. when shall be the resurrection. (Abou-Is-hák, T.) But you may not say, أَيَّانَ فَعَلْتَ ذَاكَ as meaning *When didst thou that?* (T.) — IJ says that, were it syn. with مَتَى, it would be conditional; whereas it was not mentioned by his colleagues among the adverbs used conditionally, as مَتَى and أَينَ &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says,

- أَيَّانَ نُوْمُكَ تَأْمَنُ غَيْرَنَا وَإِذَا
- لَمْ تُدْرِكِ الْأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرًا

[When we grant thee security, thou wilt be secure from others than us; and when thou obtainest not security from us, thou wilt not cease to be in a state of fear]. (I 'Ak p. 300.)

أَيَّانَ: see أَيَّانَ, in two places.

أَيْنَ part. n. of أَنْ in both its senses.

أَيْنَةَ: see أَوَانٌ.

ايه

2. أَيَّاهُ (S, TA,) and, accord. to some, أَيَّاهُ (TA,) and أَيَّاهُ (K, * TA,) inf. n. تَأْيِيَهُ (S, K,) *He cried out to, or shouted to, and called*, (S, K, TA,) them, namely, camels, (S, TA,) and, accord. to some, horses, and men, (TA,) and him, (K, TA,) namely, a camel: (TA:) or أَيَّاهُ signifies *he said to him, namely, a man, and a horse, يَا وَيْهَاهُ* [Ho! On!]: (A 'Obeyd:) and *he said to him, namely, a man, يَا أَيُّهَا الرَّجُلُ* [O thou man]: (K:) or *he called him, namely, a man, as though he said to him, يَا أَيُّهَا الرَّجُلُ*: (IAth:) and *he cried out to him, or at him; or drove him away with crying or a cry; namely, an object of the chase*. (TA.)

[أَيَّاهُ would seem to be a dial. var. of وَيْهَ; for it is said that] أَيَّاهُ is syn. with وَيْهَ. (K:) [but see وَيْهَ.] = أَيَّاهُ: see أَيَّاهُ.

أَيَّاهُ, with the ة quiescent, is a word used in chiding, or checking; meaning حَسْبُكَ [Sufficient for thee is such a thing; &c.]. (ISd, K.) — أَيَّاهُ signifies, (S, K,) as also أَيَّاهُ (K,) a command

to be silent, (S, K,) and to abstain; (S, TA;) i. e. *Be silent*; and *abstain, or desist*: (TA:) both are used in chiding, or checking: and أَيَّاهُ is used in the place of أَيَّاهُ. (Lth, TA.) You say [also,] أَيَّاهُ عَنَّا *Be silent, and abstain from [troubling] us*. (S, TA.) And أَيَّاهُ عَنِّي الْآنَ *Abstain thou from [troubling] me now*. (AZ, TA.) — أَيَّاهُ also occurs as meaning *I hold that to be true, and approve it*. (IAth, TA.) = أَيَّاهُ, as also أَيَّاهُ and أَيَّاهُ, is a word denoting a desire, or demand, for one to add, or to give, or do, more; (Lth, K;) and a desire for one to speak: (K:) it (i. e. أَيَّاهُ) is an imperative verbal noun, (S,) indecl., with kesr for its termination: (K:) you say to a man, when you desire, or demand, his telling or saying more of a [certain] story or subject of discourse, or his doing more of a [certain] deed, أَيَّاهُ, with kesr. to the ة; (S;) [i. e. *Tell me, or say, more of this; say on; go on, or proceed, with this; or do more of this*]; and أَيَّاهُ أَفْعَلْ [Go on, or proceed, with this; do it]; (AZ;) and for أَيَّاهُ, you say, أَيَّاهُ: (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, S, K,) and say أَيَّاهُ, (ISk, S,) which means حَدِّثْنَا [i. e. *Tell us, or relate to us, something*]; (Ks, Lh, ISk, * S;) and for this one says أَيَّاهُ, by substitution of one letter for another: (Ks, Lh:) or it means زِدْ [i. e. *tell, or say, or do, something more*]; and هَاتْ [i. e. *give, or relate, something*]; (Har p. 592;) and تَكَلَّمْ [i. e. *speak*]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh,

- وَقَفْنَا وَقُلْنَا أَيَّاهُ عَنْ أَمْرٍ سَالٍ
- وَمَا بَالُ تَكْلِيمِ الدِّيَارِ الْبَلَّاحِ

[We stopped, and we said, Tell us some tidings: inform us (أَخْبِرْنَا being app. understood) *respecting Umm-Sálim*: but what is the case (meaning what is the use) of speaking to the vacant dwellings?], he has used the word without tenween, though making no interruption after it, because he intended a pause. (ISk, S.) Ibn-Es-Sree says, When you say, أَيَّاهُ يَا رَجُلُ, you only command him to tell you more of the subject of discourse known to you and him, as though you said, هَاتِ الْحَدِيثَ [Give, or relate, the story, or narrative, O man]: but if you say, أَيَّاهُ, with tenween, it is as though you said, هَاتِ حَدِيثًا مَا [Give, or relate, some story or narrative], because the tenween renders indeterminate: and Dhu-r-Rummeh meant the tenween, but omitted it through necessity. (S.) As says that Dhu-r-Rummeh has committed a mistake; the expression of the Arabs being only أَيَّاهُ [in a case of this kind]: ISd says, the truth is, that it is without tenween when determinate, and with tenween when indeterminate; and that Dhu-r-Rummeh asks the ruins to tell him more of a known story, as though he said, *Relate to us the story, or tell us the tidings*: (TA:) Abou-Bekr Ibn-Es-Sarráj says, citing this verse, that أَيَّاهُ is not known in a case of this kind without tenween in any of the dialects; meaning that it is never conjoined with a following word unless it be with tenween. (IB, TA.)

أَيْهَات : see what next follows.

أَيْهَات i. q. هَيْهَات [Far, or far from being believed or from the truth, is such a thing: or remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing]: as also أَهْيَانُ, (S, K,) and أَهْيَانُ, (K, TA, in the CK أَهْيَانُ,) [and several other dial. vars., for which see هَيْهَات] and أَهْيَا, (TA;

and so in some copies of the S and K; in other copies of these, أَهْيَا; [but the former is app. the right;]) with the ن [or the ت] suppressed, (TA,) which is said in pronouncing [a thing] to be remote [whether in a proper or a tropical sense]: (S, TA:) Th explains أَهْيَانُ as meaning بَعِيدٌ ذَلِكَ: AA explains it as meaning بَعْدَ ذَلِكَ, making it a verbal noun; and this is the correct explanation: (TA:) or the meaning is الْبُعْدُ, [as I have

indicated above,] (K in art. هِيه,) but this is only when ل is prefixed to what follows it, as Sb says. (TA. [See هَيْهَات.])

أَيْهَات and أَهْيَانُ : see أَهْيَات, in three places.

أَيْهَةٌ Having a strong, or loud, voice; and vigilant, or wary. (Ham p. 675.)

أَيْهَات : see أَيُّ; last portion of the paragraph.

ب

The second letter of the alphabet: called **بَاءٌ** and **بَا**; (TA in **الْبَاءُ**;) the latter of which forms is used in spelling; like as are its analogues, as **تَا** [and **تَا**] and **حَا** [and **حَا** and **رَا**] and **طَا** [and **طَا** and **فَا** and **هَا**] and **يَا**; because in this case they are not generally regarded as nouns, but as mere sounds: (Sb, M:) [these are generally pronounced with imāleh, i. e. *bé, té, &c.*, with the exception of **حَا**, **طَا**, and **ظَا**; and when they are regarded as nouns, their duals are **بَيَان**, **تَيَان**, **حَيَان**, **طَيَان**, and **يَيَان**; and that of **بَا** is **بَيَان**; and that of **بَا** is **بَيَان**. (TA ubi suprā.) It is one of the letters termed **مَجْهُورَةٌ** [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of those termed **شَفِيئَةٌ** [or labial]; and of those termed **ذَلْقٌ** [or pronounced with the extremity of the tongue or the lips]: Kh says that the letters of the second and third classes above mentioned [the latter of which comprises the former] are those composing the words **رَبِّ مَنْ** and **لَفٍّ**; and on account of their easiness of utterance, they abound in the composition of words, so that no perfect quinqueliteral-radical word is without one or more of them, unless it is of the class termed **مَوَلَّدٌ**, not of the classical language of the Arabs. (TA at the commencement of **بَابُ**.) — In the dial. of Māzin, it is changed into **مَرَّةً**; (TA ubi suprā;) as in **مَرَّةً**, which thus becomes **مَرَّةً** [the town of Mekkeh]. (TA in **الْبَاءُ**;) — **بَا** is a preposition, or particle governing the gen. case; (S, Mughnee, K;) having **kesr** for its invariable termination because it is impossible to begin with a letter after which one makes a pause; (S;) or, correctly speaking, having a vowel for its invariable termination because it is impossible to begin with a quiescent letter; and having **kesr**, not **fet-h**, to make it accord with its government [of the gen. case], and to distinguish between it and that which is both a noun and a particle. (IB.) It is used to denote adhesion (Sb, T, S, M, Mughnee, K) of the verb to its objective complement, (S,) or of a noun or verb to that to which it is itself prefixed; (TA;) and adjunction, or association: (Sb, T;) and some say that its meaning of denoting adhesion is inseparable from it; and therefore Sb restricted himself to the mention of this meaning: (Mughnee;) or Sb says that its primary meaning is that of denoting adhesion and mixture. (Ibn-Fa-Sāigh, quoted in a marginal note in a copy of the Mughnee.) It denotes adhesion [&c.] in the proper sense; (Mughnee, K;) as in **أَمْسَكَتُ بِزَيْدٍ**, (M, Mughnee, K,) meaning *I laid hold upon, or seized, [Zeyd, or] somewhat of the body of Zeyd, or what might detain him, as an arm or a hand, or a garment, and the like;* whereas **أَمْسَكْتُهُ** may mean *I withheld him, or*

restrained him, from acting according to his own free will: (Mughnee;) and it denotes the same in a tropical sense; (Mughnee, K;) as in **مَرَرْتُ بِزَيْدٍ** [*I passed by Zeyd*]; (S, Mughnee, K;) as though meaning *I made my passing to adhere to Zeyd*; (S;) or *I made my passing to adhere to a place near to Zeyd*: accord. to Akh, it is for **مَرَرْتُ عَلَى زَيْدٍ**; but **مَرَرْتُ بِهِ** is more common than **مَرَرْتُ عَلَيْهِ**, and is therefore more properly regarded as the original form of expression: (Mughnee;) accord. to F, the vowel of this preposition is **kesr** [when it is prefixed to a noun or a pronoun]; or, as some say, it is **fet-h** when it is with a noun properly so called; as in **مَرَرْتُ بِزَيْدٍ**: so in the K; this being the reverse of what they have prescribed in the case of [the preposition] **ل**: but in the case of **ب**, no vowel but **kesr** is known. (MF.) It denotes the same in the saying **بِهِ دَاءٌ** [*In him is a disease; i. e. a disease is cleaving to him*]: and so [accord. to some] in **أَقْسَمْتُ بِاللَّهِ** [*I swore, or, emphatically, I swear, by God*]; and similar phrases, respecting which see a later division of this paragraph. (L.) So, too, in **أَشْرَكَ بِاللَّهِ**, because meaning *He associated another with God*: and in **وَكَلَّتْ بِغُلَانٍ**, meaning *I associated a وكيل [or factor &c.] with such a one*. (T.) [And so in other phrases here following.] **كَيْفَ عَلَيْكَ زَيْدٌ** [*Keep thou to Zeyd*]; or **كَيْفَ عَلَيْكَ بِكَذَا** [*Keep thou to such a thing*]; (El-Munāwwe;) or **كَيْفَ عَلَيْكَ بِكَذَا** [*Keep thou to such a thing*]. (Ham p. 216.) **كَيْفَ عَلَيْكَ بِهَا** meaning *كَيْفَ عَلَيْكَ بِهَا*, (Mgh in art. **نَعِم**;) [or *let him heep to it, i. e. he followed, or thou hast taken to, or adopted and followed, or adhered to, the established way, or the way established by the Prophet, i. e. أَخَذْتُ*, (Mgh,) or *he hath taken to, &c., i. e. أَخَذَ*, (IAth, TA in art. **نَعِم**;) or *by this practice, or action, is excellence attained, or he will attain excellence, i. e. الْفَضْلُ يُنَالُ الْفَعْلَةُ أَوْ الْفَعْلَةُ يُنَالُ الْفَضْلُ*; (IAth ubi suprā;) and *excellent is the practice, the established way, or the way established by the Prophet, and نَعِمَتُ* meaning *نَعِمَتُ*, (Mgh,) or *and excellent is the practice, or the action, i. e. الْفَعْلَةُ*, (S,) and **كَيْفَ عَلَيْكَ بِهَا** or **كَيْفَ عَلَيْكَ بِهَا**, (IAth ubi suprā;) and it also occurs in a trad., where the meaning is [He who hath done such a thing hath adhered to the ordinance of indulgence; and excellent is the practice, or action, &c.: for here **بِهَا** is meant to imply] **فِي الرَّخْصَةِ**. (TA in the present art. See also art. **نَعِم**.) — It is also used to render a verb transitive;

(Mughnee, K;) having the same effect as **hemzeh** [prefixed], in causing [what would otherwise be] the agent to become an objective complement; as in **أَذْهَبْتُ بِزَيْدٍ** syn. with **أَذْهَبْتُ** [*I made Zeyd to go away; or I took him away*]; (Mughnee;) and hence, [in the Kur ii. 16,] **ذَهَبَ اللَّهُ بِنُورِهِمْ** [*God taketh away their light*]; (Mughnee, K;) which refutes the assertion of Mbr and Suh, that **ذَهَبْتُ بِزَيْدٍ** means [*I went away with Zeyd*; i. e.] *I accompanied Zeyd in going away*. (Mughnee.) J says that any verb that is not trans. you may render so by means of **ب** and **ل** [prefixed] and reduplication [of the medial radical letter]: you say, **طَارَ بِهِ** and **أَطَارَهُ** and **طَيَّرَهُ** [as meaning *He made him to fly, or to fly away*]: but IB says that this is not correct as of common application; for some verbs are rendered trans. by means of **hemzeh**, but not by reduplication; and some by reduplication, but not by **hemzeh**; and some by **ب**, but not by **hemzeh** nor by reduplication: you say, **دَفَعْتُ زَيْدًا بِعَمْرٍو** [as meaning *I made 'Amr to repel Zeyd, lit. I repelled Zeyd by 'Amr*], but not **دَفَعْتُهُ** nor **دَفَعْتُهُ**. (TA.) — It also denotes the employing a thing as an aid or instrument; (S, M, Mughnee, K;) as in **كَتَبْتُ بِالْقَلَمِ** [*I wrote with the reed-pen*]; (S, Mughnee, K;) and **نَجَرْتُ بِالْقَدُومِ** [*I worked as a carpenter with the adze*]; (Mughnee, K;) and **ضَرَبْتُ بِالسِّيفِ** [*I struck with the sword*]. (M.) And hence the **ب** in **بِسْمِ اللَّهِ**, (Mughnee, K,) accord. to some, because the action [before which it is pronounced] is not practicable in the most perfect manner but by means of it: (Mughnee;) but others disallow this, because the name of God should not be regarded as an instrument: (MF, TA;) and some say that the **ب** here is to denote beginning, as though one said, **أَبْتَدَأُ بِسْمِ اللَّهِ** [*I begin with the name of God*]. (TA.) — It also denotes a cause; as in **إِنْكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلِ** [*Verily ye have wronged yourselves by, i. e. because of, your taking to yourselves the calf as a god* (Kur ii. 51)]; and in **فَكُلًّا أَخَذْنَا بِذَنْبِهِ** [*And every one of these we have punished for, i. e. because of, his sin* (Kur xxix. 39)]; (Mughnee, K;) and in **لَنْ يَدْخُلَ أَحَدُكُمْ الْجَنَّةَ بِعَمَلِهِ** [*Not any of you shall enter Paradise by, or for, or because of, his works*]. (TA from a trad.) And so in **لَقِيتُ بِزَيْدٍ الْأَسَدَ** [*I met, or found, by reason of my meeting, or finding, Zeyd, the lion*: (Mughnee;) or the **ب** in this instance denotes comparison; [i. e. *I met, or found, in Zeyd the like of the lion*]; as also in **رَأَيْتُ فِي غُلَانٍ الْقَمَرَ** [*I saw in such a one the*

like of the moon]. (TA.) Another ex. of the same usage is the saying [of a poet],

- قَدْ سَقَيْتَ آبَاءَهُمْ بِالنَّارِ
• وَانَّارَ قَدْ تَشْفِي مِنَ الْأَوَارِ

[Their camels had been watered because of the brand that they bore: for fire, or the brand, sometimes cures of the heat of thirst]; i. e., because of their being branded with the names [or marks] of their owners, they had free access left them to the water. (Mughnee. See also another reading of this verse voce نَار.) [In like manner] it is used in the sense of مِنْ أَجْلِ [which means بِسَبَبِ (Mab in art. اجل)] in the saying of Lebeed,

- غُلِبَ تَشْدَرُ بِالْذُّحُولِ كَأَنَّمَا
• جُنَّ الْبِدْيِ رَوَابِئُ أَقْدَامَهَا

(S) Thick-necked men, like lions, who threatened one another because of rancorous feelings, as though they were the Jinn of the valley El-Bedec, [or of the desert, (TA in art. يبدو)] their feet standing firm in contention and obstinate altercation. (EM pp. 174 and 175.) It is also used to denote a cause when prefixed to أَنْ, and to مَا; as in اللَّهُ بِآيَاتِهِ كَانُوا يَكْفُرُونَ [That was because they used to disbelieve in the signs of God]; and in ذَلِكَ بِمَا عَصَوْا [That was because they disobeyed]: both instances in the Kur ii. 58. (Bd.) — It is also used to denote concomitance, as syn. with مَعَ; (Mughnee, K;) as in اشْتَرَيْتَ الْفَرَسَ بِإِصْبَاحِهِ [I bought the horse with his bit and bridle and his saddle]; (TA;) and in لَمَّا رَأَى بِالسَّلَاحِ هَرَبَ, i. e. When he saw me advancing with the weapon, [he fled;] or when he saw me possessor of a weapon; (Sh, T;) and in اهْبِطْ بِسَلَامٍ [Descend thou with security, or with greeting (Kur xi. 50)]; and in وَقَدْ دَخَلُوا بِالْكَفْرِ [They having entered with unbelief (Kur v. 66)]; (Mughnee, K;) being a denotative of state. (Bd.) Authors differ respecting the ب in the saying, فَسَبِّحْ بِحَمْدِ رَبِّكَ, in the Kur [xv. 98 and ex. 3]; some saying that it denotes concomitance, and that حمد is prefixed to the objective complement, so that the meaning is, سَبِّحْهُ حَامِدًا لَهُ [Declare thou his (thy Lord's) freedom from everything derogatory from his glory, praising Him], i. e. declare thou his freedom from that which is not suitable to Him, and ascribe to Him that which is suitable to Him; but others say that it denotes the employing a thing as an aid or instrument, and that حمد is prefixed to the agent, so that the meaning is, سَبِّحْهُ بِمَا حَمَدَ بِهِ نَفْسَهُ [declare thou his (thy Lord's) freedom from everything derogatory from his glory by means of ascribing to Him that wherewith He hath praised himself]: and so, too, respecting the saying, سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ; some asserting that it is one proposition, the وَ being redundant; but others saying, it is two propositions, the وَ being a conjunction, and the verb upon which the ب is dependent being suppressed, so that the meaning is, [I declare thy freedom from everything deroga-

gatory from thy glory, O God,] وَبِحَمْدِكَ سُبْحَانَكَ [and with the praising of Thee, or by means of the praise that belongeth to Thee, I declare thy freedom &c.]. (Mughnee. [Other explanations of these two phrases have been proposed; but those given above are the most approved.]) You also say, عَلَيَّ بِهِ, meaning Bring thou him, [i. e.] come with him, to me. (Har p. 109.) ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ [i. e. The earth became strait to them, with, meaning notwithstanding, its amplitude, or spaciousness]. (Bd.) Sometimes the negative لَا intervenes between ب [denoting concomitance] and the noun governed by it in the gen. case; [so that لَا signifies Without;] as in جِئْتُ بِمَا لَا [I came without travelling-provision]. (Mughnee and K in art. لَا.) — It is also syn. with فِي before a noun signifying a place or a time; (Mughnee, K, TA;) as in جَلَسْتُ بِالْمَسْجِدِ [I sat in the mosque]; (TA;) and وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ [And verily God aided you against your enemies at Bedr (Kur iii. 119)]; and نَجَّيْنَاهُمْ بِسَحَرٍ [We saved them a little before daybreak (Kur liv. 34)]; (Mughnee, K, TA;) and so in بِأَيِّكُمْ الْمَفْتُونُ (T, K,) in the Kur [lxviii. 6], (TA,) accord. to some, (T, Mughnee,) i. e. In which of you is madness; or in which of the two parties of you is the mad: (Bd.) or the ب is here redundant; (Sb, Bd, Mughnee;) the meaning being which of you is he who is afflicted with madness. (Bd. [See also a later division of this paragraph.]) — It also denotes substitution; [meaning Instead of, or in place of;] as in the saying [of the Hamásce (Mughnee)],

- فَلَيْتَ لِي بِهِمْ قَوْمًا إِذَا رَكِبُوا
• شَوْا الْإِغَارَةَ فُرْسَانًا وَرُكْبَانًا

[Then would that I had, instead of them, a people who, when they mounted their beasts, poured the sudden attack, they being horsemen and camel-riders]; (Ham p. 8, Mughnee, K;) i. e., بَدَلًا بِهِمْ: (TA;) but some read شَدُّوا الْإِغَارَةَ, [and so it is in some, app., the most correct, of the copies of the Mughnee,] for شَدُّوا لِلْإِغَارَةِ [hastened for the making a sudden attack]. (Ham, Mughnee.) So, too, in the saying, اِعْتَصْتُ بِهَذَا الثَّوبِ خَيْرًا مِنْهُ [I received, in the place of this garment, or piece of cloth, one better than it]; and لَقِيتُ بِزَيْدٍ بَحْرًا [I found, in the place of Zeyd, a man of abundant generosity or beneficence]; and هَذَا بِذَاكَ [This is instead, or in the place, of that; but see another explanation of this last phrase in what follows]. (The Lubáb, TA.) — It also denotes requital; or the giving, or doing, in return; (Mughnee, K;) and in this case is prefixed to the word signifying the substitute, or thing given or done in exchange [or return; or to the word signifying that for which a substitute is given, or for which a thing is given or done in exchange or return]; (Mughnee;) as in the saying, اشْتَرَيْتَهُ بِأَلْفِ دِرْهَمٍ [I purchased it for a thousand dirhems]; (Mughnee, K;) [and in the saying in the Kur ix. 112,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ يُصْغِرَ اللَّهُ أَجْرَهُمْ بِمَا كَانُوا يَفْعَلُونَ] Verily God hath purchased of the believers their souls and their possessions for the price of their having Paradise;] and كَفَّاتُهُ بِضِعْفٍ [I requited his beneficence with a like beneficence, or with double, or more], (Mughnee,) or كَفَّاتُهُ بِضِعْفٍ [I requited him with the like, or with double the amount, or with more than double the amount, of his beneficence], (K,) but the former is preferable; (TA;) and خَدَمَ بِطَعَامٍ بَطْنِهِ (وَعَد) [He served for, meaning in return for, the food of his belly;] and

- هَذَا بِذَاكَ وَلَا عَثَبَ عَلَى الزَّمَنِ

[This is in return for that, (an explanation somewhat differing from one in the next preceding division of this paragraph,) and no blame is imputable to fortune]: and hence, اُدْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ [Enter ye Paradise in return for that which ye wrought (Kur xvi. 34)]; for the ب here is not that which denotes a cause, as the Moqtezileh assert it to be, and as all [of the Sunnees] hold it to be in the saying of the Prophet, لَنْ يَدْخُلَ أَحَدُكُمْ الْجَنَّةَ بِغَيْرِهِ [before cited and explained]; because what is given instead of something is sometimes given gratuitously; and it is evident that there is no mutual opposition between the trad. and the verse of the Kur-án. (Mughnee.) — It is also syn. with عَنْ; and is said to be peculiar to interrogation; as in قَسَّالٌ بِهِ خَيْرٌ [And ask thou respecting Him, or it, one possessing knowledge (Kur xxv. 60)]; (Mughnee, K;) and accord. to IAnr in the Kur lxx. 1; (T;) and in the saying of 'Alkameh,

- فَإِنْ تَسْأَلُونِي بِالنِّسَاءِ فَأَتُبِي
• بَصِيرَ بَأْدَاؤِ النِّسَاءِ خَيْرٌ

[And if ye ask me respecting the diseases of women, verily I am knowing in the diseases of women, skilful]: (A'Oheyd, TA;) or it is not peculiar to interrogation; as in وَيَوْمَ تَشَقَّقُ السَّمَاءُ [And the day when the heavens shall be rent asunder from the clouds (Kur xxv. 27)]; (Mughnee, K;) and مَا غَرَّبَكَ بِرَبِّكَ (K) i. e. What hath beguiled thee from thy Lord, and from believing in him? in the Kur lxxxii. 6; and so in the same, lvii. 13: (TA: [but see art. غر:]) or, accord. to Z, the ب بالغمام means by, as by an instrument; (Mughnee;) or it means because of, or by means of, the rising of the clouds therefrom: (Bd.) and in like manner the Bagrees explain it as occurring in خَيْرًا, as denoting the cause; and they assert that it is never syn. with عَنْ; but their explanation is improbable. (Mughnee.) — It is also syn. with عَلَى; as in (S) يَدِينَارٍ (Mughnee, K*) [If thou give him charge over a hundredweight or over a decnár (Kur iii. 68)]; like as عَلَى is sometimes put in the place of ب, as after the verb رَضِيَ (S, TA:) and so in يَهْمُ بِهِمُ [That the ground were made even over them], in the Kur [iv. 45], (TA,) i. e. that

they were buried; (Bd;) and in مَرَرْتُ بِزَيْدٍ [I passed by Zeyd], accord. to Akh, as before mentioned; (Mughnee, in the first division of the art. on this preposition;) and in زَيْدٌ بِالسَّطْحِ [Zeyd is on the roof]; (TA;) and in a verse cited in this Lex. تَغْلِبُ (Mughnee.) — It also denotes part of a whole; (Msh in art. بعض, Mughnee, K;) so accord. to As and AAF and others; (Msh, Mughnee;) as syn. with مِنْ: (Msh, TA:) IKt says; the Arabs say, شَرِبْتُ بِمَاءٍ كَذَا, meaning مِنْهُ [I drank of such a water]; and AZ mentions, as a saying of the Arabs, سَقَاكَ اللَّهُ مِنْ مَاءٍ كَذَا, meaning بِهِ [May God give thee to drink of such a water], thus making the two prepositions syn.: (Msh: [in which five similar instances are cited from poets; and two of these are cited also in the Mughnee:]) and thus it signifies in عَيْنَا يَشْرَبُ بِهَا عِبَادُ اللَّهِ [A fountain from which the servants of God shall drink, in the Kur lxxvi. 6; and the like occurs in lxxxiii. 28]; (Msh, Mughnee, K;) accord. to the authorities mentioned above; (Mughnee;) or the meaning is, with which the servants of God shall satisfy their thirst (يُرَوِّى بِهَا); (T, Mughnee;) or, accord. to Z, with which the servants of God shall drink wine: (Mughnee:) if the ب were redundant, [as some assert it to be, (Bd,)] the meaning would be, that they shall drink the whole of it; which is not right: (Msh:) thus, also, it is used in وَامْسَحُوا بِرُؤُسِكُمْ [in the Kur v. 8], (Msh, Mughnee, K;) accord. to some; (Mughnee;) i. e. [And wipe ye] a part of your heads; and this explanation has been given as on the authority of Esh-Sháfí'ee; but he is said to have disapproved it, and to have held that the ب here denotes adhesion: (TA:) this latter is its apparent meaning in this and the other instances: or, as some say, in this last instance it is used to denote the employing a thing as an aid or instrument, and there is an ellipsis in the phrase, and an inversion; the meaning being, امْسَحُوا رُؤُسَكُمْ بِالْمَاءِ [wipe ye your heads with water]. (Mughnee.) — It is also used to denote swearing; (Mughnee, K;) and is the primary one of the particles used for this purpose; therefore it is peculiarly distinguished by its being allowable to mention the verb with it, (Mughnee,) as أَقْسِمُ بِاللَّهِ لَا أَفْعَلَنَّ [I swear by God I will assuredly do such a thing]; (Mughnee, K;) and by its being prefixed to a pronoun, as in بِكَ لَا أَفْعَلَنَّ [By thee I will assuredly do such a thing]; and by its being used in adjuring, or conjuring, for the purpose of inducing one to incline to that which is desired of him, as in بِاللَّهِ هَلْ قَامَ زَيْدٌ, meaning I adjure thee, or conjure thee, by God, to tell me, did Zeyd stand? (Mughnee.) [See also the first explanation of this particle, where it is said, on the authority of the L, that, when thus used, it denotes adhesion.] — It is also syn. with إِلَى, as denoting the end of an extent or interval; as in أَحْسَنَ بِي, meaning He did good, or acted well, to me: (Mughnee, K;) but some say that the verb here imports the meaning of لَطَفَ [which is trans. by means of ب, i. e. he acted graciously, or courteously,

with me]. (Mughnee.) — It is also redundant, (S, Mughnee, K;) to denote corroboration: (Mughnee, K;) and is prefixed to the agent: (Mughnee:) first, necessarily; as in أَحْسَنَ بِزَيْدٍ; (Mughnee, K;) accord. to general opinion (Mughnee) originally زَيْدٌ أَحْسَنَ, i. e. Zeyd became possessed of goodness, or goodliness, or beauty; (Mughnee, K;*) or the correct meaning is حَسَنَ زَيْدٌ [Good, or goodly, or beautiful, or very good &c., is Zeyd! or how good, or goodly, or beautiful, is Zeyd!], as in the B: (TA:) secondly, in most instances; and this is in the case of the agent of كَفَى; as in كَفَى بِاللَّهِ شَهِيدًا [God sufficeth, being witness, or as a witness (Kur xiii., last verse; &c.)]; (Mughnee, K; [and a similar ex. is given in the S, from the Kur xxv. 33;]) the ب here denoting emphatic praise; but you may drop it, saying, كَفَى اللَّهُ شَهِيدًا (Fr, TA:) thirdly, in a case of necessity, by poetic licence; as in the saying,

أَلَمْ يَأْتِكِ وَالْأَنْبَاءُ نَسِيًّا

بِمَا لَأَقَتْ لَيُونُ بَنِي زَيْادٍ

[Did not what the milch camel of the sons of Ziyád experienced come to thee (يَأْتِكِ being in like manner put for يَأْتِكَ) when the tidings were increasing?]. (Mughnee, K.) It is also redundantly prefixed to the objective complement of a verb; as in وَلا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ [And cast ye not yourselves (بأيديكم meaning to perdition (Kur ii. 191)); and in وَهَزَى إِلَيْكَ بَجَذِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree (Kur xix. 25)]; but some say that the former means and cast ye not yourselves (أَنْفُسَكُمْ being understood) with your hands to perdition; or that the meaning is, by means, or because, of your hands: (Mughnee:) and ISd says that هَزَى, in the latter, is made trans. by means of ب because it is used in the sense of جَرَى: (TA in art هر:) so, too, in the saying,

نَضْرِبُ بِالسَّيْفِ وَنَرْجُو بِالْفَرْجِ

[We smite with the sword, and we hope for the removal of grief]: (S, Mughnee:) and in the trad., كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ [It suffices the man in respect of lying that he relate all that he has heard]. (Mughnee.) It is also redundantly prefixed to the inchoative; as in بِحَسَبِكَ ذَرْهَمٌ [when you say, بِحَسَبِكَ meaning A thing sufficing thee is a dirhem; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, بِحَسَبِكَ is an enunciative put before its inchoative, so that the meaning is, a dirhem is a thing sufficing thee, i. e. a dirhem is sufficient for thee; as is shown in a marginal note in my copy of the Mughnee: in the latter way is used the saying, mentioned in the S, بِحَسَبِكَ قَوْلُ السَّوءِ A thing sufficing thee is the saying what is evil: and so, app., each of the following sayings, mentioned in the TA

on the authority of Fr; حَسَبَكَ بِصَدِيقِنَا A person sufficing thee is our friend; and نَاهِيكَ بِأَخِيحِنَا A person sufficing thee is our brother: the ب is added, as Fr says, to denote emphatic praise]: so too in خَرَجْتُ فَإِذَا بِزَيْدٍ [I went forth, and lo, there, or then, was Zeyd]; and in إِذَا بِكَ إِذَا كَذَا [How art thou, or how wilt thou be, when it is thus, or when such a thing is the case?]; and so, accord. to Sb, in بِأَيْكُمُ الْمَقْتُونُ [mentioned before, in explanation of ب as syn. with فِي]; but Abu-l-Hasan says that بِأَيْكُمُ is dependent upon اسْتَقَرَّ suppressed, denoting the predicate of الْمَقْتُونُ; and some say that this is an inf. n. in the sense of فِتْنَةٌ; [so that the meaning may be, بِأَيْكُمُ الْمَقْتُونُ مُسْتَقَرٌّ In which of you is madness residing?]; or, as some say, ب is here syn. with فِي [as I have before mentioned]. (Mughnee.) A strange case is that of its being added before that which is originally an inchoative, namely, the noun, or subject, of نَيْسَ, on the condition of its being transferred to the later place which is properly that of the enunciative; as in the reading of some, وَجُوهَكُمْ تَوَلَّوْا قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ [Your turning your faces towards the east and the west is not obedience (Kur ii. 172)]; with التَّوَلَّى in the accus. case. (Mughnee.) It is also redundantly prefixed to the enunciative; and this is in two kinds of cases: first, when the phrase is not affirmative; and cases of this kind may be followed as exs.; as لَيْسَ زَيْدٌ بِقَائِمٍ [Zeyd is not standing]; and وَمَا اللَّهُ بِغَائِلٍ عَمَّا تَعْمَلُونَ [And God is not heedless of that which ye do (Kur ii. 69, &c.)]: secondly, when the phrase is affirmative; and in cases of this kind, one limits himself to what has been heard [from the Arabs]: so say Akh and his followers; and they hold to be an instance of this kind the phrase, جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا [The recompense of an evil action is the like thereof (Kur x. 28)]; and the saying of the Hamásce,

وَمَنْعَهَا بِشَيْءٍ يُسْتَطَاعُ

[And the preventing thee from having her (referring to a mare) is a thing that is possible]: but it is more proper to make بِمِثْلِهَا dependent upon اسْتَقَرَّ suppressed, as the enunciative; [the meaning being, جَزَاءُ سَيِّئَةٍ مُسْتَقَرٌّ بِمِثْلِهَا, or يَسْتَقَرُّ بِمِثْلِهَا, i. e. the recompense of an evil action is a thing consisting in the like thereof]; and to make مَنْعَهَا بِشَيْءٍ dependent upon مَنْعَهَا; the meaning being, وَمَنْعَهَا بِشَيْءٍ مَا يُسْتَطَاعُ [i. e. and the preventing thee from having her, by something, is possible: see Ham p. 102]: Ibn-Málik also [holds, like Akh and his followers, that ب may be redundant when prefixed to the enunciative in an affirmative proposition; for he] says, respecting بِحَسَبِكَ زَيْدٌ, that زيد is an inchoative placed after its enunciative, [so that the meaning is, Zeyd is a person sufficing thee,] because زَيْدٌ is determinate and حَسَبَكَ is indeterminate. (Mughnee. [See also what has been said above respecting the phrase بِحَسَبِكَ ذَرْهَمٌ, in treating of ب as added before the inchoative.]) It is also redundantly

prefixed to the denotative of state of which the governing word is made negative; as in

- فَمَا رَجَعْتَ بِخَالِيَةِ رِكَابٍ •
- حَكِيمُ بْنُ الْمُسَيَّبِ مَتَّيَّاهَا •

[And travelling-camels (meaning their riders) returned not disappointed, whose goal, or ultimate object, was Jjaakeem the son of El-Mu-seiyab]; and in

- فَمَا أَتَبَعْتُ بِمَرْوُودٍ وَلَا وَكَلٍ •

[And thou didst not, being sent, or roused, go away frightened, nor impotent, committing thine affair to another]: so says Ibn-Malik: but AHei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بِحَاجَةٍ خَائِبَةٍ [with an object of want disappointed, or frustrated]; and in the second, بِشَخْصٍ مَرْوُودٍ, i. e. مَذْعُورٍ [with a person frightened]; the poet meaning, by the مَرْوُودٍ, himself, after the manner of the saying, رَأَيْتُ مَرْوُودًا; and this is plain with respect to the former ex., but not with respect to the second; for the negation of attributes of dispraise denoted as intensive in degree does not involve the negation of what is simply essential in those attributes; and one does not say, لَقِيتُ مِنْهُ أَسَدًا, or بَحْرًا, [or رَأَيْتُ مِنْهُ أَسَدًا, as above, or بَحْرًا,] but when meaning to express an intensive degree of boldness, or of generosity. (Mughnee.) It is also redundantly prefixed to the corroborative نَفْسٍ and عَيْنٍ: and some hold it to be so in يَتَرَبَّصْنَ [as meaning Shall themselves wait (Khar ii. 228 and 234)]: but this presents matter for consideration; because the affixed pronoun in the nom. case, [whether expressed, as in this instance, in which it is the final syllable نَ, or implied in the verb,] when corroborated by نَفْسٍ, should properly be corroborated first by the separate [pronoun], as in قُمْتُمْ أَتَمَّ أَنْفُسَكُمْ [Ye stood, ye, yourselves]; and because the corroboration in this instance is lost, since it cannot be imagined that any others are here meant than those who are commanded to wait: [the preferable rendering is, shall wait to see what may take place with themselves:] بِأَنْفُسِهِنَّ is added only for rousing them the more to wait, by making known that their minds should not be directed towards the mon. (Mughnee.) Accord. to some, it is also redundantly prefixed to a noun governed in the gen. case [by another preposition]; as in

- فَأَصْبَحْنَ لَا يَسْأَلُهُ عَنْ أَبِيهِ •

[And they became in a condition in which they asked him not respecting his father; which may perhaps be regarded by some as similar to the saying,

- يَضْحَكْنَ عَنْ كَابِرِ الْمُنَهَمَةِ •

but in this instance, كَ is generally held to be a noun, syn. with مِثْلٍ. (The Lubab, TA.) — Sometimes it is understood; as in اللَّهُ لَا فَعْلَنَ [i. e. اللَّهُ لَا فَعْلَنَ] and اللَّهُ لَا فَعْلَنَ By God, I will assuredly do such a thing; in the latter as well as the former, for a noun is often put in the accus.

case because of a preposition understood; or, accord. to Bd, in ii. 1, a verb significant of swearing is understood]: and in خَيْرٍ [for بخير In a good state], addressed to him who says, كَيْفَ أَصْبَحْتَ [How hast thou entered upon the time of morning? or How hast thou become?]. (TA.) — [It occurs also in several elliptical phrases; one of which (فِيهَا وَنَعِمَتْ) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as بِأَبِي and بِنَفْسِي, in arts. ابو and نفس: and there are many others, of which exs. here follow.] Mohammad is related, in a trad., to have said, after hitting a butt with an arrow, أَنَا بِهَا أَنَا بِهَا, meaning أَنَا صَاحِبُهَا [I am the doer of it! I am the doer of it!]. (Sh, T.) And in another trad., Mohammad is related to have said to one who told him of a man's having committed an unlawful action, لَعَلَّكَ صَاحِبُ الْأَمْرِ, meaning لَعَلَّكَ بِذَلِكَ [Many be thou art the doer of that thing]. (T.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication, مَنْ بِكَ, meaning مَنْ صَاحِبُكَ [Who was thine accomplice?]: (T:) or مَنْ الْفَاعِلُ بِكَ [Who was the agent with thee?]. (TA.) أَنَا بِكَ [I see, or take, refuge in Thee; or by thy right disposal and facilitation I worship; and to Thee, not to any other, I humble myself. (Mgh in art. بوا.)] One says also, مَنْ لِي بِكَذَا, meaning Who will be responsible, answerable, amenable, or surety, to me for such a thing? (Har p. 126: and the like is said in p. 191.) And similar to this is the saying, كَأَنِّي أَبْصُرُ بِكَ, meaning كَأَنِّي بِكَ [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say, كَأَنَّكَ بِهِ, meaning Thou art so near to him that it is as though thou sawest him: or it is as though thou wert with him: i. e. thou art almost in his presence.] — The Bagrees hold that prepositions do not supply the places of other prepositions regularly; but are imagined to do so when they admit of being differently rendered; or it is because a word is sometimes used in the sense of another word, as in أَحْسَنَ رَوَيْنَ شَرِبْنَ بِمَاءِ الْبَحْرِ meaning لَطَفَ بِى meaning لَطَفَ; or else because they do so anomalously. (Mughnee.) = [As a numeral, ب denotes Two.]

بَا

بَا and بَاءَ: see the letter ب, and arts. بوا and بى.

بَا

R. Q. 1. بِأَبَاهُ, (Lth, T, S, M, K,) and بِأَبَاهُ, (Fr, M, K,) inf. n. بِأَبَاهُ (Lth, T, M) and بِأَبَاهُ; (Fr, M;) [as also أَبَاهُ; see art. ابو.] He said to him, بِأَبِي, (Fr, M,) or بِأَبَا, (M,) or أَنْتَ بِأَبِي, (Lth, T, K,) [all meaning With my father mayest thou be ransomed! or] meaning أَفَدِيكَ بِأَبِي [I

will ransom thee with my father]; (Lth, T;) or he said to him, بِأَبِي أَنْتَ وَأُمِّي [With my father mayest thou be ransomed, and with my mother! or I will ransom thee &c.; see art. ابو.] (S;) the current phrase of the Arabs being that which includes both parents: (TA:) i. e., a man said so to another man, (Lth, T, M,) or to a child; (Fr, S, M;) and in like manner to his horse, for having saved him from some accident: (IAqr, T:) the verb is derived from بِأَبِي. (Lth, T, M.) Hence بِأَبٍ, in an ex. cited voce أَبٍ, in art. ابو, q. v.; (M;) or الْبَيْتُ; (TA in art. ابو.) or الْبَيْتُ. (S) in that art.) — And [hence,] تَبَابُؤُهُ They made a show of treating him with graciousness, courtesy, or blandishment; as also تَبَابُؤُوا عَلَيْهِ. (M.) — [Hence also,] تَبَابُؤُ, with medd, [used as an inf. n.,] A woman's dandling, or dancing, of her child. (AA, T.) = تَبَابُؤُ also signifies He (a child) said تَبَابُؤُ (M, K) [in some copies of the K written تَبَابُ, both meaning Papa, or Father,] to his father. (M.) [Accord. to the TA, the verb is trans. in this sense, as in the senses before explained; but I think that تَبَابُؤُ has been there erroneously put for تَبَابُ.] — And He (a stallion [meaning a stallion-camel]) reiterated the sound of the letter ب [or b] in his braying. (M.) — [And hence, perhaps,] تَبَابُؤُ [or, more probably, تَبَابُؤُ, with medd, agreeably with analogy, used as an inf. n.,] The chiding of the cat, or act of chiding the cat; (AA, T, Sgh;) also termed غَسٌّ. (AA, T.) = Also He hastened, made haste, or sped: and تَبَابُؤُنَا we hastened, &c.: (marginal note in a copy of the S:) or تَبَابُؤُ signifies he ran. (El-Unawee, T, K.)

R. Q. 2: see above, in three places.

بَابُ and بَاءُ: see R. Q. 1, in two places.

بُؤْبُؤُ The source, origin, rare, root, or stock, syn. أَصْلُ, (AA, Sh, T, S, M, K,) of a man, (Sh, T,) whether noble or base. (AA, T.) You say, هُوَ كَرِيمُ الْبُؤْبُؤِ He is of generous, or noble, origin; lit., generous, or noble, of origin. (TK.) And فُلَانٌ فِي بُؤْبُؤِ الْكَرَمِ Such a one is of [a race] the source (أَصْلُ) of generosity, or nobleness. (S.) [In the PS, مَنْ is here put in the place of فِى: but فِى is often used in phrases of the same kind and meaning as that above, in the sense of مَنْ.] IKh cites from Jerceer,

- فِى بُؤْبُؤِ الْمَجْدِ وَبُؤْبُؤِ الْكَرَمِ •

[Of a race the source of glory, and the very heart of generosity, or nobleness]: but Abou'Alce El-Kalee quotes the words thus;

- فِى ضَمْنِ الْمَجْدِ وَبُؤْبُؤِ الْكَرَمِ •

[which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that بُؤْبُؤُ is a dial. var. of بُؤْبُؤُ in the sense here given. (TA.) — The middle of a thing; (K;) [and app. the heart, or very heart, thereof; the middle as being the best part of a thing;] like بُحْبُوحُ. (TA.) — [Hence, perhaps,]

The *pupil*, or *apple*, or the *image that is seen reflected in the black*, (AA, T, or K.) of the eye. (AA, T, K.) Whence the saying, *هو أعز علي من بؤبؤ عيني* [He is dearer to me than the apple of my eye; a saying common in the present day, with the substitution of *إنسان* for *بؤبؤ*]. (TA.) — A *generous*, or *noble*, (ISK, T,) or a *clever*, an *ingenious*, or an *accomplished*, or a *well-bred*, or an *elegant*, (M, K,) and a *light*, an *active*, or a *sprightly*, (M,) *lord*, *master*, *chief*, or *personage*: (ISK, T, M, K:) fem. with *ة*. (IKh, TA.) — Also, (AA, T, S,) [but I find it only in one of three copies of the S.] or *بؤبؤة*, and *بؤبؤة*, (K,) the last from the M, (TA, [but it is not in the M as transcribed in the TT,]) A *learned man* (AA, T, S, K) *who teaches*; (AA, T;) but the teaching of others is not a condition required in the application of the epithet; (TA;) like *سرسور*. (S [in which this last word is evidently given as a syn.: but in the K it is given to show the form, only, of *بؤبؤة*].) — Also The *body of a locust*, (K,) *without the head and legs*. (TA.) — And, accord. to the K, The *head*, or *uppermost part*, of a *vessel in which [the collyrium called] كحل is kept*: but it will appear, in art. *بؤبؤة*, that this is [perhaps] a *mistranscription* for *بؤبؤة*. (TA.)

بؤبؤة: see R. Q. 1, in two places: = and see *بؤبؤة*.

بؤبؤة: see *بؤبؤة*, in two places.

باب

الباب: see *أب*, in art. *أبو*.

بابل

بابل (Of, or *belonging to*, or *relating to*, *بَابِلِي* [i. e. *Babel*], a *place [well known] in El-Irák*: it is an epithet applied to enchantment, [which is said to have been there taught by two fallen angels, Húroot and Mároot, (see the Kur ii. 96,)] and to wine. (S, K, TA.) — And hence, (TA,) *Poison*: [and, accord. to the CK, *wine*;] as also *بَابِلِيَّة*. (K, TA.) — In the original language of the place above mentioned, *البَابِلِي* is a name of *الْبَشْتَرِي* [The planet Jupiter]. (TA.)

بَابِلِيَّة: see above.

بابونج

بابونج [from the Persian *بَابُونَة* *Chamomile*; or *chamomile-flowers*: both called by these names in the present day]: a *certain herb*, of *several different colours*; *yellow-flowered*, and *white-flowered*, and *purple-flowered*: (Avicenna [Ibn-Seenà] i. 139:) i. q. *أَقْحَوَان*: (S, M, K, all in art. *أَقْحَوَان*) i. e. the *بابونج* with the Persians: (M, K in that art.) or the *flower of the أَقْحَوَان*: (S in art. *أَقْحَوَان*) or of the *أَقْحَوَان*, (TA in art. *أَقْحَوَان*) when it has become dry: (S, TA, both in art. *أَقْحَوَان*) a *well-known flower*, of *great utility*, (K, TA,) or of which the oil is of *great utility*: (CK:) *commonly known*

Bk. I.

in *El-Yemen* by the name of *مونس* [app. *مونس*, because of its pleasant odour, or its medical properties]. (TA.)

باج

باج, also pronounced *بَاج*, without *ا*, (IAqr, S, M, K,) but the former alone is mentioned by Th in the Fg, and is the chaste word, (TA,) arabicized, from the Persian *بَاها*, (S,) A *sort*, or *species*, (S, K,) of food, or viands. (S.) Hence the saying, *اجْعَلِ الْبَاجَاتِ بَاجًا وَاحِدًا* [Make thou the sorts, or species, of food, or viands, to be one sort, or species]: (S, K:) occurring in a trad., in which it is without *ا* in each case, accord. to IDrst: several different sorts of food being brought to 'Omar, he asked respecting them, and it was said, [They are] *بَسْتَبَاج* and *زَرْبَاج* and *إِسْفِيدَبَاج*; whereupon he ordered that the bowls should be brought, and their contents were emptied into one; he saying the words above. (Marginal note in a copy of the S.) IKh says that a man would bring various sorts [of food], and one would say, *اجْعَلْهَا بَاجًا وَاحِدًا* [Make thou them to be one sort]. (TA.) The pl. is *بَاجَات*, as shown above, as though the sing. were *بَاجَة*, and *أَبَوَاج*. (M, K, TA.) *لَا جَعَلَنَ النَّاسَ كُلَّهُمْ بَاجًا وَاحِدًا* is [likewise] a saying of 'Omar, (M, K, TA,) meaning [I will assuredly make the people, all of them, to be] one body or assemblage; *بَاج* signifying a state of assembling, or collecting together: (Kz, TA:) or [of] one uniform way or mode or manner, (M, K, TA,) as El-Fihree says in the Expos. of the Fg, on the authority of ISd in the book entitled *El-'Awceq*; (TA;) i. e., in respect of gifts, or allowances: (M, K:) accord. to IAqr, it is from *بَاج* or *بَاج* signifying a uniform line of road. (TA.) You say also, *النَّاسُ بَاجٌ وَاحِدٌ* The people are [as] one thing. (TA.) And *هَمَزٌ فِي أَمْرِ بَاجٍ* They are [in one and the same, or] in an equal, or a uniform, case. (K.) And *جَعَلَ الْكَلَامَ بَاجًا وَاحِدًا* He made the speech, or language, to be [uniform, or] of one mode, or manner. (TA.) And *اجْعَلْ هَذَا الشَّيْءَ بَاجًا وَاحِدًا* Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISK.) And *اجْعَلِ الْأَمْرَ بَاجًا وَاحِدًا* Make thou the affair, or case, [uniform, or] one uniform thing. (Fr.)

بادنجان

بادنجان, [or *بَادِنْجَان*, commonly pronounced in the present day *بَادِنْجَان* and *بِيدِنْجَان* and *بِيدَنْجَان*, from the Persian *بَادَنْكَان*,] a word of well-known meaning, often mentioned by the author of the K, [in explaining the words *أَنْب* and *وَعْد* and *مَعْد* and *حَدَق*] but not in its proper place in the lexicon. (TA.) [It signifies The *solanum melongena*, *wad-apple*, or *egg-plant*; both the *black*, distinguished by the epithet *أَسْوَد*, and the *white*, distinguished by the epithet *أَبْيَض*. And the *solanum lycopersicum*, or *solanum Aethi-*

opicum; also called *love-apple*, and so by the Arabs, *تَفَاحُ الْحُبِّ*; and *golden apple*, *تَفَاحُ ذَهَبِي*; and *tomato*; and distinguished from the former species by the epithet *أَحْمَر*, and by the appellation *بَادِنْجَان تَرِيَاقِي*] — *بادنجان قوطة* *Xanthium*.]

بار

1. *بَار*, (S, M, K,) aor. =, (M, K,) *He sunk*, or *dug*, (S, M, K,) a well; (S, M;) as also *بَارًا*. (M, K.) — Also, aor. as above, inf. n. *بَار*, *He dug a [hollow such as is termed] بُورَة*, (AZ, S, M,) in which to cook. (AZ, S.) — Also, (T, S, M, K,) aor. as above, (M, K,) and so the inf. n.; (M;) and *بَارًا*; (T, S, M, K;) *He hid*, or *concealed*, a thing: (T, M, K;) and *he stored* it, or *laid it up*, for a time of need. (T, S, K.) Hence a hollow dug in the ground is termed *بُورَة*. (T.) — You say also, *بَارًا خَيْرًا*, (T, M, K,) and *بَارَة*, (M, K,) *He did good beforehand*: (T, M, K;) or, accord. to some, *he, as it were, did good beforehand for himself, having laid it up, or concealed it, for himself*: (T, TA:) so says El-Umawec: or *he laid up for himself in store concealed good*: (TA:) or *he did good concealedly*: (M, K;) and *اِسْتَبَر* signifies the same. (T, TA.)

4. *بَارَ فَلَانًا* *He made*, or *he assigned*, or *appointed*, (جَعَلَ) for such a one, a well. (K.)

8: see 1, in three places.

بَار (T, S, M, &c.) and *بِير*, (M, K,) of the fem. gender, (S, M, M, K,) and *بِيرَة*, (M,) A well: (M, TA:) pl. (of pauc., S, M, K,) *أَبْوَر* (S, M, M, K,) and (by transposition, Fr, M, K,) *أَبَر* (Fr, M, K,) and *أَبَار* and (by transposition, Yaakooob, T, S, M,) *أَبَار* and (of mult., S, M, K,) *بَار*; (T, S, M, M, K,) and pl. of pauc. [of *بِير*] *أَبَار*. (M, K.) The dim. is *بِيرَة*. (M, K.)

بُورَة A hollow, or hole, dug in the ground, (AZ, S, M, K,) in which to cook; also called *بَارَة*: (AZ, S;) or (M) a place in which fire is lighted. (M, K.) [See 1.] — See also *بِيرَة*.

بِيرَة: see *بِير*: = and see *بِيرَة*.

بِيرَة: see *بِير*.

بِيرَة (T, S, M, K,) and *بِيرَة* and *بِيرَة* (M, K) A thing stored, or laid up, for a time of need. (T, S, M, K.)

بَار (T, TA, and so in some copies of the K,) or *أَبَار*, (as in other copies of the K, and so in the CK,) the latter formed by transposition, and the former [said to have been] not heard, (M,) A well-sinker, or well-digger. (T, M, K.)

باز

باز i. q. *باز* [which see in art. *باز*]; pl. [of pauc.] *بُوز*, and [of mult.] *بُوزَان* and *بُزَان*. (K.) IJ holds that the *ا* is substituted for *ل*, and that it remains in *بُوز* and *بُزَان* like as is the case in *أَعْيَاد* [in which the *ي* is substituted for *و*

and remains in the pl. because it is substituted for و in the sing. عَيْدٌ. (TA.)

باس

1. بَاسٌ, aor. يَبُوسُ, (S, M, Mṣb, K,) inf. n. بَاسٌ, (S, Mṣb, K,) or بَاسَةٌ; (M; [so I find in a copy of the M, but perhaps it is a mistranscription for بَاسَةٌ;]) and بَيْسٌ, [aor. يَبُوسُ,] inf. n. بَاسٌ; (M;) *He was, or became, mighty, or strong, in war or fight; (K;) courageous, or valiant: (M, Mṣb, K;) or very mighty or strong in war or fight. (AZ, S.)* = بَاسٌ, (S, M, Mṣb, K,) aor. يَبُوسُ, (S, M, K,) and يَبُوسُ, the latter extr., like بَاسٌ aor. of نَعِمَ, (M,) [and some other instances, (see حَسَبَ),] inf. n. بَاسٌ, (S, Mṣb, K) and بَاسٌ and بَاسِي (K) and بَاسِي (TA) and بَيْسِي (S, K,) [in measure] like أَمِيرٌ, (TA,) [accord. to the CK بَاسٌ, which is a mistake,] and بَيْسِي (TS, TA,) incorrectly written in the copies of the K بَاسِي; (TA;) or بَاسٌ; (A;) or both these forms; (M;) *He was, or became, in a state of distress; straitened in his means of subsistence, or in the conveniences of life; (M, Mṣb;) in a state of poverty: (M, A, Mṣb, TA;) or in a state of pressing want: (S, K, TA;) and بَاسٌ, inf. n. بَاسَةٌ and بَيْسِي, whence the subst. بَاسِي, he was, or became, in a state of trial, or affliction: (M;) and [in like manner,] بَاسِي, (inf. n. بَاسِي, S,) distress, or poverty, or misfortune, or calamity, (البَاسَةُ,) befell him. (IAqr, S, M, TA.) = بَاسٌ, also written بَاسٌ and بَاسٌ and بَاسٌ, (S, K,) is a word of dispraise or blame, (S,) implying all kinds of dispraise or blame, (TA,) [or superlative dispraise or blame; signifying, *Very evil or bad is he, or it: or superlatively evil or bad is he, or it:*] contr. of نَعِمَ: (S, M, TA;) a pret. verb, imperfectly inflected, (S, K,) like نَعِمَ, (S,) [having only one variation of form, namely, the fem. بَاسَتْ, though the masc. is more commonly used even when the agent is fem. or pl.,] because it is translated from its original application, (S, K,) i. e. from بَاسَ فُلَانٌ signifying أَصَابَ بَاسًا [he found, met with, or experienced, distress, &c.], to signify dispraise or blame. (S, TA.) When it is accompanied by a gen. n. without the article ال, this is always in the accus. case: but when the n. has the article ال, it is always in the nom. case: (TA;) you say, بَاسٌ رَجُلًا [Very evil or bad, or superlatively evil or bad, as a man, is Zeyd; رَجُلًا being a specificative]: (K;) and بَاسٌ الرَّجُلُ زَيْدٌ [Very evil, &c., is the man, Zeyd]; and بَاسَتِ الْمَرْأَةُ هِنْدٌ [or more commonly بَاسٌ in this case also, *Very evil, &c., is the woman, Hind*]. (S.) Some argue that it is a noun, from the saying, نَعِمَ السَّيْرُ عَلَى بَاسِ الْعَيْرِ, because it has a prep.; but this is explained as elliptical, and meaning, نَعِمَ السَّيْرُ عَلَى غَيْرِ مَقُولٍ فِيهِ بَاسٌ الْعَيْرِ [Excellent is the journeying upon an ass of which it is said *Very evil, &c., is the ass*]. (I'Ak p. 232.) Zj says that when it is followed by مَا, then مَا, with it, is*

regarded as occupying the place of an indeterminate noun; [namely, شَيْئًا, as a specificative; as in the Kur ii. 84, يَبُوسَ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ, or يَبُوسًا, &c., *Very evil, &c., as a thing, is that for which they have sold, or exchanged, themselves:*] (TA;) but some say that it is the agent, and is a determinate noun; and this is the opinion of Ibn-Kharroof, which he ascribes to Sb. (I'Ak ubi supra.) [For further illustration, see نَعِمَ.]

4: see بَيْسٌ.

5: see 6.

6. تَبَاسٌ *He feigned the loneliness, or submissiveness, of poverty, humbling, or abasing, himself, (K, TA,) with men; and تَبَاسٌ is allowable in the same sense. (TA.)*

8. ابْتِاسٌ بِهِ, (M, A,) and مِنْهُ, (S, TA,) *He was distressed by it, or at it; it does not signify dislike: (IB, TA;) or he grieved at it, (S, M, A,) and humbled and abased himself: so in the Kur xi. 38 and xii. 69. (M, A, TA.)* It is said of a man when a thing that he dislikes becomes known to him. (AZ, TA.)

بَاسٌ *Might, or strength, (S, A, Mṣb, K,) in war or fight: (S, A, K;) courage; valour, or valiantness; prowess. (M, K.) — War, or fight; (M, Mṣb;) as also بَيْسِي (M) and بَاسَةٌ: (TA;) pl. of the first, أَبُوسٌ. (Mṣb.) — Hence, (M,) + Fear, (M, TA,) in the saying, لَا بَاسَ لَكَ, (M, TA,*) and بِكَ, (M,) [+There is no fear for thee: lit., there is no war against thee, or with thee]: the saying of which to an enemy implies the granting him security, or protection: and in the same sense it is used in a trad., in the phrase اشْتَدَّ الْبَاسُ [+Fear became vehement]. (TA.) — I. q. ضَرَرٌ [+Harm, injury, &c.]: so in the phrase لَا بَاسَ [There is, or will be, no harm, &c.; and لَا بَاسَ بِكَذَا, and فِي كَذَا, +There is, or will be, no harm in such a thing]. (Har p. 311.) It is said in a trad., لَا بَاسَ بِالْعَنِيِّ لِمَنْ آتَقَى [There is no harm in wealth to him who is pious]. (El-Jāmi' es-Sagheer of Es-Suyooti.) بَاسٌ also occurs for بَاسٌ; the a being suppressed, agreeably with analogy; not altered by permutation. (M, TA.) — Punishment: (S, A, K;) or severe punishment; (TA;) as also بَاسٌ, in measure like كَتِفٌ. (IAqr, TA.) — See also بَاسٌ, in two places.*

بَاسٌ (also written بَوسٌ, with the a suppressed, Mṣb) *Distress; straitness of the means of subsistence, or of the conveniences of life; poverty: (M, Mṣb, TA;) or a state of pressing want: (S, K;) or misfortune; calamity: (A;) and بَاسَةٌ and بَوسِي (K, TA) and بَاسَةٌ (M, A) and بَيْسِي (S, K) and بَاسٌ (TA) and مَبَاسَةٌ (M, TA) [all of which, except بَاسَةٌ and مَبَاسَةٌ, are said to be inf. ns. (see بَاسٌ)] signify the same as بَاسٌ: (S, M, A, K, TA;) بَوسِي and بَاسَةٌ are both from بَاسٌ [with which they are syn. accord. to authorities*

indicated above]; (Zj, IDrd, TA;) the former is contr. of نَعِمِي, (S, TA,) and in like manner the latter is contr. of نَعِمَةٌ: (TA;) the latter is of the measure فَعْلَةٌ without any أَفْعَل, because it is a subst.; like as أَفْعَل occurs among substs. without any فَعْلَةٌ, as in the instance of أَحْمَدُ: (Akh, S;) or بَوسِي signifies a state of trial or affliction, and is a subst.; and بَيْسِي and بَاسَةٌ signify the same, but are inf. ns.: (M;) and بَاسَةٌ is syn. with شِدَّةٌ [like بَاسٌ in the first of the senses explained above]; (S, TA;) and مَسَقَّةٌ [meaning distress, or difficulty]: (TA;) or it signifies misfortune, or calamity, (A, K,) like بَاسٌ; (A;) and so أَبُوسٌ: (S, K;) or rather this last signifies misfortunes, or calamities; for it is pl. of بَاسٌ, i. e., a pl. of pauc.; not of بَاسٌ, as J asserts it to be; for the pl. of pauc. of بَاسٌ is أَبَاسٌ: (IB, TA;) but أَبُوسٌ may be used as pl. of بَاسَةٌ. (Fr, in S, voce ضَرَرٌ, q. v.) [See exs. of these two pls. in what follows.] You say يَوْمٌ بَاسٌ وَيَوْمٌ نَعِيمٌ [A day of distress, or poverty, &c., and a day of ease and plenty]. (S, TA.) And يَوْمًا تَهٌ [May distress, or poverty, &c., befall him]: a form of imprecation. (Sh, M, TA.) And بَاسٌ ابْنِ سُمَيَّةٍ, app. an expression of pity [meaning Alas for the distress, &c., of Ibn-Sumeiyeh!]. (TA, from a trad.) And عَنَى الْغَوِيرُ أَبُوسًا Perhaps the little cave [may be attended with] calamities; not calamity, as in the S [and K]: (IB;) a prov.; (S;) originating from a cave's having collapsed upon some men in it; or from an enemy's having come to some men in a cave, and slain them; wherefore it is applied to anything whence evil is feared: (As, S, K, in art. غَوِيرُ) or it is applied to him who is suspected of a thing: (IAqr, TA;) or الْغَوِيرُ was the name of a certain water, which belonged to the tribe of Kelb, and the words of this prov. were said by Ez-Zebbā, when Kaṣeer turned aside from the plain road, and took the way to الْغَوِيرُ: (Ibn-El-Kelbee, S, K, in art. غَوِيرُ) بَاسٌ is in the accus. case by reason of يُكُونُ understood. (Mughecc.) [See Freytag's Arab. Prov. ii. 94.] El-Kumeyt also says,

• قَالُوا أَسَاءَ بَنُو كُرْزٍ فَقُلْتُ لَهُمْ •

• عَنَى الْغَوِيرُ بِأَبَاسٍ وَأَغَوَارِ •

[They said, Benoo-Kurz have done evil: and I said to them, Perhaps the little cave may be attended with calamities and connected with other cares]: بَاسٌ is here pl. of بَاسٌ. (IB, TA.) [In the S, the last words are written بِأَبَاسٍ وَأَغَوَارِ, in one copy: in another, وَأَغَوَارِ: both of which are app. wrong.] — See also بَاسٌ.

بَيْسِي and بَيْسِي and بَيْسِي and بَيْسِي: see بَيْسِي. Calamities; misfortunes. (K.)

بَاسٌ: see بَاسٌ, last signification: = and see بَاسٌ.

بَوسِي: see بَوسِي, in three places.

بَاسَةٌ: see بَاسٌ and بَوسٌ: the latter, in five

places. — Zj explains it as signifying, in the Kur vi. 42, *Hunger*. (M, TA.) — Also The act of beating, or striking. (Lth, TA.)

بُؤْسٌ One in whom بُؤْسٌ [i. e. distress &c.] is apparent, or manifest. (M, TA.)

بُؤْسٌ: see بُؤْسٌ.

بُؤْسٌ: see بُؤْسٌ: and بُؤْسٌ: the latter, in two places. = *Mighty, or strong, in war or fight*; (A;) *courageous, or valiant*. (S, M, Mgh, K.) — عَذَابٌ بُؤْسٌ, (S, M, K,) and بُؤْسٌ, agreeably with a general rule applying to words of this description, (M,) and بُؤْسٌ, (M, K,) and بُؤْسٌ, (M,) and بُؤْسٌ, (M, K,) and بُؤْسٌ, (M,) and بُؤْسٌ, which last, however, is of no authority, (M,) or بُؤْسٌ, and بُؤْسٌ, with the changed into ي, (TA.) *A vehement punishment*: (S, M, K:) so in the Kur vii. 165. (TA.)

بُؤْسٌ: see بُؤْسٌ.

بُؤْسٌ: }
بُؤْسٌ: } see بُؤْسٌ.

بُؤْسٌ *Distressed; straitened in his means of subsistence, or in the conveniences of life*; (Mgh;) or *poor*: (A, Mgh:*) or *one who is in want, and an object of pity for what he suffers*: (TA:) or *in a state of pressing want*: (S:) or *in a state of trial, or affliction*: (M, TA:) or *one who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, and is in need*: (Mgh:) an epithet denoting pity, (Sh, M, TA,) or grief: (Mgh:) بُؤْسٌ occurs as its pl.; (M, TA;) or is for ذُوو بُؤْسٍ. (M.)

بُؤْسٌ and بُؤْسٌ: see بُؤْسٌ. — The former also signifies *Strongy*. (K, TA.) — And hence, (TA,) البُؤْسُ *The lion*. (K, TA.)

بُؤْسٌ *The most vehement refusal*. (Th, M.)

بُؤْسٌ: see بُؤْسٌ, in two places.

بُؤْسٌ *Disliking, or hating*: (S, M, K:) and *grieving*: (S, K:) or rather, *distressed, by, or at, a thing; not disliking, or hating*: (IB, TA:) or *grieving, and humbling and abusing himself*. (Zj, M, TA.)

بُؤْسٌ

بُؤْسٌ: see بُؤْسٌ.

بُؤْسٌ

بُؤْسٌ *A certain beast of prey*, (M, K,) *well known*; (K;) *a certain animal*, (Mgh,) namely, the *فَرَانِق* [or *lion's provider*], (S,) *that emulates, or vies with, the lion in running, or that is hostile to the lion*: [so may be rendered the words يُعَادِي الْأَسَدَ; and in the uncertainty that exists respecting the animal in question, the meaning of this expression is doubtful: an animal may be called (as the jackal is) the lion's provider merely because the lion follows it and deprives it of its prey:] (S, Mgh:) or *a certain Indian animal, stronger than the lion, between which and the lion and leopard, or panther, (نَمِرٌ),*

exists hostility (مُعَادَاةٌ); when it attacks the leopard, or panther, (نَمِرٌ), the lion aids the latter; but the scorpion is on friendly terms with it, and sometimes makes its abode in its hair: (Kzw:) the word is foreign, or Persian, (أَعْجَمِي,) [app. the Persian بَبْر, which is said to be applied to the *tiger, leopard, and lion*,] arabicized: (M, K:) Az thinks it to be a foreign word introduced into the Arabic language: (Mgh:) pl. بُؤُورٌ. (S, Mgh, K.)

بُغْ

بُغْ (Mgh, K) and بُغْ (K, Kzw) [in modern vulgar Arabic *بُغْ*, *The parrot*;] *a certain well-known bird*; (Mgh:) *a certain green bird*, (Sgh, K, TA,) *well known*; (TA:) the bird called in Persian طُوطِي, *beautiful in colour and form, mostly green, but in some instances red, and yellow, and white; having a thick bill and tongue: it hears the speech of men and repeats it, without knowing its meaning; and utters letters rightly: when they desire to teach it, they put a mirror in its cage, so that it sees therein its own form, and they speak to it from behind the mirror, and when it hears, it repeats, desiring to do as its like; and thus it learns quickly: one of the wonders relating to it is [said to be this], that it never drinks water; for if it drank, it would die*: (Kzw:) the affix renders fem. the word, but not the thing named thereby, like the ة in حَمَامَةٌ and نَعَامَةٌ; for the word applies to the male and the female, so that one says, بُغْ ذَكَرٌ [a male parrot] and بُغْ أُنْثَى [a female parrot]: and the pl. is بُغَاوَاتٌ [or بُغَاوَاتٌ], like as صَحْرَاوَاتٌ is pl. of صَحْرَاءُ. (Mgh.)

بُت

1. بُتْ, (Lth, T, S, M, &c.,) aor. 2 and 3, (S, M, Mgh,) the latter anomalous, because a reduplicative verb [of this kind] having the aor. with kesr is not trans., except in certain instances, of which this is one; the other instances being عَتَّ, in relation to drinking, aor. 2 and 3, and نَمَرْتُ, aor. 2 and 3, and شَدْتُ, aor. 2 and 3, and حَدَّثْتُ, aor. 2 and 3, and the last having but one form [of aor.]; (S;) inf. n. بُتْ: (Lth, T, S, M, A, &c.:) and بُتْ, (M,) inf. n. بُتَاتٌ: (Mgh, K:) *He cut it off, severed it, separated it, or disunited it*, (Lth, T, S, M, A,* Mgh,* Mgh, K,*) *entirely, or utterly*; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons. (M.) — [بُتْ and بُتْ, accord. to the TA, app. signify also *He, or it, caused him (a man) to become unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing*: for بُتْ as signifying "he became so" is there said to be quasi-pass. of those two verbs when it has this sense. Hence,] بُتْ السَّفَرُ [The journey caused him to become cut off, &c.]. (A.) And سَأَقْ دَابَّتَهُ حَتَّى بُتَهَا [He urged on his beast so that, or until, he caused it to become cut

off, &c.]: (A:) and بُتْ بِعَبْرَةٍ *He caused his camel to become cut off, &c., (قَطَعَهُ) by travel*: (M, TA:) this is not said but of a man who has forced on his camel at a hard pace, or by laborious journeying. (TA.) — بُتْ طَلَقَ امْرَأَتَهُ, (T, Mgh, TA,) or طَلَقَ امْرَأَتَهُ, (Mgh,) and بُتْ, (Lth, T, Mgh, Mgh, TA,) *He made the divorce of his wife, or of the woman, to be absolutely separating, (Lth, T, Mgh, Mgh, TA,) so as to cut her off from return*. (Mgh.) Lth, with whom AZ agrees, has erred in asserting that بُتْ is intrans. and بُتْ trans.: (T, TA:) both are trans. and intrans., (T, Mgh, TA,) as En-Nawawce asserts in the Tahdheeb el-Asma' wal-Lughat. (TA.) You say, بُتْ الطَّلُقَ الْوَاحِدَةَ بُتْ, and بُتْ, i. e. *The single divorce cuts the matrimonial tie, or bond, of the woman, (تَقَطَّعَ عَصْمَةَ النِّكَاحِ, T, Mgh,*) when the period during which she must wait before contracting a new marriage has ended*. (T.) [See also بُتْ.] — بُتْ عَلَيْهِ الْقَضَاءُ, (T, S, M, A,) inf. n. بُتْ: (M;) and بُتْ, (T, S, M;) *He (the judge, T) decided the judgment, or sentence, against him*. (T, S,* M.) — بُتْ عَلَيْهِ الشَّهَادَةُ, and بُتْ, *He decided against him by the testimony, [or pronounced the testimony decisive against him,] and compelled, or constrained, him to admit it*. (M.) — بُتْ شَهَادَتَهُ, and بُتْ, *He gave his testimony decisively*. (Mgh.) — اُبْتُ أَنَّهُ قَالَ *I know, or declare, decidedly, not [merely] thinking it, that he said thus*. (Saheeh of Muslim.) — بُتْ النِّيَّةَ *He made the intention decided; or fixed it decidedly*. (A.) It is said in a trad., لَمْ يَبْتَ لَمْ يَصَامْ لَمْ يَنْتَهِ, (T, S, Mgh,) or لَمْ يَبْتَ, accord. to different recitals, (Mgh,) i. e. *There is no fasting to him [meaning his fasting is null] who does not decisively impose it upon himself, by intention, from the night*: (S,* Mgh:) or, *who does not form the intention of fasting before day-break, and thus cut it off from the time in which there is no fasting, namely, the night*: the intention is termed بُتْ [and اِبْتَاتٌ] because it makes a division between non-fasting and fasting: (T, TA:) لَمْ يَبْتَ, from اِبْتَاتَةٌ, is a mistake; but لَمْ يَبْتَ, from اِبْتَاتَتْ, [see اِبْتَاتَتْ], is correct. (Mgh.) And اِبْتَاتُوا نِكَاحَ هَذِهِ النِّسَاءِ, i. e. *Decide ye the affair respecting the marriage of these women, and confirm it by its [proper] conditions*: an oblique prohibition of the kind of marriage termed اِبْتَاتٌ, because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) — بُتْ also signifies *He made to have, or take, effect; he executed, or performed*; (Har p. 210;) and so بُتْ, as in the phrase اِبْتَعَ بِمِثْنِهِ *He made his oath to have, or take, effect; he executed, or performed, it*. (M.) — سَكْرَانٌ مَا يَبْتُ كَلَامًا, (Ks, T, M,) and مَا يَبْتُ, (M,) and مَا يَبْتُ, (Ks, T, M,) *One who is drunk, who does not speak plainly, or distinctly; lit., who does not make speech plain, or distinct*; (Ks, T;) or *who does not articulate speech*; syn. مَا يَقْطَعُهُ: (M:) or,

خَاسِرٌ دَابِرٌ دَامِرٌ [explained in art. خسر]. (T.) [See also 1, near the end of the paragraph.] — Also *Lean, or meagre*, (S, M, K,) and *unable to rise, or stand*. (TA.)

بَتَّ : see بَتَّ.

مَبْتُونَةٌ A woman absolutely separated by divorce, so as to be cut off from return: originally مَبْتُونٌ. (Mgh, Mshb.)

مَنْبِتٌ A man unable to proceed in his journey, his camel that bore him having broken down, or stopped from fatigue, or perished; (T, M, TA;) syn. مَنْقَطِعٌ بِهِ: (S, Mgh, TA;) or who remains on his roail unable to attain the place to which he is directing his course, the beast or camel that bore him (ظَهْرُهُ) having broken down, or stopped from fatigue, or perished. (TA.)

بتر

1. بَتَّرَ, (T, S, M, &c.) aor. ٢, (M, Mgh, Mshb.) inf. n. بَتِّرَ; (T, S, M, &c.) and بَاتِرَ; (T;) He cut, or cut off, a thing before it was complete: (S, A, L, Mshb;) or he cut, or cut off, (M, Mgh, K,) in any manner: (M;) or he cut off (a tail or the like, T) entirely, or utterly. (Abou-Is-hāk, T, M, K.) — بَتَّرَهُ, (K,) nor. and inf. n. as above; (TA;) or بَاتِرَهُ; (M, L;) He cut off his tail: (K;) or he cut, or amputated, his tail in any place. (M, L.) — بَتَّرَ رَحِمَهُ, (M,) nor. as above, (M, K,) and so the inf. n., (M,) + He cut, or severed, the ties, or bonds, of his relationship; he disunited himself from his relations. (M, K.) — بَتَّرَ, aor. ٢, (S, Mshb, K,) inf. n. بَتِّرَ, (S, Mshb,) He (any beast, M) had his tail cut off: (S, Mshb, K;) or [had either the whole or a part of his tail cut off;] had his tail cut, or amputated, in any place. (M.)

4: see 1, in two places. — [Hence,] بَاتِرَهُ said of God, He made him to be. or become, بَاتِرَ, (S, K,) i. e., without offspring, or progeny. (TA.)

5: see 7.

7. بَاتِرَ It (a tail or the like, T) became cut, or cut off, (T, S, M, K, TA,) in any place, (M,) or entirely; (T, M;) and بَاتِرٌ signifies the same. (TA.)

بَاتِرٌ: } see بَاتِرٌ

بَاتِرٌ: } see بَاتِرٌ

بَاتِرٌ: see بَاتِرٌ

بَاتِرٌ A cutting, or sharp, sword; (T, S, M, K;) as also بَاتِرٌ (T, M, K) and بَاتِرٌ (M) and بَاتِرٌ (K.) [But all of these except the first are app. intensive epithets, signifying very sharp.] — See also بَاتِرٌ.

بَاتِرٌ A tail cut off entirely. (T, L.) — Any beast (M) having the tail cut off: (T, S, A, Mshb, K;) or [having either the whole or a part of the tail cut off;] having the tail cut, or amputated, in any place: (M;) fem. بَاتِرَةٌ; with which

بَاتِرٌ is syn.: (Mgh, Mshb:) pl. بَاتِرٌ. (A, Mshb.) — †A certain malignant, or noxious, serpent: (K;) or a short-tailed serpent: (Mgh; and Ed-Durr en-Netheer, an abridgment of the Nh of IATH, by El-Jelāl:) or a certain species of blue serpent, having its tail [as it were] cut off, which none in a state of pregnancy sees without casting her burden: (ISh;) or the kind of serpent called شَيْطَانٌ, having a short tail: no one sees it without fleeing from it, and no one in a state of pregnancy beholds it without casting her young: it is thus called only because of the shortness of its tail, as though its tail were cut off. (M.) — †A leathern water-bag, and a bucket, having no loop. (M, K.) — †Defective, deficient, incomplete, or imperfect. (Mgh.) — †In want, or poor. (M, K.) — †Suffering loss; syn. خَاسِرٌ. (M, K.) — †One from whom all good, or prosperity, is cut off. (M.) — †Having no offspring, or progeny; (Abou-Is-hāk, T, S, M, IATH, K;) as also بَاتِرٌ (M, K) and بَاتِرٌ. (IATH.) [The dim., بَاتِرٌ, occurs in a trad., in this sense, or in some other sense implying contempt.] — †Anything cut off, (K,) or anything of which the effect is cut off, (S,) from good, or prosperity. (S, K.) [See an ex. in a trad. cited voce بَالٌ.] — †A خُطْبَةٌ بَتْرَاءَ, (S, A, K;) particularly applied to a certain خطبة of Ziyād. (S, A.) — †رَكْعَةٌ بَتْرَاءَ, (TA,) and [its dim.] بَاتِرَاءَ, (S, TA,) + A single رَكْعَةٌ [q. v.] performed instead of the complete performance of the prayer called الْوُتْرُ: or a رَكْعَةٌ cut short, or cut off, after the completion of one رَكْعَةٌ, when both were to have been performed. (TA.) — †The ass الْإِبْتَرَانُ + The slave: (ISk, S, A, K;) so called because of the little good that is in them: (ISk, S;) each is called الْإِبْتَرُ. (K.)

بَاتِرٌ + Short; (M, K;) as though cut off from completion. (M.) — See also بَاتِرٌ. — Also †A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, M, K;) as also بَاتِرٌ: (A;) or quick to cut, or sever, the ties, or bonds, between him and his friend. (IAqr.)

بَاتِرٌ: }
بَاتِرٌ: } see بَاتِرٌ.
بَاتِرٌ: }

بتع

1. بَتَّعَ, (S, K,) aor. ٢, (K,) inf. n. بَتِّعَ, (ISh, S, K,) He (a horse, K) was, or became, long in the neck, and at the same time strong in its base: (S, K;) or thick and fleshy in the neck: or strong in the neck. (ISh.) — It, (the body,) and he, (a man,) was, or became, strong in the joints. (K, TA.) — بَتَّعَ, nor. ٢, He prepared, and made, the beverage called نَبِيذٌ. (Ibn-'Abbād, K.) [See بَتَّعَ.]

بَتَّعَ, with fet-h, [perhaps a mistake for بَتَّعَ, (see 1,)] Strength. (TA.)

بَتَّعَ (S, Mgh, K) and بَتَّعَ (S, K) [Hydromel, or] نَبِيذٌ of honey, (S, K,) that has become strong; (K;) نَبِيذٌ made of honey, as though it were wine in strength, the drinking of which is disapproved; (El-'Eyn;) an intoxicating beverage made of honey, in El-Yemen: (Mgh;) or wine made of fresh dates: (Ibn-El-Beytār, cited by Golius;) or the pure juice of grapes; (Ibn-'Abbād, K;) said by some to be so called by reason of the strength therein, from بَتَّعَ, [inf. n. of بَتَّعَ] meaning "strength of the neck:" (TA;) or the former signifies wine: (K;) or wine made of honey: (AHn;) a word of the dial. of El-Yemen: (TA;) the wine of El-Medeenah is from unripe dates, and from ripe dates; that of the Persians, from grapes; that of the people of El-Yemen is بَتَّعَ, and is from honey; and that of the Abyssinians is سُرْكَةٌ. (Abou-Moosà El-Ash'arec.) [See مَزْرُ.] — See also بَتَّعَ.

بَتَّعَ A horse long in the neck, and at the same time strong in its base: fem. with ٢: (Aq, S, K;) or long in the neck. (IAqr.) You say also عَنَقَ بَتَّعَ (ISh, TA) and بَتَّعَ (TA) A strong neck: or an excessively long neck: (TA;) or a thick and fleshy neck: (ISh;) and بَتَّعَ [in like manner] signifies full, applied to a رُغْ [app. here meaning a pastern], (K,) accord. to Lth, who cites, from Ru-beh, the phrase رُغًا بَتَّعَ: but IB thinks that the right reading is جِدًا بَتَّعَ [a full neck]. (TA.) — Also A tall man: (L, TA;) in this sense, accord. to the K, بَتَّعَ, which is a mistake: (TA;) fem. with ٢. (L, TA.) — And Strong in the joints, applied to a body, (Lth, K,) and to a man; as also بَتَّعَ: (K;) fem. of the former with ٢: (TA;) and of the latter, بَتَّعَ: and pl. of the latter, بَتَّعَ. (K.)

بَتَّعَ pl. of بَتَّعَ, fem. of بَتَّعَ, q. v.

بَتَّعَ: see بَتَّعَ.

بَتَّاعٌ A rintner, in the dial. of El-Yemen. (TA.) [See بَتَّعَ.]

بَاتِعٌ Strong. (TA.)

بَاتِعٌ: see بَتَّعَ, in three places. — It is also a word used as a corroborative: you say, جَاؤُوا أَجْمَعُونَ أَكْتَعُونَ [They came, all of them, or all together]: (S;) and جَاءَ الْقَوْمُ أَكْتَعُونَ [the people, or company of men, came, all of them, or all together]: (AHeyth;) and جَاؤُوا كُلُّهُمْ أَجْمَعُونَ أَكْتَعُونَ أَكْتَعُونَ [they came, all of them, all together]: these words which follow أَجْمَعُونَ being imitative sequents to it, not occurring save after it [in the order above]: (O, K;) or one may begin with whichever of them he will, after it. (Ibn-Kaysān, K.) And [the fem. is بَاتِعَةٌ:] you say قَبِيلَةٌ كُلُّهَا جَمْعًا بَاتِعًا [The tribe, all of it, all together]: in the CK, erroneously, كُتْعًا (with damm and ث) and بُتْعًا and بُتْعًا. (K.) And [the pl. of بَاتِعَةٌ is بُتْعَاتٌ,] originally بُتْعَاتٌ: you say التَّاءُ

كُلُّنَّ جَمْعُ كُتْعٍ بَصْعُ بَتْعٍ [The women, all of them, all together: in the CK, erroneously, جَمْعُ بَتْعٍ, though it is well known that each of these is determinate, and imperfectly declinable]. (K.) It is only necessary that he who mentions all these words should mention first كُلٌّ, and follow it with the word formed from ج م ع, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from ك ت ع before the rest. (TA.) Fr mentions the phrases أُعْجِبَنِي الْقَصْرُ أَجْمَعُ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمْعًا [the house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جَمْعُ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعِينَ and أَجْمَعُونَ [And pray ye sitting, all of you, or all together]; though some make أَجْمَعِينَ [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَغْنِيكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمَعُ.]

بتك

1. بَتَكَ, aor. ٢, and ٢, (S, K,) inf. n. بَتْكُ, (S,) *He cut it; or severed it, or cut it off*, (S, K,) *entirely, or from its root*; (TA;) and in like manner, بَتَكَ, (K,) inf. n. بَتَيْكَ; (TA;) but بَتَكَ is with teshdeed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) أَذَانُ الْإِنْعَامِ ١ فَلْيَبْتِكُنَّ ٢ in the Kur [iv. 118], accord. to Abu-l-'Abbás, (TA,) means *And they shall assuredly cut, or cut off, the ears of the cattle*: (S, TA;) or, as Az thinks, *slit the ears of the cattle, as they did in the time of ignorance*. (TA.) — Also *He plucked it out; he laid hold upon it and pulled it towards him so that it became severed from its root and plucked out*; (Lth, S, TA;) namely, a hair, or feather, or the like. (Lth, TA.)

2: see 1, in two places.

5: see 7.

7. اِنْتَكَ *It became cut; or became severed, or cut off*, (S, K,) *entirely, or from its root*; (TA;) and in like manner, بَتَكَ. (K.) — Also *It became plucked out*. (Lth, TA.)

بَتْنَةٌ (S, K) and بَتْنَةٌ (K) *A piece, or portion, of a thing, cut off, or severed*: pl. بَتَنٌ. (S, K.) Hence the saying of the poet, (S,) namely, Zuhayr, (TA.)

• حَتَّى إِذَا مَا هَوَتْ كَفَّ الْغَلَامُ لَهَا •
• طَارَتْ وَفِي كَفِّهِ مِنْ رِبَشِهَا بَتَنٌ •

[Until, when the hand of the boy descends to her, she flies, while portions of her feathers, plucked out, are in his hand]. (S, TA.) — And [hence,] i. q.

جُزْءٌ مِنَ اللَّيْلِ [i. e. A portion at the commencement of the latter parts of the night, accord. to the S and K in art. جهر; or a remaining portion

of darkness in the latter part of the night, accord. to the K in that art.]: (S, K:) as though it were a division [or portion cut off] of the night. (TA.)

بَتُونٌ: see what next follows.

بَاتَدٌ (applied to a sword, S) *Sharp, or cutting*; (S, K:) as also ١ بَتُونٌ: (K:) [but the latter is an intensive epithet, signifying *very sharp*; or *cutting much, or keenly*]: the pl. [of the former] is بَوَاتِدٌ. (TA.)

بتل

1. بَتَلَهُ, (T, S, M, &c.,) aor. ٢, (S,) or ٢, (Msb,) or both, (M, K,) inf. n. بَتْلٌ, (Lth, T, S, &c.,) *He cut it off, or severed it*; (M, Msb, K;) as also ١ بَتَلَهُ, (M, K,) inf. n. تَبْتِيلٌ: (TA:) *he separated it* (Lth, T, S, M, Msb, K) *from another thing*. (Lth, T, S, M, K.) — [Hence,] بَتَلَ الْعُمَرَةَ *He made the performance of the عَمْرَة [or minor pilgrimage] to be obligatory, by itself*. (A, TA.) And بَتَلَ عَمْرِي *He made the عَمْرَة to be obligatory [upon himself]*; i. e., *the saying, I have assigned to thee my house that thou mayest inhabit it to the end of my life*. (TA.) — بَتَلَ, aor. ٢, inf. n. بَتْلٌ, [but accord. to analogy, this should rather be تَبْتَلُ,] *He (a man) was, or became, wide between the shoulders*. (T.)

2: see 1, in two places: — and see also 5: — and مَبْتَلٌ.

5. تَبْتَلٌ: see 7, in two places. — [Hence,] *He was, or became, alone*. (TA.) — Also, (S,) or (M, K,) and ١ تَبْتَلُ إِلَى اللَّهِ, (M, K,) and ١ تَبْلٌ, (S, K,) inf. n. تَبْتِيلٌ, (S,) *He detached himself from worldly things, and devoted himself to God*: (S;) or *he devoted himself to God exclusively, and was sincere, or without hypocrisy, towards Him*: (M, K;) *he forsook every other thing, and applied himself to the service of God*: (Fr, T:) *he devoted himself exclusively to the service of God*: (Abou-Is-hák, T:) or *he abstained from sexual intercourse*: (K:) or تَبْتَلُ [alone] has this signification; (M, TA;) or *he separated himself from women, and abstained from sexual intercourse*: and hence, is metaphorically employed to denote exclusive devotion to God. (TA.) Hence, in the Kur [lxiii. 8], وَتَبْتَلُ إِلَيْهِ تَبْتِيلًا, (T, S, M,) for تَبْتَلُ إِلَيْهِ تَبْتِيلًا. (T.) You say also, تَبْتَلُ إِلَى الْعِبَادَةِ *He applied himself exclusively to the service of God*. (Msb.) — تَبْتَلَتْ, said of a woman, *She adorned and beautified herself*. (TA.)

7. اِنْتَل *It was, or became, cut off, or severed*; (S, M, K;) as also ١ تَبْتَلٌ. (M, K.) You say, اِنْتَلَتِ الْفَسِيلَةُ, (K, [in a copy of the M ١ انتلت, probably a mistranscription,]) *The shoot, or offset, of the palm-tree was cut off, or severed, from أمِّهَا [from its mother-tree]*; as also ١ تَبْتَلَتْ and ١ استبتلت. (M, K.) — اِنْتَل فِي سَبِيلِهِ *He strove, laboured, or exerted himself, and made much progress, in his journeying, or pace*. (TA.)

8: see 7.

10: see 7.

عَطَاةٌ بَتْلٌ *A gift that is [as it were] cut off*;

i. e., of which there is not the like; or after which another is not given. (M, K.) And صَدَقَةٌ بَتْلَةٌ, (M, K,) and بَتْلَةٌ بَتْلَةٌ, (TA,) *An alms, or a gift for the sake of God, cut off from its giver*: (M, K:) or *cut off from all the property [irrevocably], to be devoted to the cause of God*. (O, TA. [See also art. بَت.]) You say also, ١ أَعْطَيْتُهُ هَذِهِ الْعَطَاةَ بَتْلًا بَتْلًا: see art. بَت. And ١ طَلَّقَهَا بَتْلًا بَتْلًا; (S;) or ١ بَتْلًا; (Msb;) *He divorced her by a separating divorce; or by a decided and irrevocable divorce*; (see art. بَت.]; the last word being a corroborative of that next preceding it. (TA.) And ١ حَلَفَ بِبَتْلَةٍ *He swore a decided [or an irrevocable] oath*. (M, TA. [See also a similar phrase voce بَت.]) — Also *Truth*; or *true*: whence بَتْلًا *in truth*; or *truly*. (TA.)

بَتُونٌ *A shoot, or an offset, of a palm-tree, cut off from its mother-tree, and independent thereof*; as also ١ بَتِيلَةٌ, (As, T, S, M, K,) and ١ بَتِيلٌ. (M, K.) — *A virgin, that is cut off from husbands*: (S;) *a woman that withholds herself from men*, (T,) or *that is cut off from men*, (M, K,) *having no desire for them*, (T, M, TA,) *nor need of them*; (T;) and, with the art. ال, applied to the Virgin Mary; (M, K;) as also ١ بَتِيلٌ: (M, K;) with the art. ال, it is applied also to Fátimch, the daughter of Moḥammad, because she was separated from the [other] women of her age and nation by chasteness and excellence and religion and [other] grounds of pretension to respect: (Aḥmad Ibn-Yahyá, T, K:*) or it signifies, (S,) or signifies also, (K,) *a woman detached from worldly things, and devoted to God*; (S, K;) as also ١ بَتِيلٌ and ١ بَتِيلَةٌ. (Ibn-'Abbád, K.)

بَتِيلٌ: see بَتُونٌ, in three places. — Also *Slender*; (Ḥam p. 589;) applied to a waist; (Ḥam, TA;) as also ١ مَبْتَلٌ. (TA.) — *A tree having its racemes pendulous*. (K. [See also مَبْتَلٌ.]) — *A watercourse* (Ibn-'Abbád, M, K) *in the lower part of a valley*: pl. بَتْلٌ. (M, K.)

بَتِيلَةٌ: see بَتُونٌ, in two places. — Also *Any limb, or member*, (Lth, T, S, M, K,) *with its flesh*, (Lth, T, S,) *separate from others*, (M, K,) or *by itself*: (Lth, T:) pl. بَتَائِلٌ. (Lth, T, S, &c.) — In one dial., (M,) *The posteriors*; (M, K;) because divided [or distinct] from the back. (M.) — بَتَلًا ١ مِنْ رَأْيِهِ, and مَرَّ عَلَى بَتِيلَةٍ مِنْ رَأْيِهِ — [He proceeded according to] *an irrevocable determination or resolution*. (Ibn-'Abbád, K.)

أَبْتَلٌ; fem. بَتَلَاءٌ: for the latter, see what next precedes. — عَمْرَةٌ بَتَلَاءٌ [A minor pilgrimage] *not conjoined with another*. (K.) — أَبْتَلٌ, applied to a man, *Wide between the shoulders*. (T.)

مَبْتَلٌ, (As, T, S,) or مَبْتَلَةٌ, (M, K, TA, [in the CK, erroneously, مَبْتَلَةٌ,]) the first being [in the opinion of ISd] pl. [or rather coll. gen. n.] of the second, like as تَمْرٌ is of تَمَرَةٌ, (M,) *A palm-tree having a shoot, or an offset, cut off from it and independent of it*; (As, T, S, M, K;) and used in like manner as a pl.; i. e., the

first is also used as a pl. : (S:) or the first signifies solitary, or isolated : (Ibn-Habecb, TA:) or of which the racemes are pendulous. (TA. [See also بَيْتَل.])

بَيْتَل: see بَيْتَل. — مُبْتَلَة, applied to a woman, Beautiful, elegant, or pretty; (K;) as though her beauty were divided into portions (بَيْتَل, i. e. قُطْع, [and distributed in due proportions] upon her limbs: (M, K:) or perfect in make, (S,) whose flesh is not accumulated, one portion upon another, (S, M, K,) but distinctly disposed; this latter being said by some to be the meaning: (M:) or, accord. to Lh, (M, TA,) having a lankness, or looseness, in her limbs; (M, K, TA;) not having them compressed, one upon another; (M:) or as though the flesh were cut off from them: (TA:) and in like manner, مُبْتَل applied to a camel: (M, K:) not applied as an epithet to a man: (S, M, K:) or مُبْتَلَة الخَلْق signifies distinct in make from the generality of women; excelling them [therein]: (Abou-Sa'eed, T, TA:) or perfect in make: or having every part beautiful in itself; not dependent [for its beauty] upon another part: (T:) or beautiful in make; not with one part falling short of another [in beauty]; not being beautiful in the eye and ugly in the nose, nor beautiful in the nose and ugly in the eye; but perfect. (IAqr, TA.)

مُنْبَتِل Cut off, or severed. (S.) — [And hence,] عَزِيمَة مُنْبَتِلَة An irrevocable determination or resolution. (TA.)

بت

1. بَتَّه, (Lth, T, S, M, A, K,) aor. 2 (Lth, T, M, L, K) and 3, (M, L, K,) the latter [anomalous, and therefore] thought by MF to be a mistake, arising from confounding بَتَّ with بَتَّ, he not knowing any authority for it except the K, (TA,) inf. n. بَتَّ; (Lth, T, M, L;) and ابْتَه, (S, M, K,) inf. n. ابْتَه; (TA;) and ابْتَه, (K,) or this has an intensive signification; (S;) and ابْتَه, (S, K,) inf. n. ابْتَه; (S;) He spread it; (S, A, K;) he dispersed it, scattered it, or disseminated it; (Lth, T, S, M, A, K;) namely, a thing; (Lth, T, M, A, L;) or news, tidings, or information. (S, A, L, K.) You say, بَتُّوا الخَيْلَ They spread, or dispersed, the horses, or horsemen, in the hostile incursion. (T, M, A, L.) And بَتَّ الْجَنْدَ فِي الْبِلَادِ He (the Sultán) spread, or dispersed, the army in the provinces. (Msb.) And بَتَّ كِلَابَهُ He (the hunter, A, L) spread, or dispersed, his dogs (T, A, L) عَلَى الصَّيْدِ [against the chase, or game]. (A.) And بَتَّ اللَّهُ الْخَلْقَ, (aor. 2, inf. n. بَتَّ, Msb.) God spread, or dispersed, mankind, or the beings whom He created, فِي الْأَرْضِ [in the earth]: (T, A:) or God created them. (Msb.) means And spread, or dispersed, and multiplied, from them two, many men, and women. (T.) You say also, بَتَّتِ الْبُسُطُ The carpets were spread.

(T.) And بَتَّ الْمَتَاعَ بِنَوَاحِي الْبَيْتِ He spread out the furniture, or utensils, in the sides of the tent, or house, or chamber. (A.) And بَتَّ الْعَبَارَ بَتَّ, (K,) and بَتَّه, (S, K,) He, or it, raised the dust. (S, K.) And بَتَّتِ التُّرَابَ He, or it, raised the dust, or earth, and removed it from that which was beneath it. (M.) And بَتَّوْهُ They uncovered him. (Hr, M, L, from a trad. respecting a dying Jew.) And بَتَّ الْحَدِيثَ + He spread, published, or revealed, the discourse, narration, or information. (Msb.) And, accord. to IF, بَتَّ السِّرَ and ابْتَه + [He spread, published, or revealed, the secret]. (Msb.) And مَا ابْتَهْتُهُ إِيَّاهُ, aor. 2; and ابْتَهْتُهُ إِيَّاهُ, I revealed, or showed, to him what was in my mind. (A.) And ابْتَهْتِكَ سِرِّي, (S,) or السِّرَ; (K;) and بَتَّ السِّرَ, (K,) inf. n. بَتَّ; (TA;) + I revealed, or showed, to him my secret, or the secret: (S, K:) or ابْتَهْتُهُ سِرِّي (T) and ابْتَهْتُهُ سِرِّي (A) + I acquainted him with my secret: (T, A:) and ابْتَهْتُهُ الْحَدِيثَ + he acquainted him with the discourse, narration, or information. (M.) And بَتَّ شَقْوَهُ + He complained to him of his state, or condition. (M, in art. شَقْر.)

2. بَتَّ الْخَبَرَ He spread, or disseminated, the news, tidings, or information, much: (S:) or i. q. بَتَّه, q. v. (K.)

3. بَاتَتْهُ سِرِّي: see 1; last sentence but one. — بَاتَتْهُمَا مَبَاتَةٌ [Between them two is a mutual revealing of secrets: see 6]. (A.)

4: see 1, in six places. — ابْتَهْتِكَ [without a second objective complement,] + I revealed, or showed, or have revealed or shown, to thee my بَتَّ, (S, TA,) whence the verb in this sense is derived; (TA;) i. e., my state, (S,) or my grief, or sorrow. (S, TA.)

6. ابْتَهْتُوا [They revealed secrets, one to another: see 3]. (K, in art. نَجَتْ.)

7. ابْتَهْتِ It spread; (S, A, K;) it became dispersed, scattered, or disseminated; (S, M, A, K;) namely, a thing; (M, L;) or news, tidings, or information. (S, A, L, K.) You say, ابْتَهْتِ الْخَيْلَ The horses, or horsemen, spread, or became dispersed, or dispersed themselves, (M, L,) in a hostile incursion. (L.) And ابْتَهْتِ الْجَرَادَ فِي الْأَرْضِ The locusts spread, or became dispersed, or dispersed themselves, in the land. (M, A, L.)

10. اسْتَبَهْتُهُ إِيَّاهُ + He asked him, or petitioned him, to reveal it to him. (M, L, K.)

R. Q. 1. بَتَّيْتُ, inf. n. بَتَّيْتُ: see 1, in four places. — بَتَّيْتُ الْأَمْرَ + He inquired respecting the affair or event, scrutinized it, and sought information respecting it. (T, L.)

بَتَّ (Aq, S, M, A, K,) and مَنَبَّتْ (A, TA,) both applied to dates, (تَمَر, Aq, S, &c.) Scattered, strewn, dispersed, and separate, (Aq, S, K,) one from another: (Aq, S:) or separate, or disunited, not being packed, or not compact: (A:) or not well packed, (S, M,) so that they are separated, or disunited: (M:) or scattered; not

in the bag or other receptacle; like فَتَّ: (M:) being a phrase [in which the latter word is an inf. n. used in the sense of a pass. part. n.,] like مَا غَوَّزَ. (S.) = A state, or condition. (S, K.) — Grief, or sorrow, (T, S, M,) which one makes known to his companion or friend: (T:) or violent, or intense, grief or sorrow; and violent, or severe, disease or sickness; as though, in consequence of its violence, one made it known to his companion or friend: (T, TA:) or the most violent or intense grief or sorrow. (K.) حَضَرَنِي بَتِّي, occurring in a trad., means My grief, or sorrow, became violent, or intense. (TA.)

زَرَابِي مُبَوَّتَةٌ [in the Kur lxxxviii. 16] means Goodly carpets, or the like, (Bd,) spread: (A, Bd:) or, accord. to Fr, many in number. (T.)

بَتَّ: see بَتَّ. — Scattered dust: so in the Kur [vi. 6]. (T.) — + Swooning (K) from grief, or sorrow. (TA.)

بثر

1. بَثَّرَ, (S, M, A, Msb, K,) aor. 2, (Msb,) inf. n. بَثَّرَ; (M, Msb, K;) and بَثَّرَ, (S, M, Msb, K,) aor. 2, (S, M, Msb,) inf. n. بَثَّرَ (M, Msb, K) and بَثَّرَ; (M, K;) and بَثَّرَ, aor. 2; (S, Msb, K;) It (a man's face, S, M, K, or the skin, M, A, Msb) broke out with pimples, or small pustules; (S, M, A, Msb, K;) as also بَثَّرَ: (M, A, and some copies of the K:) or this last signifies it (a man's skin) became blistered, or vesicated. (S, Msb.)

2. بَثَّرَ It (tar) [made a camel to break out with small pustules; or] excoriated a camel, and made him to bleed. (Ibn-'Abbád, TA in art. حَرَش.)

5: see 1.

بَثَّرَ (S, M, Msb, K) and بَثَّرَ, (M, Msb, K,) coll. gen. ns., (Msb, MF,) originally inf. ns., (Msb,) Pimples, or small pustules; (S, M, Msb, K;) accord. to some, specially upon the face; (M, TA;) as also بَثَّرَ; (S, Msb;) which is the pl. of بَثَّرَ: (Msb:) ns. un. بَثْرَةٌ (S, M, Msb) and بَثْرَاتٌ (M, Msb:) and pl. of this last بَثْرَاتٌ: (Msb:) or بَثْرَاتٌ, pl. of بَثَّرَ, signifies purulent pustules like the small-pox, upon the face and other parts of the person of a man. (T.) You say, خَرَجَتْ بِهِ بَثْرَةٌ فَعَصْرَمَا [A pimple, or small pustule, or purulent pustule, came forth on him, and he squeezed it]. (A.) And بَجَلْنَاهُ بَثْرَةً شَتَّى [In his skin are scattered, or sundry, pimples, &c.]. (A.)

بَثَّرَ: see بَثَّرَ.

بتق

1. بَتَّقَ الْمَاءَ, (Mgh, Msb,) aor. 2 and 3, (Msb,) inf. n. بَتَّقَ, (Mgh, Msb,) He made an opening for the water by breaking through the bank, or the dam that confined it. (Mgh, Msb.) And بَتَّقَ النَّهْرَ, inf. n. بَتَّقَ (Lth, K) and بَتَّقَ, (K, TA,) in some of the copies of the S [and in the CK] بَتَّقَ, but this is wrong, though Ru-beh has used it by poetic license, (TA,) and تَبَتَّقَا, (K,) He broke [through] the bank of the river, or rivulet, in

order that the water might pour out, or flow forth; (Lth, K, TA;) as also **بَتَّقَ** (K,) inf. n. **تَبْتِيقٌ**; the latter not commonly mentioned. (TA.) And **بَتَّقَ السَّيْلَ مَوْضِعَ كَذَا**, aor. **بَتَّقَ**, inf. n. **بَتِّقُ** and **بَتَّقُ**, on the authority of Yaḥkoob, *The torrent broke through, and clave, such a place.* (S.) = See also 7. — **بَتَّقَتِ الْعَيْنُ** (K,) nor. **بَتَّقَ**, inf. n. **بَتِّقُ** and **تَبْتِيقٌ**, (TA,) *The eye shed tears quickly.* (AA, K.) — **بَتَّقَتِ الرِّكْبَةُ** (AZ, K,) aor. **بَتَّقَ**, (AZ, TA,) inf. n. **بَتِّقُ** *The well became full, and abundant in water.* (AZ, K.) = **بَتَّقَ**, aor. **بَتَّقَ**, [inf. n., by rule, **بَتِّقُ**,] *It (seed-produce) became affected with the disease termed بَتَّقَ.* (TA.)

2: see 1.

7. **انْبَتَّقَ** *It (water) had vent; or it poured out, or flowed forth: (S, Mgh, K:) or it ran, or flowed, of itself, without the breaking through of a dam or the like.* (Mgh.) [For **انْفَجَرَ**, in the S, Golins appears to have found **انْفَرَجَ**, which is a mistake. — The Christians, as Golins has observed, use this verb to denote the procession of the Holy Spirit.] — **انْبَتَّقَ السَّيْلُ عَلَيْهِمْ** *The torrent came upon them without their expecting it, or thinking it.* (K, TA.) And **انْبَتَّقَ الْمَاءُ عَلَيْهِمْ** *The water came upon them.* (TA.) — **انْبَتَّقَ عَلَيْهِمُ الْكَلَامُ** *He came upon them with speech without their expecting it.* (K, TA.) — **انْبَتَّقَتِ الْأَرْضُ** *The land became abundant in herbage, or fruitful.* (TA.)

بَتَّقَ and **بَتِّقُ** *An opening made for water by breaking through the bank, or the dam that confined it: (Mgh, Mgh:) or the place where the bank of a river, or rivulet, is broken [through] in order that the water may pour out, or flow forth: a place where water has vent, or pours out, or flows forth: (K:) or the latter signifies a place furrowed, or hollowed out, by water: (JK:) pl. **بَتُّوقٌ**. (JK, K.) = Also the former, *A disease that affects seed-produce, occasioned by rain.* (TA.)*

بَتَّقَ: see **بَتَّقَ**.

بَاتَّقَ [act. part. n. of 1]. — **رَكْبَةٌ بَاتَّقَةٌ** *A well full, and abundant in water.* (K.) And **مِيَاهٌ بَاتَّقٌ** [pl. of **بَاتَّقٌ**, like **رَكْعٌ** [pl. of **رَكْعٌ**, app. *Waters flowing forth abundantly*]. (TA.) — [Hence,] **هُوَ بَاتَّقُ الْكُورِ** *He is abundant in generosity.* (K.)

بج

1. **بَجَّحَ**, [aor. and inf. n. as below,] *He rejoiced; or was joyful, glad, or happy; (S, A;) as also بَجَّحَ: (S, Mgh, K:) and the latter signifies also he magnified himself; and gloried, or boasted: (Mgh:) or, accord. to Lh, this verb signifies he gloried, or boasted; and vied with others, or contended with them for superiority, in beauty, or goodliness, in respect of something; as also بَجَّحَ: or, as some say, he magnified himself: and بَجَّحَ is said to signify he was, or became, great in his own estimation. (TA.) You say also, بَجَّحَ بِهِ*

(S, Mgh, K,) aor. **بَجَّحَ**, (Mgh, K,) inf. n. **بَجَّحَ**; (S, K, TA;) and **بَجَّحَ بِهِ**, (S, Mgh, K,) aor. **بَجَّحَ**; (Mgh, K;) but the latter is of weak authority; (S, K;) *He rejoiced in it, or at it; (S, K;) namely, a thing; (S;) as also بَجَّحَ and بَجَّحَ: (TA:) or he gloried in it, or boasted of it; and so بَجَّحَ. (Mgh.) And فَلَانٌ يَتَبَجَّحُ عَلَيْنَا, and **يَتَبَجَّحُ عَلَيْنَا**, *Such a one talks foolishly, or irrationally, [to us, assuming superiority over us,] by reason of self-conceit: and so one says in speaking of a person in jest. (TA.) = See also 2.**

2. **بَجَّحَهُ** *It (a thing, or an affair, TA) rejoiced him; made him joyful, glad, or happy; (A, TA;) as also بَجَّحَهُ. (TA.) And بَجَّحْتُهُ, (inf. n. **بَجَّحَ**, S, K,) *I rejoiced him; made him joyful, &c.: (S, Mgh, K:) or, as some say, magnified him: (TA:) and بَجَّحْتُهُ, aor. **بَجَّحْتُ**, *I magnified it; namely, a thing. (Mgh.)***

4: see 2.

5: see 1, in five places.

6. **النِّسَاءُ يَتَبَجَّحْنَ** *Women, or the women, vie, or contend for superiority, one with another, in beauty, or goodliness, and in glorying, or boasting.* (A, TA.)

8: see 1.

بَجَّحَ *Rejoicing, glad, or happy; as in the phrase, أَنَا بَجَّحُ بِمَكَانٍ كَذَا [*I am rejoicing in such a place*]; and so **بَجَّحَ بِهِ**. (A.)*

بَجَّاحٌ *Joyful; [an intensive epithet] applied to a man. (TA.)*

بَاجِحٌ *Great in estimation; applied to a man: pl. بَجَّاحٌ and بَجَّاحٌ. (TA.)*

مَبَاجِحٌ [a pl. of which the sing. is app. **مَبَاجِحَةٌ**, meaning, accord. to analogy, *A cause of joy or gladness or happiness*]. You say, **لَقِيتُ مِنْهُ الْمَبَاجِحَ**, and **وَالْمَبَاجِحَ** [app. *I experienced from it, or him, the causes of success, and the causes of joy &c.*]. (A, TA.)

بَجَّحَ: see **بَجَّحَ**.

بجد

1. **بَجَدَ بِالْمَكَانِ**, (S, A, L, K,*) aor. **بَجَدَ**, (L,) inf. n. **بَجْدٌ** (S, L, K) and **بَجْدٌ**; (Kr;) and **بَجَدَ**, inf. n. **بَجْدٌ**; (L, K;) *He remained, stayed, abode, or dwelt, (S, A, L, K,) in the place; (S, A, L;) settled, or remained fixed, in it; not quitting it. (A.) — بَجَدَتِ الْإِبِلُ, (L, K,) inf. n. **بَجْدٌ**; and **بَجَدَتِ**; (L;) *The camels hept to the place of pasturing.* (L, K.)*

2: see 1, in two places.

بَجْدٌ *A company, or an assembly, of men: and a hundred, and more, of horses: (L, K:) on the authority of El-Hejeree: (TA:) pl. بَجْدٌ. (L.)* **أَصْلُ بَجْدَةٍ** [The root, basis, or foundation; or the origin, or source; or the most essential part, or very essence; of a thing]. (K.) — And [hence, app.,] *The inward, or intrinsic, state or*

circumstances of a case or an affair; as also بَجْدَةٌ and بَجْدَةٌ: (S, L, K:) or the true, or real, state or circumstances thereof; the positive, or established, truth thereof; from بِالْمَكَانِ بَجَدَ.

(A.) You say, **هُوَ عَالِمٌ بِبَجْدَةِ أَمْرِكَ**, (S, A, L,) and **بِبَجْدَتِهِ**, and **بِبَجْدَتِهِ**, (S, L,) *He is acquainted with the inward, or intrinsic, state or circumstances of thy case or affair: (S, L:) or, with the true, or real, state or circumstances thereof; with the positive, or established, truth thereof. (A.) And عِنْدَهُ بَجْدَةُ ذَلِكَ, (S, K,) with fet-h, (S,) *He possesses the knowledge of that.* (S, K.) And hence, (S,) **هُوَ أَبْنُ بَجْدَتِهَا**, (S, K,) *contr. of أَبْنُ نَجْدَتِهَا*, (A in art, نجد), or, as in the books of proverbs, **أَنَا أَبْنُ بَجْدَتِهَا**, the [affixed] pronoun referring to **الْأَرْضُ** [understood], as is said by Meyd and Z, (TA,) applied to [signify *He is, or I am,*] *the person acquainted with the thing; (S, L, K;) possessing, or exercising, the skill requisite for it; (S, L;) the discriminator, or discernor, thereof; (L;) and one says likewise, هُوَ أَبْنُ مَدِينَتِهَا وَأَبْنُ بَجْدَتِهَا*, it is also applied to [signify *he is, or I am,*] *the skilful guide of the way [thereof]: (L, K:) and hence, [accord. to some,] it is proverbially applied to any one acquainted with an affair; skilful therein: (TA:) and to [signify *he is, or I am,*] *the person who will not quit, or depart from, his place; from the saying بَجَدَ بِالْمَكَانِ*: (L:) or *the person who will not depart from his saying: (K:) [there explained by the words لَيْسَ لَا يَبْرَحَ***

*but the TA supplies some apparent omissions in this explanation, making it to agree with that which here immediately precedes it, taken from the L; and adds that, in some copies of the K, عَنْ قَوْلِهِ is erroneously put for قَوْلِهِ: also, that he who remains in a place knows that place:] or, accord. to some, بَجْدَةٌ signifies dust, or earth; so that أَبْنُ بَجْدَتِهَا is as though it meant *I am created of its dust, or earth.* (TA.)*

— Also **أَصْحَرَاءُ** [desert, such as is termed] **أَبْنُ بَجْدَتِهَا** (K.) Kapb Ibn-Zuhayr uses the phrase **أَبْنُ بَجْدَتِهَا** as meaning *Its male chameleon*; the pronoun referring to a desert (فَلَاةٌ) which he is describing. (TA.) And you say of a land covered with black locusts, **أَصْبَحَتِ الْأَرْضُ بَجْدَةً وَاحِدَةً** [*The land became, or has become, one desert, destitute of vegetable produce*]. (L.)

بَجْدَةٌ and **بَجْدَةٌ**: see **بَجْدَةٌ**; each in two places.

بَجْدٌ *A striped garment of the kind called كَنَاءَ, (S, A, L, K,) being one of the kinds of **كَنَاءَ** worn by the Arabs of the desert: (S, L:) or, of which the wool has been spun, or twisted, in the manner termed **يَرْوَةٌ** [app. a mistranscription for **يَرْوَةٌ** (see **قَتْلُ يَرْوَةٍ** in art. ير)], and woven with the instrument called **صِيحَةٌ**: pl. **بَجْدٌ**: a single oblong piece thereof is called **فَلِيحٌ**, of which the pl. is **فُلُحٌ**. (L, TA.) — Also *A kind of tent, of [the soft hair called] وَبَرٌ*. (Ibn-El-Kelbee, TA voce **نَيْتٌ**, q. v.)*

بَجْدٌ *Remaining, staying, abiding, or dwelling,*

in a place; (L;) *settled, or remaining fixed, in a land.* (A.)

بجر

1. بَجَر, aor. -, (M, K,) inf. n. بَجَر, (S, M,) *He (a man, S) had his navel, or the part remaining of the navel-string after it had been cut, protruding, (S, K,) elevated, and hard, (TA,) and thick at the base, (S, M,) and fleshy at the neck, or slender part, with wind remaining in the enlarged part. (M.) — He was, or became, large in the belly. (K.) — His (a man's, TA) belly became full of milk, (K,) or pure milk, (TA,) and of water, and he was not satiated; (K;) as also مَجَر: (TA:) or he drank much milk, or water, and was hardly, or not at all, satiated. (Lh, TA.)*

بَجَر: sec بَجَر, in three places.

بَجَر A swelling, or inflation, of the belly; as also بَجَر: (Fr, TA:) or prominence in the belly. (Har p. 639.) = *Evil; mischief: a great, terrible, or momentous, thing or case; (AZ, S, K;) as also بَجَر and بَجَر: (TA:) a wonderful thing: (K:) a calamity, or misfortune; (S;) as also بَجَر (TA) and بَجَر (S, K) and بَجَرِيَّة: (K:) pl. of بَجَر [or pl. pl., being app. pl. of the pl. of pauc. أَبَجَر,] and pl. pl. (as though pl. of the pl. أَبَجَر, T) أَبَجَر: (K:) and pl. of بَجَرِيَّة (S, K) and of بَجَرِيَّة (K) بَجَارِي. (S, K.) You say أَمْرٌ بَجَرٌ A great, terrible, or momentous, thing or case. (TA.) And قَالَ فُجْرًا وَبَجْرًا [He said a foul and] a wonderful thing. (TA.) And إِنَّهُ لَيَجِيءُ بِالْأَبَاجِرِ Verily he brings to pass calamities, or misfortunes. (A.) And لَقِيتُ مِنْهُ الْبَجَارِيَّ I experienced from him calamities, or misfortunes. (AZ, S.) And إِنَّمَا هُوَ الْبَجَرُ أو الْفَجَرُ أو الْبَجَرُ [It is only the daybreak or misfortune]: a saying of Abou-Bekr; meaning, if thou wait until the daybreak shine, thou wilt see the way; but if thou journey without a guide in the darkness, it will lead thee to evil: but the saying is recited differently; with الْبَحْر in the place of الْبَجَر. (L. [See بَحْر.]) — [See also بَجَل.]*

بَجَر inf. n. of 1 [q. v.]. (M.) — See also بَجَر.

بَجَر A man (TA) having his belly full of milk, (K,) or pure milk, (TA,) and of water, without being satiated: (K:) or drinking much milk, or water, and being hardly, or not at all, satiated. (Lh, TA.)

بَجَرَة Prominence, or protrusion, in the navel: (Mgh:) or largeness of the belly: pl. بَجَرَات. (Yāqoot, TA.) [See what next follows.]

بَجَرَة A tumour, or swelling, or an inflation, in the navel; the like of which in the back is termed عَجَرَة: (IAar, IATH:) or the part of the navel-string which remains after it has been cut, when it is thick at the base, and fleshy at the neck, or slender part, with wind remaining in the enlarged part; as also بَجَرَة: (ISd, L:) or the navel, (L, K,) of a man and of a camel, (L,) whether large or not: (L, K:) and a knot in the belly: (L, K:) or a knotted vein in the belly; the like

of which in the back is termed عَجَرَة: (L:) and (as some say, L) a knot in the face, and in the neck: (L, K:) pl. بَجَر. (L.) [See also عَجَرَة.] — [Hence,] ذَكَرَ عَجَرَهُ وَبَجَرَهُ He mentioned his vices, or faults, and his whole state or case: (K:) or all his affairs; those which were apparent and those which were hidden: or his secrets: or his vices, or faults. (TA.) And أَفْضَيْتَ إِلَيْكَ أَنْفَضَيْتَ إِلَيْكَ I have revealed to thee my vices, or faults; meaning, my whole state or case. (S.) And أَخْبَرْتَهُ بِعَجْرِي وَبَجْرِي I acquainted him with my vices, or faults, which I conceal from others, by reason of my confidence in him. (Aq.) And أَشْكُو إِلَى اللَّهِ عَجْرِي وَبَجْرِي, said by 'Alce, I complain unto God of my sorrows and my griefs; (IAar, IATH;) meaning, all my affairs or circumstances; those which are apparent and those which are hidden. (IATH.) [See, again, عَجَرَة.] — It is said in a prov., غَيْرَ بُجَيْرٍ عَجْرَةً بَجَرَةً, meaning † [Bujeyr cast reproach upon] his vices, or faults: [Bujeyr forgot his own state or condition:] or, as some say, they were two men: [so that the meaning is, Bujeyr reproached Bujarah: &c.:] (S:) accord. to El-Mufaddal, Bujeyr and Bujarah were two brothers, in an ancient age: but accord. to the lexicologists, the meaning is, that one affected with what is termed a بَجَرَة in his navel reproached another for that which was in him. (AZ, TA.)

بَجَرَة: sec بَجَرَة.

بَجَرِي: sec بَجَر, in three places.

بَجَرِيَّة: sec بَجَر, in two places.

بَجَر is an imitative sequent to كَثِير. (Fr, S, K.) Accord. to AA, it signifies Abundant, or much, wealth: [or rather this seems to be the meaning of the phrase مَالٌ بَجِير: for it is added,] and in like manner [it is used in the phrase], مَكَانٌ عَمِيرٌ بَجِيرٌ [A place inhabited, peopled, well stocked with people and the like, or in a flourishing state, and large, or ample]. (TA.)

بَجَر: sec بَجَرَة.

بَجَر: see what follows.

أَبَجَر A man (S) having his navel, or the part remaining of the navel-string after its having been cut, protruding, (S, Mgh, K,) and elevated, and hard, (TA,) and thick at the base, (S, M,) and fleshy at the neck, or slender part, with wind remaining in the enlarged part: (M:) fem. أَبَجَرَة: (S:) pl. أَبَجَر (S, K) and أَبَجَرَان. (K.) — Large in the belly: pl. as above: and أَبَجَر signifies the same: (TA:) or this latter, having a swollen, or an inflated, belly: (IAar, K:) or having a large belly and a protruding navel: and its pl. is أَبَجَرَة, occurring in a trad., in which the tribe of Kureysh are described as أَبَجَرَة: or أَبَجَرَة may here mean † hoarders and acquirers of wealth. (L.) — One says also أَبَجَرَة حَقِيبَة † A full [receptacle of the kind called] حَقِيبَة; and صَرَزَ بَجَرٌ † full purses; and كَيْسٌ أَعْجَرُ [or أَعْجَرُ?]: but they did not say,

كَيْسٌ أَبَجَرٌ; though analogy does not disagree to it: it is from بَجَر signifying "prominence in the belly." (Har p. 639.) — And أَرْضٌ بَجَرَة † Ground, or land, that is elevated, (K, TA,) and hard. (TA.) — أَبَجَر also signifies † The rope of a ship; (K;) because of its greatness in relation to ropes in general. (TA.)

بجس

1. بَجَسَ الْمَاءَ, (S, A, Mgh, K,) aor. 2 (S, Mgh, K) and -, (A, K,) inf. n. بَجَس, (Mgh, TA,) *He opened a way, passage, vent, or channel, for the water to flow forth; gave vent to it; made it to flow; syn. فَجَرَهُ, (S,) or فَتَحَهُ, (Mgh,) or شَقَّهُ, (A, K:) [all of which, in this case, signify the same:] and in like manner one says of a wound; (A, K;) but in this case, the phrase is tropical: (TA:) and بَجَسَ الْمَاءَ, inf. n. تَبَجَّسَ, He (namely, God, TA) made the water to flow forth, or to flow forth copiously, syn. فَجَرَهُ, (K, TA,) from the cloud or clouds, and from the spring. (TA.) = See also 7, in two places.*

2: see 1.

5: see 7, in three places.

7. ابْجَسَ It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent; it poured forth; (S, A, Mgh, K;) [it burst forth;] from a cloud or clouds, and from a spring; (A;) and from a rock; (Kur vii. 160;) as also بَجَسَ, aor. 2; (S, TA;) and تَبَجَّسَ: (S, K:) syn. of the first, (S, A, K, TA,) and last, (S,) ابْجَسَ: (S, A, TA:) or of the last, تَفَجَّرَ [properly signifying it poured forth copiously]: (A, TA:) ابْجَسَ signifies particularly the welling forth [of water] from a spring: or it has a general application: (K:) and بَجَسَ signifies cracking in a water-skin, or stone, or earth, so that water issues from it. (TA.) You say السَّحَابُ يَتَبَجَّسُ بِالْمَطَرِ [The clouds pour with rain]. (TA.) And أَتَانَا بِرَيْدٍ يَتَبَجَّسُ (A,) or يَتَبَجَّسُ أَوْدَمًا (TA,) [He brought us crumbled bread moistened with broth, which streamed with seasoning,] meaning, by reason of the abundance of grease [in it]. (A, TA.)

مَاءٌ بَجَسَ Water having a way, passage, vent, or channel, opened for it to flow forth; having a vent; or pouring forth: (K:) and in like manner سَحَابٌ بَجَسَ [clouds pouring forth rain]; (TA;) and [so] سَحَابٌ بَجَسَ [pl. of بَجَسَ] and بَاجِسَةٌ: (S:) and مَاءٌ يَبْجَسُ flowing water: (Kr, TA:) and عَيْنٌ بَجَسَ a copious spring. (K, TA.)

بَجَس: see بَجَس, in two places.

بَاجِس: pl. بَجَس: see بَجَس.

بجل

1. بَجَلَ, aor. 2, inf. n. بَجَالَة and بُجُول, He (a man) was, or became, such as is termed بَجَال and

بَجِل [i. e. magnified, honoured, &c.]. (K.) = **بَجَل**, aor. 2; and **بَجَل**, aor. 2; inf. n. **بَجَل** and **بَجُول**; *He was, or became, in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life.* (K.) — And *He was, or became, joyful, glad, or happy.* (K.) = **بَجَلَهُ** *He bled him* (namely, a horse, or a camel,) *by opening the vein called وَدَجَهُ*: so accord. to analogy; like **وَدَجَهُ**, meaning: “he bled him by opening the vein called وَدَجَهُ,” &c.] **لَمْ يَبْجَلْ** means *He had not been bled in the بَجَل*. (TA.)

2. **بَجَلَهُ**, (Msb, K.) inf. n. **تَبَجَّلَ**, *He magnified, honoured, revered, venerated, or respected, him*: (S, Msb, K.) or *he said to him بَجَلْ*, meaning *Sufficient for thee (جَنَدٌ) is the place [or condition or rank] which thou hast attained.* (K.)

4. **ابْجَلَهُ** *It sufficed, or contented, him.* (S, K.) — *It rejoiced him.* (TA.)

بَجَل: see **بَجَل**.

بَجَل is a noun (Mughnee) *syn. with حَسْبٌ*: (S, Mughnee, K.) and is also a verbal noun *syn. with يَكْفِي*. (Mughnee, K.) You say **بَجَلِي** (S, Mughnee, K) and **بَجَلِي**, (S, K,) meaning *حَسْبِي* [My sufficiency, or a thing sufficing me, i. e. sufficient for me, is such a thing]: (S, Mughnee, K.) [it is said in the Ham, p. 145, as on the authority of Akh, that they do not say **بَجَلِي**; but this is a mistranscription for **بَجَلْنِي**, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K,) but this is rare, (Mughnee,) you say **بَجَلْنِي**, meaning *يَكْفِينِي* [It suffices me, or will suffice me]; (Mughnee, K;) and **بَجَلْكَ**, meaning *يَكْفِيكَ* [It suffices thee, or will suffice thee]: (K:) or, accord. to Akh, they say **بَجَلْكَ**, like as they say **قَطْكَ**; but not **بَجَلْنِي**, like **قَطْنِي**: (S:) or the ن in **بَجَلْنِي** is absolutely necessary accord. to him who says that **بَجَل** is a verbal noun; and accord. to him who says that this word is *syn. with حَسْبٌ*, the ن is allowable. (MF.) [See, under the words **قَطْ** and **قَدَر**, what is said respecting **قَطْنِي** and **قَدَرْنِي**.] In the saying of Jābir Ibn-Ra-lūn Es-Simbiṣee,

- لَهَا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ
- قَالَتْ نَعَادُ أَهَذَا مَا لَكُمْ بَجَلًا

[When she saw a company whose beasts of burden were few, So'āl said, Is this your property, sufficing you?] meaning, when she saw the fewness of our camels: the last word occupies the place of a denotative of state, and is made to end thus by poetic license: Abu-l-'Alā says that this word may be put in the accus. case as meaning *not exceeding what I see*; or it may be for **بَجَلِي**, after the manner of some of the Arabs who are related, by Akh and others, to have said **غَلَامًا** for **غُلَامِي**. (Ham pp. 299 and 300.) [See also 2: and see **بَجَل**.] = It is also a particle, (Mughnee,) meaning *نَعَمْ* [Yes; yea; or even so]. (Mughnee, K.)

بَجَل Calumny, slander, or false accusation: or this is with damm; (K;) i. e. **بَجَلٌ**; (T, TA;) meaning a great calumny &c.; (K, TA;) and Az thinks that this may be a dial. var. of **بَجَر**, with which it is *syn.*; because ل and ر are interchanged in many instances. (TA.) — **أُذِ الْبَجَلِ** denotes dispraise; meaning *Content with mean things; not desirous of the means of acquiring eminence*: (K:) or *content that another should manage affairs in his stead, and that he should be a burden upon others, saying, Sufficient for me (بَجَلِي [or حَسْبِي]) is that [state or condition] wherein I am*: (O, TA:) from a saying of Lukmān Ibn-'Ad; (O, K;) as is also **أُذِ الْبَجَلَةِ**, which denotes praise. (O, TA.)

بَجَلَةٌ A goodly, or beautiful, form or appearance, figure, person, mien, or external state or condition: (Sh, K:) a pleasing aspect; goodness, or beauty; grounds of pretension to respect; and excellence; or sharpness, or quickness, of intellect. (TA.) You say, **إِنَّهُ لَذُو بَجَلَةٍ** [Verily he has a goodly, or beautiful, form &c.]. (Sh, TA.) [See the end of the next preceding paragraph.] — **أَبْجَلَتْ** *small tree*: pl. **بَجَلَاتٌ**. (K.)

بَجَلٌ and **بَجِيلٌ**, applied to a man, i. q. **بَجِيلٌ** [Magnified, honoured, revered, venerated, or respected]: (Sh, K:) or bulky, or corpulent; (Aq, S;) applied to a man; (Aq, TA;) or to an old man: (S:) or the former signifies an old, or aged, lord or chief: (AA, S:) or a hulky, or corpulent, old man: or, as some say, one beyond the middle age, in whom one sees goodness of form or appearance, and advancement in years: (Mgh:) or both signify an old man, who is a great lord or chief, endowed with goodness, and with excellence, or sharpness of intellect: (K:) not applied to a woman; (TA;) i. e., a woman is not termed **بَجَلَةٌ**. (Mgh.)

بَجِيلٌ: see **بَجَلٌ**. — Also *Gross, big, thick, coarse, or rough*; applied to anything. (K.) — **أَمْرٌ بَجِيلٌ** An affair, an event, or a case, deemed strange, or evil, and great, or formidable. (TA.) **خَيْرٌ بَجِيلٌ** Ample, abundant, good or wealth or prosperity. (TA.)

بَاجِلٌ Being in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life; (K;) applied to a man and to a camel: (TA:) or, as Yaakooh says, on the authority of Abu-l-Ghamr El-'Okeylec, having much fat; applied to a man and a she-camel and a he-camel. (S.) — Also *Joyful, glad, or happy.* (K.)

أَبْجَلٌ A certain vein, (S,) a thick vein, (K, Ham p. 417,) of the horse and of the camel, (S, TA,) in the thigh and the shank, (Ham ubi suprā,) or in the hind leg or the fore leg, (TA,) corresponding to the **أُحْجَل** (S, K) of man: (S:) pl. **أَبْجَالٌ**. (Ham ubi suprā, TA.) You say, **فَصَدَّ أَبْجَلُ** [He opened his بَجَل]; i. e., the horse's or the camel's. (TA.) And one says of a swift

horse, **أَبْجَلُ الْإِبْجَالِ** [He is lax in the بَجَل]. (Ham ubi suprā.)

بَجَلٌ: see **بَجَلٌ**.

بح

1. **بَحَّ**, (L,) first pers. **بَحَحْتُ**, a. r. **يَبَحُّ**, (ISk, S, L, K,) and ISd says, I see, or think, that Lh has mentioned **يَبَحَّ**, which is extr. with respect to rule, (TA,) inf. n. **بَحَحٌ**; (ISk, S, L, K;) and first pers. **بَحَحْتُ**, (AO, T, S, K,) but the former is the more chaste, (T, TA,) aor. **يَبَحُّ** (AO, S, K) and **يَبَحُّ** and **يَبَحُّ**, [which last is contr. to analogy,] (L,) inf. n. **بَحَّ** (AO, S, K) and **بَحَحٌ** and **بَحَحٌ** and **بَحُوحٌ** and **بَحَاحَةٌ** and **بَحُوحَةٌ**; (K;) *He had a hoarse, rough, harsh, or gruff, voice*; (L;) *he was taken with a hoarseness, harshness, roughness, or gruffness, of the voice.* (K.) — It is tropically used in speaking of inanimate things; as in **بَحَّ الْعُودُ**, meaning [The lute] was rough [in sound: see **أَبَحَّ**]. (A.)

4. **ابْجَهْ** *It* (crying out, or vociferating,) *rendered him hoarse, rough, harsh, or gruff, in voice.* (S, K.)

8. **هُمْ فِي ابْتِحَاجٍ** They are in a state of amplitude, and of plenty, or of abundance of herbage or of the goods or conveniences or comforts of life. (K.)

R. Q. 1. **بَحَحٌ**: see R. Q. 2, in two places.

R. Q. 2. **تَبَحَّجَ الدَّارَ**, (K,) and **بَحَحَهَا**, (TA,) + *He was, or became, [established] in the middle, or midst, [which is the best part,] of the دار [i. e. abode, or district, or country, &c.], (K, TA,) and became possessed of mastery, dominion, or authority, and power, over it.* (TA.) Fr, however, makes **تَبَحَّجَ** to be from **أَبَاحَةٌ** [q. v.], not from a reduplicative root. (TA.) — **تَبَحَّجَ** also signifies + *He was, or became, settled, or established, in authority and power, (syn. تَمَكَّنَ,) in alighting, and taking up his abode, or sojourning*; (S, K, TA;) and *was, or became, [established] in the middle, or midst, [or best part,] of the place of abode*; (TA;) and so **بَحَحَ**. (K, TA.) — Also; *He took a wide, an ample, or a large, range.* (A.) — [Hence,] **تَبَحَّجَ الْحَيَا** The rain became of wide extent, and had influence upon the land. (TA, from a trad.) — And **تَبَحَّجَتِ الْعَرَبُ فِي لُغَاتِهَا** The Arabs were copious, or took a wide range, in their dialects. (A.) — And **تَبَحَّجَ فِي الْمَجْدِ** + *He became in an ample state of glory, honour, or dignity.* (TA.) — An Arab of the desert said, of a woman in labour, **تَرَكْتُهَا تَبَحَّجُ عَلَى أَيْدِي الْقَوَائِلِ** [app. + I left her obtaining delivery by the hands of the midwives]. (AZ, TA.)

بَحَّ: see **أَبَحَّ**.

بَحَّةٌ (S, A, L, K) and **بَحَاحٌ** (L) Hoarseness, roughness, harshness, or gruffness, of the voice; (L, K;) which is sometimes natural: or the former is applied absolutely, and the latter to that which

arises from disease. (L.) You say, **فِي صَوْتِهِ بُحَّةٌ** [In his voice is hoarseness, &c.]. (S, A.)

بُحَّاحٌ: see **بُحَّةٌ**.

بُحْبُوحِيٌّ + **Ample in expenditure**: and having an ample place of abode. (Fr, K.)

بُحْبُوحٌ: see what next follows.

بُحْبُوحَةٌ + **The middle, or midst, [or best part,]** syn. **وَسْطٌ**, (A'Obeyd, S, A, K,) of an abode, or a district, or country, (S, A,) or a place, (K,) and of a place where one alights and abides, (TA,) and of Paradise, and of anything, and the best part thereof; (A'Obeyd, TA;) [like **وَسْطٌ**, by which it is explained; because what is between the two extremes is generally the best: it may be well rendered the heart, or very heart, of a thing;] and **بُحْبُوحٌ**, also, has the former of these significations [and by implication the other likewise]. (TA, voce **بُؤْبُؤٌ**, where see an ex.) Jcreer says,

• **قَوْمِي تَمِيمُ هُمُ الْقَوْمُ الَّذِينَ هُمُ**
• **يَنْفُونَ تَغْلِبَ عَنْ بُحْبُوحَةِ الدَّارِ**

[My people are Temecm: they are the people who drive away Teghlib from the middle, or best part, of the country]. (S.) [It is said in the A, that this word, as syn. with **وَسْطٌ**, in relation to an abode or the like (دار), is tropical; but I see no reason for this, unless by **وسط** be meant the "best part."]

أَبَحُّ الصَّوْتِ, (S, L, K,) or **أَبَحٌّ**, (A,) Having a hoarse, rough, harsh, or gruff, voice: (L, K:) fem. **بَحَّاءٌ**; with which **بُحَّةٌ** is syn.: (S, K:) pl. **بُحَّاحٌ**. (S.) **بُحَّاحٌ** is not allowable. (S.) — And **أَبَحُّ** applied to a lute (**عُودٌ**), † **Rough** (K, TA) in sound. (TA.) — Also † **The base, or thick, chord of a lute**; syn. **بَمْرٌ**; because of its rough sound. (TA.) — † **A [gold coin of the kind called] دينار**; (K, TA;) because of its harsh sound [when one rings it]. (TA.) — † **A قِدَحٌ [or gaming-arrow]** (S, K, TA) by means of which lots, or portions, are divided: (S, TA:) pl. **بُحَّاحٌ**: (S, K:) or such an arrow that has no sound. (TA.) Khufaf Ibn-Nudbeh says,

• **قَرَوْا أَضْيَاقَهُمْ رَبَّحًا بِبُحٍّ**
• **يَعِيشُ بِفَضْلِهِنَّ الْحَيَّ سُمِرَ**

[They entertained their guests with young weaned she-camels, on the superabundant remains of which the tribe lived, by means of tweny-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided: or, accord. to the TA, **ربحاً** here signifies **fat**, as a subst.; but this is inconsistent with the affixed pronoun relating to it]. (S.) — † **Fat**, as an epithet, not a subst. (K.) — † **كَبُرَ أَبَحُّ** + [A portion of a limb, &c.,] having much fat. (TA.)

بحث

1. **بَحَّتْ**, aor. **بَحَّ**, (S, Mgh, K,) inf. n. **بُحُوتَةٌ** (K,) or **بَحَّتْ**, (Mgh,) It (a thing) was, or became, un-

mixed, free from admixture, or pure: (S, K:) [and] he was unmixed, or pure, in race, lineage, or parentage. (Mgh.)

3. **باحت الماء**, (A,) inf. n. **مُبَاحَةٌ**, (TA,) He drank water, or the water, not upon **ثَقُلَ** [i. e. without having eaten anything such as flesh-meat or bread or dates or grain]: (A:) or he drank water, or the water, not mixed with honey or any other thing. (TA.) And **باحت الشراب** He drank the wine, or beverage, pure, without any mixture. (A.) And **باحت الرمث** [He (a camel) ate of the shrub called **رَمَثٌ** without any other pasture]. (T in art. **طَلح**.) And **باحت دابته بالضرير ونحوه** He fed his beast with **ضرير**, (i. e. dry herbage, TA,) and the like, unmixed [with other pasture]. (K.) — **باحت الود** He regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection: (S, A, K:) or he was pure, or sincere, to him in love, or affection. (M.) And **باحت القتال** He fought with earnestness and energy, unmixed with lenity. (A, TA.) And **باحت فلانا** (inf. n. as above, TA) He acted openly, or undisguisedly, with, or towards, such a one. (K, TA.)

بَحَّتْ Unmixed, free from admixture, or pure; (S, A, Mgh, K;) applied to anything: (A, K:) anything that is eaten alone, without seasoning or condiment or any savoury food: and in like manner, seasoning, or condiment, or any savoury food, without bread: (Aḥmad Ibn-Yahyā:) unmixed, or pure, in race, lineage, or parentage; (S, A, Mgh;) applied [for instance] to an Arab, (S, A,) and to an Arab of the desert: (TA:) originally an inf. n.; (Mgh;) [and therefore] the same as masc. and fem. and dual and pl.: but if you will, you may use **بَحَّتْ** as a fem. epithet, applied [for instance] to an Arab woman; and may use the dual and pl. forms: (S:) or the fem. is [properly] with **ة**; or, as some say, the word has no dual nor pl. nor dim. form. (K.) You say **بَحَّتْ شَرَابٌ** Unmixed wine or beverage: (S:) and **خُمُورٌ بَحَّتَةٌ** and **بَحَّتَةٌ** and **خُمُورٌ بَحَّتٌ** [unmixed wine and wines]. (TA.) And **بَحَّتْ خُبْرٌ** Bread without anything else [to season it]. (S.) And **أَكَلَ الخُبْزَ بَحَّتًا**, and **اللَّحْمَ بَحَّتًا**, He ate the bread without any seasoning or condiment or savoury food, and the flesh-meat without bread. (TA.) And **قَدَّمَ إِلَيْهِ قَفَارًا بَحَّتًا** He presented to him food without any seasoning or condiment. (A.) And **أَذْفَنَ بِدُهْنٍ بَحَّتٍ** He anointed himself with ointment unmixed with any perfume. (Mgh.) And **مِنْكَ بَحَّتٌ** (A, Mgh) [Unmixed, or unadulterated, and therefore] strong [-scented,] mush. (Mgh.) And **بَرْدٌ بَحَّتٌ لَحْتُ** Vehement, or intense, cold; (TA;) [as though unmixed with any degree of warmth;] syn. **صَادِقٌ**: (K in art. **لحت**;) the last word is an imitative sequent. (TA in that art.)

بحث

1. **بَحَّتْ**, aor. **بَحَّ**, inf. n. **بَحَّتْ**, He scraped it up; [as one who seeks to find a thing therein;] namely, the dust, or earth: (L:) and he searched,

or sought, for it, or after it, (namely, a thing,) in the dust, or earth; as also **ابْتَحَّهُ**: (L, TA:) thus each is made trans. by itself: and authors often say, **بَحَّتْ فِيهِ** [meaning he searched, or inquired, into it; investigated, scrutinized, or examined, it]: (TA:) one says, **بَحَّتْ فِي الْأَرْضِ** he dug up the earth; and thus it is used in the Kur v. 34: (Mgh:) but accord. to the usage commonly known and obtaining, (TA,) you say, **بَحَّتْ فِي الْأَرْضِ**, (S, A, L, Mgh, K,) aor. as above, (L, Mgh, K,) and so the inf. n.; (L, Mgh;) as well as **بَحَّتْ**; (L;) and **ابْتَحَّتْ**; (T, S, L, K;) [in some copies of the K **ابْتَحَّتْ**, which is said in the TA to be a mistake; and **ابْتَحَّتْ**; (see above;)] and **تَبَحَّتْ**; (T, L, K;) and **استَبَحَّتْ**; (L, K;) and **استَبَحَّتْ**; (L;) [he scraped up the dust, or earth, from over it: and hence,] he searched, or sought, for it, after it, or respecting it; he inquired, and sought for information, respecting it; he searched, or inquired, into it; investigated, scrutinized, or examined, it; he inquired respecting it, and searched to the utmost after it; (S, A, L, Mgh, K;) namely, a thing, (S, L,) or an affair, or event. (Mgh.) You say also, **استَبَحَّتْ أَخَاهُ عَنْ بَرٍّ** He examined his brother respecting his secret. (A in art. **نبث**.)

3. **مُبَاحَةٌ**, inf. n. **باحتَه عَنْ أَمْرٍ**, He searched, or inquired, with him into a thing; or investigated, scrutinized, or examined, with him a thing, or an affair: and particularly, in the way of disputation. — **عَادَتُهُ أَنْ يَبَاحَتْ وَيَبَاهَتْ** [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumny, &c.: see 6]. (A in art. **بهت**.)

5. see 1.

6. **تَبَاحَتُوا عَنْ الْأَسْرَارِ** They searched, or inquired, into each other's secrets. (A in art. **نبث**.)

8: see 1, in three places. — **ابْتَحَّتْ** also signifies He played with the dust, or earth, termed **البَحَّة**; or at the game called **البَحَّة**. (K.) In a copy of the K, the verb is here incorrectly written **ابْتَحَّتْ**. (TA.)

10: see 1, in three places.

بَحَّتْ, (so in the K,) or **بَحَّتْ**, (so in the L,) accord. to Sh, (L,) A mine (L, K) in which one searches for gold and silver. (L.) — Also the former, A great serpent; (K;) because it scrapes up the dust or earth. (TA.)

البَحَّة, (as written in the L,) or **البَحَّة**, (as in the K,) accord. to Sh, (L,) and **البَحَّتِي**, (L, K,) accord. to Ish, (L,) A certain game with **بُحَّاءٌ**, i. e., dust, or earth. (L, K.) You say, **لَعَبَ الْبَحَّةَ** He played the game thus called. (L.)

إِبِلٌ بَحُوتٌ Camels that scrape up the dust, or earth, with their fore feet, backwards, (AA, T, L, K,) in going; i. e., throwing it behind them; or, as some say, with their feet. (TA.) — **سُورَةُ الْبَحُوتِ**, (K,) or **الْبَحُوتِ**, (L,) thus written in the Fāik, and if so, **بَحُوتٌ** is an intensive epithet, applying alike to a masc. and a fem. noun,

like **صُور**; (TA;) or, accord. to some, **سُورَة** **البُحُوت**, (L,) pl. of **بُحْت**; (TA;) a name of *The chapter of the Kur-án called سُورَة التَّوْبَة*, (L, K,) and *البَرَاءَة*; (L;) [chap. ix.] given to it because it inquires respecting the hypocrites and their secrets. (L.)

بُحْت: see **بُحْت**. — A secret: whence the prov., **بَدَا بِحُجَّتِهِمْ** [Their secret became apparent, or revealed]. (TA. [But in the S, in art. **نَجَتْ**, q. v., we find **نَجِثَ الْقَوْمَ**; and so in Freytag's Arab. Prov. i. 159.]])

بُحَاثَة Dust, or earth, (Az, K,) which is scraped up from what is searched for therein. (Az, TA.) See **البُحَاثَة**.

البُحَاثَة: see **البُحَاثَة**.

بَا حَت [act. part. n. of 1; Scraping up dust or earth: &c.]. **كَالْبَا حَتِّ عَنِ الشُّفْرَةِ** [Like him who is scraping up the dust, or earth, from over the great knife with which he is to be slaughtered,] is a prov.: (S, L:) and so **كَبَا حَتِّ عَنْ حَتِّهَا بِظُلْمِهَا** [Like one searching for her death with her hoof]: originating from the fact of a ewe's digging up a knife in the dust, or earth, and then being slaughtered with it. (L.)

بَا حَتَة Dust, or earth, (L, K,) of the burrow of the Jerboa, (L,) resembling the [hole termed] **بَا حَتَات**; (L, K;) but it is not this: pl. **بَا حَتَات**. (L.)

مَبْحَث A place, and a time, of scraping up or digging; of searching, inquiring, investigating, scrutinizing, or examining: pl. **مَبَا حَت**. (KL.) You say, **تَرَكْتُهُ مَبَا حَتِ الْبَقَرِ** (S, K*) [I left him in the places where the wild oxen scrape up the ground]; meaning, in a desert place, destitute of herbage, or of human beings; (S, K;) in an unknown place; (K;) i. e., so that it was not known where he was. (S.)

بحر

Q. 1. **بَحَرَ**, [inf. n. **بَحْرَة**,] He took, drew, or pulled, a thing out, or forth; and uncovered it, laid it open, or exposed it; (Abu-l-Jarráh, S, K;) as also **بَغَرَ**. (Abu-l-Jarráh, S.) It is said in the Kur [c. 9], accord. to one reading, **إِذَا الْقُبُورُ** **بَغُرَتْ**, [instead of **بَغُرَتْ**,] meaning [When that which is in the graves is taken forth and uncovered; i. e.,] when the dead are raised to life; syn. **بُعِثَ**; and it is not improbable that **بَغَرَ** may be composed of **بَحَتْ** and **أَثَرَ** [app. a mistranscription for **أَثَرَ**], accord. to the opinion of those who hold that quadriliteral and quinqueliteral words are composed of two. (TA.) — He searched, or sought, for, or after, a thing in the dust or earth, or the like; syn. **بَحَتْ** [which Ibn D thinks may be a mistake for **بُعِثَ**: but see **بَغَرَ**]. (L, K, and B) in c. 9. — He separated, disunited, scattered, dispersed, or dissipated, (S, K,) a thing. (S.) He scattered, or dispersed, his household goods, or his commodities, and turned them over, one upon another; as

also **بَغَرَ**. (Fr, S.) — It (milk) curdled, or coagulated, and formed little clots of curd; syn. **تَقَطَّعَ وَتَحَبَّبَ**. (S, K.)

Q. 2. **تَبَحَّرَ** It (a thing, S) became separated, disunited, scattered, dispersed, or dissipated. (S, K.)

لَبَنٌ مُبَحَّرٌ Milk curdling, or coagulating, and forming little clots of curd. (K. [See Q. 1.]) When the upper portion is thick and the lower thin, it is termed **هَادِرٌ**. (TA.)

بحر

1. **بَحَرَ**, (TA,) [nor. ٤,] inf. n. **بَحْرٌ**, (K,) He slit; cut, or divided, lengthwise; split; or claved; (K, TA;) and enlarged, or made wide. (TA.) Hence the term **بَحْرٌ** [as meaning "a sea" or "great river"] is said to be derived, because what is so called is cleft, or trenched, in the earth, and the trench is made the bed of its water. (TA.) — **بَحَرَ إِذْنَهَا**, (M,) or **بَحَرَ**, (S, A, Msh,) aor. ٤, (M, Msh,) inf. n. **بَحْرٌ**, (S, M, Msh, K,) He slit her (a camel's, S, M, A, Msh, and a sheep's or goat's, M) ear, (S, M, A, Msh, K,) in halves, or in halves lengthwise, (M, TA,) widely; (B;) and in like manner, **بَحَرَهُ** he slit his (a camel's) ear widely: (B:) and **بَحَرَ** **الْأَنْعَامَ**, inf. n. **تَبَحَّرَ**, He slit [i.e.] the ears of the cattle. (Az, TA in art. **بَتَكَ**.) — **بَحَرَ**, aor. ٤, inf. n. **بَحَارَةٌ**, It was, or became, wide, or spacious. The inf. n. is mentioned in the A: see **بَحْرٌ**: and see also 10.]

2: see 1.

4. **ابْحَرَ** He embarked [or voyaged] upon the sea or a great river. (Yaqkoob, S, M, K.) [Opposed to **أَبْرَ**.] — **أَبْرَ** (water, K, sweet water S, A) was, or became, salt. (S, A, K.) — **أَبْحَرَتْ** **الْأَرْضُ** The land abounded with places where water stagnated. (T, K.) [In the latter, **مَنَاقِعُهَا** is put by mistake for **مَنَاقِعُهَا**. See **بَحْرَةٌ**.] — **أَبْحَرَتْ** He found water to be salt; not easy, or pleasant, to be drunk. (K, TA. [In some copies of the K, for **نَرِيغٌ**, we find **نَرِيْمَتِيغٌ**, which is evidently a mistake.]) — **أَبْحَرَتْ** He met, or met with, a man unintentionally: (M, K:) from the phrase, **لَقِيتُهُ صَحْرَةً بَحْرَةً**. (TA.)

5. **تَبَحَّرَ**: see 10. — Also **أَبْحَرَ** (a pastor) took a wide range in abundant pasturage. (TA.) — **أَبْحَرَ** **فِي الْمَالِ** He enlarged himself, or he became, or made himself, ample, or abundant, in wealth, or camels, or the like; (K, TA;) as also **أَبْحَرَ** **فِيهِ**. (TA.) — **أَبْحَرَ** **فِي الْعِلْمِ** He went deep into science, or knowledge, and enlarged himself, or took a wide range, therein, (S, A, K,) wide as the sea; (TA;) and in like manner one says with respect to other things: (S;) and so **أَبْحَرَ** **فِيهِ**. (A, TA.)

10. **أَبْحَرَ** It (a place) became wide, or spacious, like the sea: (A:) it spread wide; became expanded; (K;) as also **أَبْحَرَ**. (TA.) [See also **بَحَرَ**.] — **أَبْحَرَ** (a poet, A, K, and a

A) expatiated in speech; was, or became, diffuse therein. (M, A, K.) — See also 5, in two places.

بَحْرٌ [A sea: and a great river:] a spacious place comprising a large quantity of water; (B;) a large quantity of water, (K, TA,) whether salt or sweet; (TA;) contr. of **بَرٌّ**; (S, A;) so called because of its depth (S, TA) and large extent; (S, Msh, TA;) from **الْبَحَارَةُ**; (A;) or because its bed is trenched in the earth; see 1: (TA:) or a large quantity of salt water, only; (K;) and so called because of its saltiness: (El-Uma- wee, TA: [but accord. to the A, this word as an epithet meaning "salt" is tropical:];) or rather this is its general meaning: (TA:) for it signifies also any great river; (S, M, TA;) any river of which the water does not cease to flow; (Zj, T, TA;) such as the Euphrates, for instance; (S;) or such as the Tigris, and the Nile, and other similar great rivers of sweet water; of which the great salt **بَحْرٌ** is the place of confluence; so called because trenched in the earth: (T, TA:) pl. [of pauc.] **أَبْحَرٌ** and [cf mult.] **بَحَارٌ** and **بَحُورٌ**. (S, Msh, K.) The dim. is **أَبْحَرٌ**, (K,) which is anomalous; and **بَحِيرٌ**, which is the regular form: accord. to the K, the latter is not used; but this is untrue; for it is sometimes used, though rare. (MF.) — Hence its application in the saying of the Arabs, **يَا هَادِي، التَّلِيلُ جَرَّتْ إِنَّمَا هُوَ الْبَحْرُ أَوْ الْفَجْرُ** Th explains by saying that the meaning is, [O guide of the night, thou hast deviated from the right way:] it is only destruction or thou wilt see the daybreak: the night is here likened to the sea [and with the night is associated the idea of destruction]: but accord. to one recital, it is **الْبَحْرُ**, instead of **الْبَحْرُ**. (TA. [See art. **بَحْرٌ**.]) — Also **أَبْحَرٌ** Salt; as an epithet, applied to water. (S, A.) — **أَبْحَرٌ** A fleet, or swift, and excellent, horse; (A, K;) that runs much; (A, TA;) that takes a wide range in his running; (S, A, Msh, B;) that runs like the sea, or a great river; or like the sea, or a great river, when it rolls wave over wave. (Nisfaweyh, TA.) — **أَبْحَرٌ** A generous man; (K, TA;) one who takes a wide range in his beneficence, bounty, or kindness; who abounds therein. (TA.) You say, **لَقِيتُ بَزِيدَ بَحْرًا** [I found, in the place of Zeyd, a man of abundant generosity or beneficence]: **ب** here denoting substitution. (The Lubbáb cited in the TA voce **ب**.) And **لَقِيتُ مِنْهُ بَحْرًا** [I found him to be a man of exceeding generosity]; a phrase expressing an intensive degree of generosity: and **رَأَيْتُ مِنْهُ بَحْرًا** [signifies the same]. (Mughnee in art. **ب**.) — **أَبْحَرٌ** A man of extensive knowledge or science; one who takes a wide range in his knowledge or science. (B.) — **أَبْحَرٌ** Any person, or thing, that takes a wide range in a thing. (B.) — **أَبْحَرٌ** Land of seed-produce and fruitfulness; or a tract, or region, in which are green herbs or leguminous plants, and waters; or the part of a country near to water; syn. **رَيْفٌ**: (Abou-'Alee, K:) and the dim. **أَبْحَرٌ** is used in the same sense; or, by poetic licence, for **أَبْحَرٌ**. (TA.) So in the Kur [xxx. 40], **ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ**, [Corruption hath appeared in the desert, or deserts,

and in the land of seed-produce and fruitfulness; &c.]: (Abou-'Alee, TA:) or the meaning here is, [in the desert, or deserts, and in the towns, or villages, in which is water: (see بَرّ:) or in the open country and] in the cities [or towns] upon the rivers; by sterility in the former, and scarcity in the latter: (Zj, TA, and T in art. بَرّ:) or in the land and the sea; i. e., the land has become sterile, or unfruitful, and the supply of the sea has become cut off. (Az, TA.) See also بَحْرَة. — Also, البَحْر, (S, K,) or بَحْر الرّجبر, (A, Mgh,) + The bottom (عَمَق, S, A, Mgh, K, or قَعَر, IATH, TA) of the womb; fundus uteri: (S, A, Mgh, K:) whence blood of a pure red colour, (S,) or intensely red, (Mgh,) is termed بَحْرَانِي (S, Mgh) and بَحْرِي (S.)

بَحْرَة A wide tract of land: so accord. to Abou-Nasr: but in one place he says, a small valley in rugged land: pl. بَحَار. (TA.) — A land, country, or territory, belonging to, or inhabited by, a people; syn. بِلْدَة. (S, K.) One says, هَذِهِ بَحْرَتُنَا This is our land, &c.; syn. أَرْضُنَا. (S.) It occurs also in the dim. form [بَحْرَة], as in the Towsheeh of El-Jelal. (TA.) — Any town, or village, that has a running river and wholesome water: (K:) and [absolutely] any town, or village: of such the Arabs say, هَذِهِ بَحْرَتُنَا This is our town, or village: and the pl. بَحَار they apply to cities, as well as towns, or villages. (TA.) — Low, or depressed, land: (IAth, K:) occurring also in the dim. form [بَحْرَة]. (TA.) — A meadow; or a garden; syn. رَوْضَة. (T, TA:) or one that is large, (K,) and wide. (TA.) — A place where water stagnates. (Sh, K.) — The pl. is بَحَار, (as in some copies of the K, [or this is a coll. gen. n. of which بَحْرَة is the n. un.],) or بَحَر, (as in other copies of the K and in the TA,) or بَحْر, (as in the CK,) and بَحَار. (K.) — لَقَبَتْهُ صَحْرَة بَحْرَة (S, K,) and صَحْرَة بَحْرَة, as in the Expositions of the Tesheel, &c., (MF,) and صَحْرَة بَحْرَة (K,) and صَحْرَة بَحْرَة (MF,) I met him out, with nothing intervening between me and him; (S, L;) both of us being exposed to open view; (TA;) without anything concealing, or intervening. (K, TA.) صَحْرَة بَحْرَة, without tenween, is a compound denotative of state; not, as some say, consisting of two inf. ns.: and sometimes نَحْرَة is added; in which case each of the three words is with tenween, decl.; and they do not form a compound. (MF. [But see صَحْرَة.])

بَحْرَة: see صَحْرَة بَحْرَة and صَحْرَة بَحْرَة. — بَحْرِي Of, or relating to, or belonging to, the sea, or a great river; rel. n. of بَحْر. (S, K.) — A seaman; a sailor; (TA;) as also بَحَار: (K:) and [بَحْرِي and] بَحَارَة seamen; sailors (K, TA.) — [In the dial. of Egypt, North; northern; because the Mediterranean Sea lies on the north of that country: like as, in Hebrew, דָּרְבָנִי signifies "west;" because that sea lies on the west of Palestine.]

بَحْرِي: see بَحْرِي.

بَحْرَان, a post-classical word, (S, K,) used by the physicians, signifying The crisis of a disease; the sudden change which happens to a sick person, (S, TA,) and the commencement of convalescence, (TA,) in acute diseases; (S, TA;) at a time fixed by some motion in the heavenly bodies, mostly by a motion of the moon; being a change to health or to the contrary: a word [said to be] of Greek origin. (The Nuzhah of the sheykh Dáwood El-Antákce, cited in the TA.) [Pl. بَحَارِين.] They say, هَذَا يَوْمٌ بَحْرَانٌ and يَوْمٌ بَحْرِي [This is the day of a crisis of a disease]: بَحْرِي being anomalous: (S, K:) [perhaps from بَحْرَان signifying "the moon," because the crisis of a disease is thought to be mostly fixed by a motion of the moon: or] as though it were a rel. n. of بَحْرَان and بَحْرَانَة meaning the "vehemence of heat in [the month of] تَمُوز." (S.)

بَحْرَانِي + Blood of the menses; accord. to El-Kutabee: or + intensely red blood: (Mgh:) or + intensely red, and thick, and abundant, menstrual blood: (IAth:) or + black blood: (A:) or, as also بَحْرَانِي, (S, M, Mgh, K,) + blood of the womb: (K:) or + blood of a pure red colour: (S, M, K:) or + such blood from the belly: (M:) or + pure blood of an intensely red colour: (Mgh:) both from بَحْر signifying "the bottom of the womb:" (S:) the former is a rel. n. therefrom, (A, IAth, Mgh,) in which the l and n are added to give intensiveness to the signification, (IAth,) or to distinguish it from the rel. n. of بَحْر [in its most common sense]: (Mgh:) or it is a rel. n. of بَحْر [in its most common sense], because of its abundance. (IAth.) — أَحْمَرُ بَحْرَانِي, and بَحْرَانِي, (TA,) and بَحْرِي, (IAth, TA,) + Intense red. (TA.)

بَحْرِي dim. of بَحْر, which see, in two places.

بَحْرَة A she-camel having her ear slit: (S, A, Mgh, K:) [and, as a subst., or an epithet in which the quality of a subst. is predominant,] a she-camel of which the mother was a سَائِبَة; (Fr, S, Mgh, Mgh, K;) i. e., of which the mother had brought forth ten females consecutively before her, and of which the ear was slit; (Mgh;) or of which the mother had brought forth five, of which five the last, if a male, was slaughtered and eaten, but if a female, her ear was slit and she was left with her mother; (Mgh, Mgh;) the predicament of which was the same as that of her mother; (Fr, S, K;) i. e., what was unlawful with respect to her mother was unlawful with respect to herself: (TA:) or a she-camel, or ewe, or she-goat, that had brought forth five young ones, and of which the fifth, if a male, was slaughtered, and its flesh was eaten by the men and women; but if a female, her ear was slit, and it was unlawful to the Arabs to eat her flesh and to drink her milk and to ride her; but when she died, her flesh was lawful to the women: (K:) so says Az, on the authority of Ibn-'Arāfeh: (TA: [but it appears from the explanation in the Mgh, quoted above, that it was the slit-eared young she-camel here mentioned, not the mother, that was thus termed:]) or a she-camel, or ewe, or she-goat, which, having brought forth ten

young ones, had her ear slit, (K,) and no use was made of her milk nor of her back, (TA,) and she was left at liberty to pasture, (K,) and to go to water, (TA,) and her flesh, when she died, was made unlawful to the women of the Arabs, but was eaten by the men: (K:) or one that was left at liberty, without a pastor: (K:) or, as some say, syn. with سَائِبَة; i. e., say they, a she-camel which, having brought forth seven young ones, had her ear slit, and was not ridden, nor used for carrying: (Mgh:) or a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden and from carrying and from being slaughtered, and not prevented from taking of any water to which she came, nor from any pasturage, nor even ridden by a weary man who, having become unable to proceed in his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, might chance to find her: (Abou-Is-hāk the Grammarian, TA: [and the like, but less fully, is said in the Mgh:]) or, applied specially to a ewe, or she-goat, one that, having brought forth five young ones, had her ear slit: (L, K, TA: [in the CK, for بَحْرَة is put بَحْرَة:]) it also signifies a she-camel (L) abounding in milk: (L, K:) the pl. is بَحَار and بَحْر; (L, K;) the latter a strange form of pl. of a fem. sing. such as بَحِيرَة; and said to be the only instance of the kind except صَرِيحَة pl. of صَرِيحَة, meaning "having her ear cut off." (TA.) It is said in a trad., that the person who instituted the practices relative to the بَحِيرَة and the حَامِي, and the first who altered the religion of Ishmael, was 'Amr the son of Lohef the son of Kama'ul the son of Jundab; and these practices are forbidden in the Kur v. 102. (TA.)

بَحْرَة A small sea; a lake: as though they imagined the word بَحْرَة [as syn. with بَحْر]: otherwise there is no reason for the ة. (M, TA.) — See also بَحْر: and see بَحْرَة, in two places.

بَحَار: } see بَحْرِي.
بَحَارَة: }

بَحَار: } see بَحْرَانِي, in three places.
بَحَارِي: }

بَحْرَان and بَحْرَانَة The vehemence of heat in [the Syrian month of] تَمُوز or تَمُوز [corresponding to July, O. S.]: (S, K:) [pl. of the former بَوَاحِر:] both are [said to be] post-classical words: (S:) but they are [classical words,] arabicized; for they occur in verses of the kind called رَجَز of some of the [early] Arabs. (MF.) — البَحْرَان The moon. (Abou-'Alee, K.)

بَحْرَان: see بَحْرَان.

بَحْرَانِي: see بَحْرَان.

بَحْرَانِي dim. of بَحْر, q. v. (K.)

بَحْر

R. Q. 1. بَحْرَة, (S, K,) inf. n. بَحْرَة and بَحْرَان, (TA,) [a verb imitative of the sound

which it signifies,] *He* (a camel [in a state of excitement]) *brayed*, (S, K,) so that his *شَقْفَة* [or *faucial bag*] *filled his mouth*: (S:) or, as some say, *began to bray*. (TA.) — [Hence, perhaps,] *He* (a man) *said* [بَخ] or بَخ [&c.]. (TA, and Har p. 556.) — And [hence,] بَخِخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِخ *or* بَخ [&c. to the man. (S.)]

بَخ (S, A, K, &c.) [in some copies of the K written بَخ, which is wrong, for it is] like بَل (A,) [i. e.] like قَد (TA,) [perhaps, as I have suggested above, from the sound made by a camel in a state of excitement,] a word used on the occasion of praising; (S, A;) on praising one from whom has proceeded a good and wonderful action; (Har p. 142;) on approving a thing; (T, S, Msh, K;) on being pleased with it, or having one's admiration excited by it; (A, K;) or on the occasion of glorying and of praising; (K;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (Alleyth;) in deeming a thing great in estimation, (AHei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AHei:) it means نَعْمَ الرَّجُلِ and نَعْمَ الْفَعْلِ [Excellent, or most excellent, is the man! and, the deed!]; (Har p. 142;) [or simply, excellent! or most excellent! how good! how goodly! well done! bravo! and the like;] فَخْمٌ and عَظْمُ الْأَمْرِ [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding بَخ in the place of بَخ in his copy or copies of the K,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخ, (K,) and بَخ, (Msh, K,) with kear for its invariable termination, (Msh,) and بَخ, and بَخ; (K, TA; [but in the CK, in the place of بَخ and بَخ, we find بَخ;]) without tesldeed, (T, Msh,) in most cases; (Msh;) but also with tesldeed, (T, S, A,) like a noun; so that one says, بَخ and بَخ [&c., meaning I say excellent! &c., to thee]: (S:) and one repeats it, (S, A, K, &c.) for the sake of emphasis; (S, A;) saying, بَخ بَخ, (IAmb, S, A, K, &c.) with the quiescent like the ل in هَل and بَل, (IAmb,) and بَخ بَخ, (S, A, R, K,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (S, A,) and بَخ بَخ, (S, A, R, K,) and بَخ بَخ, (K,) and بَخ بَخ. (R.)

بَخِخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِخ *or* بَخ [&c. to the man. (S.)]

بَخِخ (S, A, K, &c.) [in some copies of the K written بَخ, which is wrong, for it is] like بَل (A,) [i. e.] like قَد (TA,) [perhaps, as I have suggested above, from the sound made by a camel in a state of excitement,] a word used on the occasion of praising; (S, A;) on praising one from whom has proceeded a good and wonderful action; (Har p. 142;) on approving a thing; (T, S, Msh, K;) on being pleased with it, or having one's admiration excited by it; (A, K;) or on the occasion of glorying and of praising; (K;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (Alleyth;) in deeming a thing great in estimation, (AHei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AHei:) it means نَعْمَ الرَّجُلِ and نَعْمَ الْفَعْلِ [Excellent, or most excellent, is the man! and, the deed!]; (Har p. 142;) [or simply, excellent! or most excellent! how good! how goodly! well done! bravo! and the like;] فَخْمٌ and عَظْمُ الْأَمْرِ [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding بَخ in the place of بَخ in his copy or copies of the K,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخ, (K,) and بَخ, (Msh, K,) with kear for its invariable termination, (Msh,) and بَخ, and بَخ; (K, TA; [but in the CK, in the place of بَخ and بَخ, we find بَخ;]) without tesldeed, (T, Msh,) in most cases; (Msh;) but also with tesldeed, (T, S, A,) like a noun; so that one says, بَخ and بَخ [&c., meaning I say excellent! &c., to thee]: (S:) and one repeats it, (S, A, K, &c.) for the sake of emphasis; (S, A;) saying, بَخ بَخ, (IAmb, S, A, K, &c.) with the quiescent like the ل in هَل and بَل, (IAmb,) and بَخ بَخ, (S, A, R, K,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (S, A,) and بَخ بَخ, (S, A, R, K,) and بَخ بَخ, (K,) and بَخ بَخ. (R.)

بَخِخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِخ *or* بَخ [&c. to the man. (S.)]

بَخِخ (S, A, K, &c.) [in some copies of the K written بَخ, which is wrong, for it is] like بَل (A,) [i. e.] like قَد (TA,) [perhaps, as I have suggested above, from the sound made by a camel in a state of excitement,] a word used on the occasion of praising; (S, A;) on praising one from whom has proceeded a good and wonderful action; (Har p. 142;) on approving a thing; (T, S, Msh, K;) on being pleased with it, or having one's admiration excited by it; (A, K;) or on the occasion of glorying and of praising; (K;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (Alleyth;) in deeming a thing great in estimation, (AHei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AHei:) it means نَعْمَ الرَّجُلِ and نَعْمَ الْفَعْلِ [Excellent, or most excellent, is the man! and, the deed!]; (Har p. 142;) [or simply, excellent! or most excellent! how good! how goodly! well done! bravo! and the like;] فَخْمٌ and عَظْمُ الْأَمْرِ [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding بَخ in the place of بَخ in his copy or copies of the K,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخ, (K,) and بَخ, (Msh, K,) with kear for its invariable termination, (Msh,) and بَخ, and بَخ; (K, TA; [but in the CK, in the place of بَخ and بَخ, we find بَخ;]) without tesldeed, (T, Msh,) in most cases; (Msh;) but also with tesldeed, (T, S, A,) like a noun; so that one says, بَخ and بَخ [&c., meaning I say excellent! &c., to thee]: (S:) and one repeats it, (S, A, K, &c.) for the sake of emphasis; (S, A;) saying, بَخ بَخ, (IAmb, S, A, K, &c.) with the quiescent like the ل in هَل and بَل, (IAmb,) and بَخ بَخ, (S, A, R, K,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (S, A,) and بَخ بَخ, (S, A, R, K,) and بَخ بَخ, (K,) and بَخ بَخ. (R.)

بَخِخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِخ *or* بَخ [&c. to the man. (S.)]

بَخِخ (S, A, K, &c.) [in some copies of the K written بَخ, which is wrong, for it is] like بَل (A,) [i. e.] like قَد (TA,) [perhaps, as I have suggested above, from the sound made by a camel in a state of excitement,] a word used on the occasion of praising; (S, A;) on praising one from whom has proceeded a good and wonderful action; (Har p. 142;) on approving a thing; (T, S, Msh, K;) on being pleased with it, or having one's admiration excited by it; (A, K;) or on the occasion of glorying and of praising; (K;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (Alleyth;) in deeming a thing great in estimation, (AHei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AHei:) it means نَعْمَ الرَّجُلِ and نَعْمَ الْفَعْلِ [Excellent, or most excellent, is the man! and, the deed!]; (Har p. 142;) [or simply, excellent! or most excellent! how good! how goodly! well done! bravo! and the like;] فَخْمٌ and عَظْمُ الْأَمْرِ [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding بَخ in the place of بَخ in his copy or copies of the K,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخ, (K,) and بَخ, (Msh, K,) with kear for its invariable termination, (Msh,) and بَخ, and بَخ; (K, TA; [but in the CK, in the place of بَخ and بَخ, we find بَخ;]) without tesldeed, (T, Msh,) in most cases; (Msh;) but also with tesldeed, (T, S, A,) like a noun; so that one says, بَخ and بَخ [&c., meaning I say excellent! &c., to thee]: (S:) and one repeats it, (S, A, K, &c.) for the sake of emphasis; (S, A;) saying, بَخ بَخ, (IAmb, S, A, K, &c.) with the quiescent like the ل in هَل and بَل, (IAmb,) and بَخ بَخ, (S, A, R, K,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (S, A,) and بَخ بَخ, (S, A, R, K,) and بَخ بَخ, (K,) and بَخ بَخ. (R.)

بَخِخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِخ *or* بَخ [&c. to the man. (S.)]

بَخِخ (S, A, K, &c.) [in some copies of the K written بَخ, which is wrong, for it is] like بَل (A,) [i. e.] like قَد (TA,) [perhaps, as I have suggested above, from the sound made by a camel in a state of excitement,] a word used on the occasion of praising; (S, A;) on praising one from whom has proceeded a good and wonderful action; (Har p. 142;) on approving a thing; (T, S, Msh, K;) on being pleased with it, or having one's admiration excited by it; (A, K;) or on the occasion of glorying and of praising; (K;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (Alleyth;) in deeming a thing great in estimation, (AHei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AHei:) it means نَعْمَ الرَّجُلِ and نَعْمَ الْفَعْلِ [Excellent, or most excellent, is the man! and, the deed!]; (Har p. 142;) [or simply, excellent! or most excellent! how good! how goodly! well done! bravo! and the like;] فَخْمٌ and عَظْمُ الْأَمْرِ [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding بَخ in the place of بَخ in his copy or copies of the K,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخ, (K,) and بَخ, (Msh, K,) with kear for its invariable termination, (Msh,) and بَخ, and بَخ; (K, TA; [but in the CK, in the place of بَخ and بَخ, we find بَخ;]) without tesldeed, (T, Msh,) in most cases; (Msh;) but also with tesldeed, (T, S, A,) like a noun; so that one says, بَخ and بَخ [&c., meaning I say excellent! &c., to thee]: (S:) and one repeats it, (S, A, K, &c.) for the sake of emphasis; (S, A;) saying, بَخ بَخ, (IAmb, S, A, K, &c.) with the quiescent like the ل in هَل and بَل, (IAmb,) and بَخ بَخ, (S, A, R, K,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (S, A,) and بَخ بَخ, (S, A, R, K,) and بَخ بَخ, (K,) and بَخ بَخ. (R.)

بَخِخ *He rejoiced in my company*. (Har ubi supra.) — And *He said* بَخِخ *or* بَخ [&c. to the man. (S.)]

bellied camels; (K;) as also مُخْبَخِبَة, which is formed from the former by transposition; from بَخ, or بَخ, which is said by the Arabs in praising a thing; as though, by reason of their greatness, the people, seeing them, said, How goodly are they! (TA.)

بخت

1. بَخَتَهُ *He beat, struck, or smote, him*; (JK, K;) namely, a man. (JK.) [See also بَكْتَهُ.]

2. تَبَخَّيْتُ [inf. n. of بَخَتَهُ] *The overcoming another with an argument or the like; or reducing him to silence, through inability to reply; i. q. تَبَكَّيْتُ: and the addressing an adversary in a dispute or litigation with speech so as to put a stop to his plea, or allegation: from the author of the Tekmileh. (Mgh.) — Also, as a term of the theologians, The believing at first view, without consideration of a thing: so in عَلَى التَّبَخُّيْتِ [he prayed according to the belief which he formed at first view, without consideration]; said of a person when the kibleh is doubtful, and he cannot work out a solution of the difficulty. (Mgh.)*

Q. Q. 2. تَبَخَّيْتُ: see تَبَخَّرَ.

بَخْتُ *Fortune; or particularly good fortune*; syn. جَدُّ (S, A, K,) and حُظُّ (Msh, TA:) a foreign, or Persian, word, (Msh,) arabicized: (S, K:) or post-classical: accord. to the 'Ináyeh, not a chaste Arabic word: but in the Shifá el-Ghaleel said to have been used by the Arabs in ancient times; and the like is said in the L: Az says, "I know not if it be Arabic or not." (TA.)

بَخْتُ [a coll. gen. n.] *A species of camels*; (S, Msh;) the *Khurásánee* [or *Bactrian*] camels; (K;) *begot between an Arabian she-camel and a فَالَج* [which is a large two-humped camel brought from Es-Sind for the purpose of covering]; (TA;) *long-necked*; (Nh;) [large and strong, accord. to Ibn-Maaroof; and two-humped, accord. to Leo Africanus: the Mauritanian Arabs call thus all camels promiscuously; but accord. to the more common use of the word are to be understood hairy camels, fit for winter-work; generally of Turhumán or Bactrian breed; distinct from the Arabian, which are accustomed to bear burdens in winter and summer: (Golius:)] they are also called بُخْتِيَّة: (K:) n. un. بُخْتِي (S, Msh;) fem. بُخْتِيَّة: (S:) pl. بُخَاتِي (S, Msh, K,) imperfectly decl., (S,) and بُخَاتِي (K, TA [in the CK بُخَاتِي]) and بُخَاتٍ, (K,) and you may say [with the article] الْبُخَاتِي, without tenween: (S, Msh:) it is a foreign, or Persian, word, (TA,) arabicized: but some say, it is Arabic: (S, TA:) some hesitate as to its being Arabic because بُخْتُ, meaning حُظُّ, is not. (Msh.)

بُخْتِي and بُخْتِيَّة: see بُخْتُ; for the latter, in two places.

بُخْتِي, not thought by IDrd to be a chaste word, (TA,) *Fortunate; possessed of good fortune*; (A, K, TA;) as also مَبْخُوتٌ. (S, A, K.)

بُخْتِي, not thought by IDrd to be a chaste word, (TA,) *Fortunate; possessed of good fortune*; (A, K, TA;) as also مَبْخُوتٌ. (S, A, K.)

بُخْتِي, not thought by IDrd to be a chaste word, (TA,) *Fortunate; possessed of good fortune*; (A, K, TA;) as also مَبْخُوتٌ. (S, A, K.)

بُخْتِي, not thought by IDrd to be a chaste word, (TA,) *Fortunate; possessed of good fortune*; (A, K, TA;) as also مَبْخُوتٌ. (S, A, K.)

بَخَاتٌ *One who acquires, as his permanent property, camels such as are termed بَخْتُ: (K:) and one who makes use of such camels. (TA.)*

بَخِيْتُ: see مَبْخُوتٌ.

بختَر

Q. 1. بَخْتَر: see what next foll. ws.

Q. 2. تَبَخَّرَ (L,) inf. n. تَبَخَّرَ; (JK, S, L, K;) and بَخْتَر (L,) inf. n. بَخْتَر; (L, K;) *He walked in a certain manner*; (S;) *with an elegant gait*; (JK, K;) *with an elegant and a proud and self-conceited gait*, (L, TA, TK,) *with an affected inclining of the body from side to side*; (TK;) or *with a twisting of the back*, (Fr, in TA, voce تَمَطَّط, and Bq in lxxv. 33,) and *with extended steps*. (Bq ibid.) You say also, فَلَانٌ يَتَبَخَّرُ فِي مَشْيِهِ and يَتَبَخَّرُ [Such a one carries himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait; or with a twisting of his back, and with extended steps]. (L.)

بَخْتَرِي and بَخْتَرِي *Elegant, or beautiful, in gait and in body*; (L, K: in [some of] the copies of the K, instead of الْجَسِيمِ, is erroneously put وَالْجَسِيمِ: TA:) applied to a man: (L:) or (so accord. to the L and TA, but in the K "and") *proud and self-conceited*: (L, K:) or *who walks in the manner termed تَبَخَّرَ* [see Q. 2]: (JK, L:) the former epithet is also applied to a camel: (L:) the fem. of the former is with ة. (JK, L.)

بَخْتَرِي a subst. signifying *The gait denoted by تَبَخَّرَ* [inf. n. of Q. 2]: (JK:) [and so بَخْتَرِيَّة: whence the phrase] فَلَانٌ يَمْشِي الْبَخْتَرِيَّةَ *Such a one walks in the manner termed تَبَخَّرَ*. (S, L.)

بَخْتَرِيَّة: see what next precedes.

بَخْتَرِي: see بَخْتَرِي.

بخر

1. بَخَرَتِ الْقَدْرُ (Msh, K,) aor. ٢, (Msh,) or ٢, (K,) inf. n. بَخَر (Msh, K) and بُخَار (TA,) *The cooking-pot sent up fume, vapour, steam, or an exhalation*. (Msh, K.) = بَخَر (S, K,) aor. ٢, (K,) inf. n. بَخَر (TA,) *He had a stinking mouth [or breath; he exhaled a stinking, or fetid, odour from his mouth]*. (S, L, K.) You say, بَخَرْتُ عَلَيْنَا *She exhaled a stinking, or fetid, odour upon us from her mouth*. (A. [But in my copy of that work, and in the TA, it is erroneously written بَخَرْتُ.] And بَخَرُ الْقَمْرِ, aor. and inf. n. as above, *The mouth stunk; exhaled a stinking, or fetid, odour*. (Msh.) [See بَخَر, below.]

2. بَخَرَتْ *She perfumed [or rather fumigated] her own or another's person or clothes &c. with بَخُور*. (A.)

4. ابْخَرَهُ *It (a thing) caused him to have a stinking mouth [or breath]*. (K, TA.)

5. تَبَخَّرَ (S, K, &c.) *He fumigated himself with perfume or the like*; (TA;) with بَخُور. (S, A,

K.) One says, *فُلَانٌ يَتَبَخَّرُ وَيَتَبَخَّرُ* [Such a one fumigates himself with perfume, and walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side]. (A.)

بُخْر Stench, or feter, of the mouth [or breath] (S, A, K) &c. : (AlIn, K:) and any odour that rises and diffuses itself, (K, TA,) whether stinking or not; as also *بُخَارٌ*. (TA.)

بُخَارٌ [Fume, vapour, steam, or exhalation;] what rises from water, like smoke; (S;) any fume (K, TA) that rises and diffuses itself (TA) from what is hot, (K, TA,) or from hot water; (TA;) anything that rises and diffuses itself from hot water or from damp earth: pl. *أَبْخَرَةٌ* and *بُخَارَاتٌ*. (Msb.) — Also The stench of a noiseless emission of wind from the anus. (TA.) — See also *بَخَرٌ*.

بُخُورٌ Incense, or a substance for fumigation; syn. *دُخْنَةٌ*; (Msb;) that with which one fumigates himself: (S, A, Msb, K:) aloes-wood used for that purpose. (TA in art. *دُخْنٌ*). — *بُخُورٌ مَرِيمٌ* [Arthanita, or sow-bread; the common cyclamen; also called *الْوَلْفُ*; the latter name, accord. to Golius, on the authority of Zeyn El-'Attār, given to it by the Syrians;] a certain plant, (K,) originally called *عَرْطَنِيَّةٌ*; hot; dry; (TA;) having the property of clearing the complexion, or skin; aperient; diaretic; (K;) laxative; (TA;) and very useful: (K:) it is a laxative when used in the form of a suppository, or applied as a liniment below the navel. (TA.)

أَبْخَرٌ Having a stinking mouth [or breath]: (S, Msb, K:) fem. *بُخْرَةٌ*: and pl. *بُخَرٌ*. (Msb.)

مَبْخَرَةٌ A thing that occasions one's knowing, or inferring, or suspecting, stench, or feter, of the mouth [or breath; a rause of stench, or feter, of the mouth or breath]: such is said to be the sleeping between daybreak and sunrise, or in the first part of the day. (TA.)

مَبْخَرَةٌ A vessel for fumigation; a censer; syn. *مَجْمَرَةٌ* [q. v.: pl. *مَبَاخِرٌ*]. (Msb in art. *مَجْمَرٌ*.)

مَبْخَرٌ A garment perfumed [or rather fumigated with perfume]. (A.)

مَبْخُورٌ [Affected by the fumes of wine &c.; or] affected with pain and headache occasioned by wine, or with the remains of intoxication. (IAqr, K.)

بخس

1. *بَخَسَهُ*, aor. ϵ , inf. n. *بَخَسَ*, He diminished it; lessened it; made it deficient, or defective: (S, A, Msb, K:) or he made it faulty. (Msb.) You say, *بَخَسَ الْكَيْلَ* [for *بَخَسَ الْكَيْلَ*] The measurer made defective measure. (A.) And of a just sale, *لَا بَخْسَ فِيهِ وَلَا شَطَطٌ*, (S,) or *لَا شَطُوطٌ*, (T, TA,) [There is no deficiency in it nor excess.] And it is said in the Kur [lxvii. 13], *وَلَا يَخَافُ بَخْسًا وَلَا رَمَقًا* He shall not fear diminution of the reward of his actions, nor wrong, or injustice. (TA.) And in this sense, [as also in the next,] the verb is doubly trans. (Msb.) You

say, *بَخَسَهُ حَقَّهُ* He diminished to him his right, or due; deprived him, or defrauded him, of a part of it. (S, A.) And it is said in the Kur [vii. 83 and xi. 86 and xxvi. 183], *وَلَا تَبْخُسُوا* [And ye shall not diminish unto men their things]: (Msb:) or the verb in this instance has the signification next following. (TA.) — He wronged him; acted wrongfully, or unjustly, towards him. (A, K.) = *بَخَسَ عَيْنَهُ*: see *بَخَصَ*.

6. *تَبَاخَسُوا* They defrauded one another in a sale. (K.)

بَخْسٌ Deficient; defective. (S.) It is said in the Kur [xii. 20], *وَشَرَوْهُ بِثَمَنٍ بَخْسٍ* And they sold him for a deficient, or defective, price: (S, Msb, TA:) or for a price less than was incumbent: or for an insufficient price: or for an unjust price; accord. to Zj; because the sale of a man that has been found is unlawful. (TA.) = Land that produces herbage without being [artificially] watered: (JK, S, K:) or land which is watered by the rain; because it has deficient watering: (Mgh:) pl. *بُخُوسٌ*. (JK, TA.) — Also, (TA, as from Ibn-Malik,) or *بُخْسِيٌّ*, [which is more probably the correct form,] a rel. n. from *بَخَسَ* in the sense immediately preceding, explained in the T as signifying, (Mgh,) Seed-produce that is not irrigated with water from a spring or well or the like, but only by the rain. (Mgh, and TA from Ibn-Malik.)

بَخْسِيٌّ: see *بَخَسَ*.

بَاخِسٌ Any one who acts wrongfully, or unjustly. (TA.) It is said in a prov., *تَحْسِبُهَا حَمَقًا*, (TA.) and *وَهِيَ بَاخِسٌ*; (S, A, K;) so runs the prov.; but accord. to Th, (S,) you may also say *بَاخِئَةٌ*; (S, K;) i. e., [Thou thinkest her stupid,] but she is wrongful, or unjust: applied to him who feigns himself to be of weak understanding when he is crafty and cunning. (K, TA.) The origin of the prov. was this: a man of the Benu-l-'Ambar, of Temecm, mixed his property with that of a woman, coveting the possession of it, and thinking that she was stupid, and that she did not take care of her property nor know it: then he made a division with her, after he had mixed; but she was not content with the division until she took her property: she complained of him to those in authority, so that he released himself from her by giving her what she desired of the property: and the man was reproved for his conduct; it being said to him, "Thou cheatest a woman: is not this wrongful conduct (*بَخْسٌ*)?" whereupon he replied in the words above, which became a proverb. (Th, K, TA.)

بخص

1. *بَخَصَ عَيْنَهُ*, (S, A, Mgh, Msb, K, &c.), aor. ϵ , (S, Mgh, K,) inf. n. *بَخَصَ*, (S, Mgh,) He put out his eye; syn. *فَقَّأَهَا*, (Mgh,) and *عَوَّرَهَا*: (A, Mgh:) or he pulled out his eye [altogether, i. e.,] with its bulb: (S, K:) [in the former, *شَحْمَتَهَا*: in the latter, not so well, *بَشْمَتَهَا*:] or he put his finger into his eye: (Msb:) Yaqqoob says that you

should not say *بَخَسَ*; (S;) and so says ISk: (TA in art. *بَخَسَ*;) but accord. to As, as related by Aboo-Turab, you say *بَخَصَ عَيْنَهُ* and *بَخَّرَهَا* and *بَخَسَهَا*, all as meaning he put out his eye; syn. *فَقَّأَهَا*: (TA:) and IAqr says that *بَخَسَهَا* and *بَخَصَهَا* signify alike: (Msb:) the former of these two is a dial. var. of the latter; (TA in art. *بَخَسَ*;) and signifies he put it out (*فَقَّأَهَا*) with his finger or some other thing: (Lth, As, and K in art. *بَخَسَ*;) but *بَخَصَ* is the better word. (Lth, IAqr, Msb.)

بخع

1. *بَخَعَ الذَّبِيحَةَ*, (Z, in the Fāik,) or *الشَّاةَ*, (Z, in the A,) or *بَالِشَاةَ*, (O, K,) [aor. ϵ , inf. n. *بَخَعٌ*] He slaughtered the beast for slaughter, or the sheep or goat, with much, or extraordinary, effectiveness, or energy, (Z, K,) so that he reached the back of the neck, (Z, in the A,) or so that he reached the *بَخَاعَ*, (K, TA, [in the CK *بَخَاعَ*],) cutting the bone of the neck. (TA.) This is the primary signification; and hence the verb is used to denote the doing anything to a great extent, in a great degree, egregiously, or with much or extraordinary effectiveness or energy or the like. (Z, K.) — [Hence you say,] *بَخَعَ نَفْسَهُ*, (S, Msb, K,) aor. ϵ , (Msb, K,) inf. n. *بَخَعٌ*, (S, Msb) and *بُخُوعٌ*, (TA,) † He killed himself with grief, (S, Msb, K, TA,) or with mroth, or rage. (Msb, TA.) — And *بَاغَوْا فِي بَخَعِ أَنْفُسِهِمْ* † They exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA.) — And *بَخَعْتُ لَكَ نَفْسِي وَنُصْحِي*, aor. ϵ , inf. n. *بَخُوعٌ*, † I exerted for thee myself and my good advice, or counsel, laboriously, earnestly, or with energy: (TA:) and *بَخَعَ لَهُ نُصْحَهُ*, (K, TA,) inf. n. *بَخَعٌ*, (TA,) † He acted sincerely towards him, and took extraordinary pains, in giving him good advice, or counsel. (K, TA.) — And *بَخَعَ لَهُ*, inf. n. *بَخُوعٌ*; and *بَخَعٌ*, inf. n. *بُخُوعٌ*; and *بَخَاعَةٌ*; † He confessed, or acknowledged, to him the right, or due, and humbled himself to him: (S, K, TA:) or you say, *بَخَعَنِي بِالْحَقِّ*, inf. n. *بُخُوعٌ*, meaning † he submitted himself to me, and gave the right, or due, freely: (Msb:) and *بَخَعْتُ لَهُ* † I became submissive and obedient, and made confession, or acknowledgment, to him: or, accord. to the A, *بَخَعٌ* signifies † he made confession, or acknowledgment, with the utmost submissiveness. (TA.) — And *بَخَعَ فُلَانًا خَبْرَهُ* † He related his information, or news, truly to such a one. (K.) — Also, *بَخَعَ الرَّكْبَةَ*, aor. ϵ , inf. n. *بَخَعٌ*, † He dug the well until its water appeared. (Ks, K.) — And hence the saying of 'Aishah, speaking of 'Omar, *بَخَعَ الْأَرْضَ فَقَاءَتْ أَكْلَهَا*, meaning † He subdued and abased the people of the earth, [so that it disclosed] and he drew forth the treasures that it contained, and the possessions of the kings. (TA.) And *بَخَعَ الْأَرْضَ بِالزَّرَاعَةِ*, (K,) inf. n. *بَخَعٌ*, (TA,) † He exhausted the strength of the land by sowing,

tilling it continuously, and not giving it rest for a year. (K, TA.)

البَخَاعُ *A certain vein, or nerve, (عُرْقُ) in the صُلْب [or back-bone], (Z in the Fāik and Ksh, and K,) lying within the قَفَا [or back of the neck]; (Z in the Ksh, and TA.)* Hd says, lying within the قَفَار [or vertebra]; but it is said that this is a mistranscription, and that the right reading is the قَفَا, as in the Ksh; and it is said in the K to be running into the bone [or, as in the CK, bones,] of the neck; but this is a mistake: (TA:) accord. to an assertion of Z, (K,) in his Fāik and Ksh, (TA,) it is different from the نَخَاع, with ن, which is the white cord in the interior of the bone of the neck, extending to the back-bone: but I Ath says, I have searched long in lexicons, and in books of medicine and anatomy, but have not found البَخَاع, with ب, mentioned in any of them. (TA.)

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ, in the Kur [xviii. 5], (S,) means: *And may-be thou wilt kill thyself* (S, K) with grief, (S,) being beyond measure eager for their becoming Muslims. (K, TA.) These words imply an incitement to abstain from regret. (B.)

أَبْخَعُ [More, and most, effectual to kill, and destroy]. (K voce أَخْعُ, q. v.) — هُمْ أَبْخَعُ طَاعَةً. (K) *They are more sincere and more energetic in obedience than others; as though they exceeded the ordinary bounds in subduing and abasing themselves by obedience.* (TA, from a trad.)

بخق

1. بَخِقَ, aor. ٢; and بَخَقَ, aor. ٢; *He had that affection of an eye which is termed بَخَقَ*, explained below. (K.) [And,] accord. to ISd, بَخَقَتْ عَيْنُهُ, and بَخِقَتْ, *His eye went away; or perished: and i. q. عَارَتْ [his eye became blind; or became wanting; or sank in its socket]: the more approved form is [بَخِقَتْ], with fet-h [to the medial radical]: and it is also explained as meaning فُتِقَتْ [it was put out; or was blinded; &c.]: (TA:) or, accord. to the Mj, بَخِقَتْ عَيْنُهُ signifies the flesh [app. meaning the bulb, which is also termed the شَحْمَةُ] of the eye disappeared: and the epithet applied to the eye in this case is بَخَقَاءُ. (Mgh.) — بَخَقَ عَيْنُهُ, aor. ٢, (S, K,) inf. n. بَخَقَ, (S,) i. q. عَوَرَمَا [He put out his eye; or made it to sink in its socket]; (Lth, S, K;) as also أَبْخَقَهَا: (TA:) or the former, (Mgh,) and the latter, (AA, K, TA,) i. q. فَعَلَمَا [he put it out; or blinded it; &c.]. (AA, Mgh, K.)*

4: see 1, in two places: — and see also 7.

7. ابْخَقَتْ الْعَيْنُ, so in the Moheet; accord. to the K, ابْخَقَتْ, but this is wrong; i. q. نَدَرَتْ [The eye fell out from its place; or became displaced]; as in the K. (TA.)

بَخَقَ [app. inf. n. of بَخَقَ: and, as a simple subst.,] *The worst, or most unseemly, kind of عَوَر [or blindness of one eye, or loss thereof, &c.], and that in which there is most [of the foul matter termed] غَمَصَ: [in the CK, for أَكْثَرُهُ غَمَصًا, is erroneously put أَكْثَرُهُ غَمَصًا; and so I find in*

the JK:] or the state in which the edge of one's eyelid [شَفْرُ عَيْنِهِ [in the CK شَفْرُ عَيْنِهِ]] will not meet the black, or part surrounded by the white: (Lth, K:) or blindness of one eye (عَوَر) by the disappearance, in the head, of the black, or part surrounded by the white: (S:) or the disappearance of that part of the eye, in the head, after blindness of the eye: (Sh, TA:) or the having the sight gone, but the eye remaining open, blind, or white-and blind, but still whole. (IAqr, TA.)

بَخِيقَ, and with ة: see أَبْخَقَ, in three places.

بَاخِقُ الْعَيْنِ: and عَيْنٌ بَاخِقَةٌ: see أَبْخَقَ, in two places.

بَاخِقُ الْعَيْنِ and بَخِيقُ and رَجُلٌ أَبْخَقُ and مَبْخُوقٌ all signify the same; (K;) i. e. *A man blind of one eye; or wanting one eye; or having one of his eyes sunk in its socket; or having one of his eyes dried up; syn. أَغَوَرُ: (TA:) [or having that affection of an eye which is termed بَخَقَ:] and in like manner بَخَقَاءُ applied to a sheep or goat for sacrifice on the occasion of the pilgrimage signifies عَوَرًا [blind of one eye; &c.]; (Mgh, TA;) or, as some say, having an eye of which the black, or part surrounded by the white, has disappeared in the head. (Mgh.) And عَيْنٌ بَخِيقَةٌ and بَاخِقَةٌ and بَخِيقٌ and بَخِيقَةٌ i. q. عَوَرًا [An eye that is blind; &c.]: (K:) see also 1.*

أَبْخَقَ: see مَبْخُوقُ الْعَيْنِ.

بخل

1. بَخَلَ, (JK, S, Msh, K,) aor. ٢, inf. n. بَخَلٌ; (JK, Msh, K;) and بَخَلَ, aor. ٢, inf. n. بَخَلٌ; (Msh, K;) *He was, or became, niggardly, tenacious, stingy, penurious, or avaricious: see بَخَلٌ, below. (K, TA.)* You say, بَخَلَ يَكْذًا, (S, TA,) and بَخَلَ بِهِ, *He was, or became, niggardly, &c., of such a thing. (TA.)* And بَخَلَ عَنْهُ [He withheld, with niggardliness, from him]: and بَخَلَ عَلَيْهِ [he was niggardly to him]. (Bd and Jel in xvii. last verse.)

2. بَخَلَهُ, (S, K,) inf. n. تَبَخِيلٌ, (K,) *He attributed, or imputed, to him بَخَلٌ [or niggardliness, &c.]: (S:) or he accused him thereof: (K:) or he called him بَخِيلٌ [or niggardly, &c.]. (TA.)*

4. ابْخَلَهُ *He found him to be بَخِيلٌ [or niggardly, &c.]. (S, Msh, K.)*

بَخَلٌ: see what next follows.

بَخَلٌ and بَخَلٌ, [both of which are properly inf. ns.,] (JK, S, K,) and بَخَلٌ, (Ks, S, Msh, K,) which is a simple subst., (Msh,) and بَخَلٌ (K) and بَخَلٌ and بَخَلٌ (TA) and بَخُولٌ (K,) of all which, the first is that which commonly obtains, (TA,) are syn., (JK, S,) signifying *Niggardliness, tenaciousness, stinginess, penuriousness, or avarice; contr. of كَرَمٌ (K, TA) and جُود; and its definition is the withholding of acquired articles of property from that wherefrom it is not lawful to withhold them: (TA:) or the debarring the asher, or beggar, from what one has*

that is superabundant: (Msh:) and in the law, the refusal of what is incumbent, or obligatory. (Msh, TA.)

بَخَلٌ: see what next precedes.

بَخَلٌ: see بَخَلٌ: — and see also بَخِيلٌ.

بَخَلٌ: } see بَخَلٌ.
بَخَلٌ: }

بَخَلَةٌ *A single act, or instance, of بَخَلٌ [or niggardliness &c.]. (JK, TA.)*

بَخَالٌ: see what next follows.

بَخِيلٌ (JK, S, Msh, K) and بَاخِلٌ (S, Msh, K) *Niggardly, tenacious, stingy, penurious, or avaricious; (K;) i. e. ذُو بَخَلٍ; (Msh:) epithets from 1: (S, Msh:) or one from whom niggardliness is experienced much or often: (TA: [aj] in explanation of the former:] and so بَخَلٌ, in inf. n. used as an epithet [and therefore implying more than the possession of the simple attribute of niggardliness &c., being a kind of personification]; (Abu-l-'Omeythil El-Aqrabee, K;) and بَخَالٌ (S, K) and بَخَالٌ (K) and مَبْخَلٌ (JK, K) i. e. شَدِيدُ الْبَخَلِ [very, or vehemently, niggardly &c.]: (S, TA:) pl. of the first, بَخَلَةٌ; (Msh, K;) and of the second, بَخَلٌ (K) and بَخَالٌ. (TA.)*

بَخُولٌ: see بَخَلٌ.

بَخَالٌ: } see بَخِيلٌ.
بَاخِلٌ: }

مَبْخَلَةٌ *A cause of, or a thing that incites to, بَخَلٌ [or niggardliness &c.]: (K:) a word of the same class as مَجْنَنَةٌ and مَهْلَكَةٌ and مَعْطَنَةٌ and مَفَاةٌ &c. (TA.) So explained as occurring in the trad., (TA,) الولد مَبْخَلَةٌ مَجْنَنَةٌ [Children are a cause of niggardliness and a cause of convulsi]; (S, TA;) because on account of them one loves property, and continuance of life. (S in art. جبن.)*

بَخِيلٌ: see مَبْخَلٌ.

بد

1. بَدَّ, aor. ٢, inf. n. بَدٌّ: see 2. — بَدَّ رِجْلَيْهِ *He parted his legs, or straddled, (S, M, K,) in the stocks, or otherwise. (M.) — بَدَّهُ, (M, K,) aor. and inf. n. as above, (M,) He removed with it, withdrew with it, drew away with it, [or drew it away, from its place,] (M, K,) namely, a thing. (M.) — He made him (namely, his companion, M) to retire, or withdraw, far away; and to refrain, forbear, or abstain; (M, K;) عَنِ الشَّيْءِ: (M.) — أَنَا أَبَدُّ بِكَ عَنْ ذَلِكَ الْأَمْرِ — I will defend thee from that thing, or event, by repelling it, or averting it, from thee. (M, L.) — بَدَّ عَنْ دَبْرِ الدَّابَّةِ — It (a felt cloth) was cut, or slit, so as to be clear of the galls, or sores, on the back of the beast. (M, TA.) — بَدَّ, (M,) second pers. بَدَدْتُ, (S, K,) aor. بَدَدْتُ, (M,) inf. n. بَدَدْتُ, (T, S, M, K,) He (a man) was, or became,*

wide between the thighs, (ISk, T, S, M, K,) by reason of abundance of flesh: (ISk, S, M:) or wide between the arms; (K;) having the arms far from the sides: (M:) or wide between the shoulder-joints: (M:) or large in make, having one part far from another. (M, K.) — Also *He* (a quadruped, ISk, T, S, or a horse, M) had his fore legs far apart: (ISk, T, S, M:) or he (a horse) had his fore legs far from his sides: (Lth, T:) and he (a camel) had his elbows far from his sides. (T.) = *بَدَّ قَتْبَهُ*, aor. 2, *He furnished his camel's saddle with what are called بَدَاوَان and بَدِيدَان*. (S.) [See *بَدَاذ*.]

2. *بَدَد*, inf. n. *تَبَدَّدَ*, *He separated, disunited, dispersed, or dissipated*; (S, M, A, Mgh, L, K;) as also *بَدَّ*, aor. 2, inf. n. *بَدَّ*: (S, L:) or the latter has this meaning, and the former signifies *he separated, disunited, dispersed, or dissipated, much*. (Msb.) — *He* (a man) gave his equal share of the expenses for a journey. (IAqr, T.) [See also 3.] — *He* (a man) was, or became, weary, tired, or fatigued: (IAqr, T, M, K:) or he *drowsed, or slumbered, while sitting, without sleeping*. (K.)

3. *بَادَ الْقَوْمَ*, (T, K,) inf. n. *مُبَادَاة* (M, K) and *بَدَاذ*, (T, M, K,) with which the subst. *بَدَاذ* is syn., (M, and mentioned also in a MS. copy of the K, and in the CK, and in the TA, but not as from the K,) as also *بَدَاذَة*, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) *The people, or company of men, contributed what was necessary to be expended (in a journey, T, M, L), each man giving something, and then collected the sum, and expended it among themselves*. (T, M, L, K.) In a copy of the K, for *يُنْفِقُونَهُ*, is erroneously put *يُبْقُونَهُ*. (TA. [In the CK, *يُبْقُونَهُ*].) Accord. to IAqr, *بَدَاذ* signifies *The contributing equally for the purchasing of corn, or food, to eat: and also a people's having money, or property, divided into lots, or portions, and distributed in shares among them*: (L:) [and] accord. to the same, *the dividing property among a people in shares*. (T. [See also 4.]) — Also, *بَادَة*, (M, A, K,) or *بَادَة فِي الْبَيْع*, (S,) inf. n. *مُبَادَاة*, (S, A, K,) or *مُبَادَاة*, (TA,) and *بَدَاذ*: (S, M, A, K;) and so *بَادَاة*, (S, M, K,) or *بَادَاة*; (A;) *He bartered, or exchanged commodities, with him*; syn. *عَارَضَهُ بِالْبَيْع*, (M, A, L,) and *بَاعَهُ مَعَارَضَةً*: (S, K:) from the saying, *هَذَا بَدَاذُهُ*, and *بَدِيدُهُ*, “this is the like of it:” (L:) from IAqr. (M.) — [See also *بَدَّ*.]

4. *أَبَدَ بَيْنَهُمُ الْعَطَاةَ*, (Aq, T,) and *أَبَدَ بَيْنَهُمُ الْعَطَاةَ*, (S, M, L, K,) and *أَبَدَهُمُ الْعَطَاةَ*, (M, A, Mgh,) *He divided among them the gift, giving to each of them his lot, or share, or portion*, (S, M, A, Mgh, L, K,) singly, not giving a portion to be shared by two: (Aq, T, M, Mgh, L:) said with respect to food and property and any other thing. (M.) You say, *أَبَدْتُهِمُ الْمَالَ وَالطَّعَامَ*, *I divided among them, in shares, the property and the food*. (IAqr, T.) [Hence,] *أَبَدْتُهِمُ تَمَرَةً تَمَرَةً* (T, S, A, Mgh, from a trad.) [Give thou to each of them a date; or] distribute thou among them to each a date: (T:) said by Umm-Selemeh, (T,

A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) *أَبَدَاذ* in relation to a gift signifies *The giving [persons] one by one*; and *قِرَان*, the “giving two by two.” (A’Obeyd, T.) [See also 3.] — *يَبْدُفُهُمُ* is used by a poet, referring to a saying, and is explained by IAqr as meaning *It (the saying) shall be distributed among them* (the saying) *shall be distributed among them* (يَبْدُفُهُمُ); opposed to *يَجْمَعُهُمُ* [i. e. *يَجْمَعُهُمُ*]; which shows that the former means *it shall be addressed to them one by one, or separately*. (M, TA. [The author of the former adds, “I know not, in discourse, *أَبَدَدْتُهُ* as meaning *فَرَّقْتُهُ*” but this is not what IAqr means.] — *أَبَدْتُهَا نَعَجَتَيْنِ* Allot thou to them (namely, two lambs,) two ewes, to each lamb a ewe, to suckle it: said when one ewe is not sufficient for both the lambs. (T, S.) — *أَبَدَ ضَبْعِيهِ* *He extended his upper arms, separating them from his sides, in prostrating himself in prayer*. (T, A, Mgh, L.) — *أَبَدَ يَدَهُ إِلَى الْأَرْضِ* *He extended his arm, or hand, to the ground, or earth*, (T, S, Mgh, L,) as one does when he takes up something from it. (L.) — *أَبَدَ نَظْرَهُ* *He prolonged his look*. (T, L.) And *أَبَدَ بَصَرَهُ* (T, A, L) *He prolonged his look at him, or it*; as one does when he sees a thing that he dislikes. (T, L.)

5. *تَبَدَّدَ* *It* (a thing, S, M, L, and a people, or company of men, T, L) *became separated, disunited, dispersed, or dissipated*; (T, S, M, L, K;) [as also *بَدَّدَ*, for its inf. n.] *بَدَّدَةُ* likewise signifies *the being separated, disunited, &c.* (AA, T.) — *تَبَدَّدُوا شَيْئًا* *They divided a thing among themselves in lots, shares, or portions, (K,) equally*. (TA.) — *تَبَدَّدَ صَدْرُ الْجَارِيَةِ* *It* (an ornament) *occupied the two sides, (A,) or the whole, (K,) of the bosom of the girl*. (A, K.) [See an ex. voce *جَلِيف*.]

6. *تَبَادَوَا* *They removed to a distance, one from another*. (Ham p. 823.) — *They went, or passed, two by two, each one of a pair removing, or withdrawing, with the other, or making the other to retire, or withdrawn, far away*. (M.) — *They went forth into the field [of battle], one to another: (A:) or they took their adversaries, or opponents, [with whom to fight,] (T, S, K,) each man his man*; as also *تَلَقَّوْا بَدَادَهُمْ*: (K:) or this latter signifies *they met their numbers, to each man a man*. (T, S.)

8. *أَبَدَاهُ بِالضَّرْبِ* *They two took him on both sides of him, (T, S, K,) or came to him on both sides of him, (K,) with beating*. (T, S.) — *السَّبْعَانِ يَتَبَدَّانِ الرَّجُلَ* *The two wild beasts come upon both sides of the man*. (S, A.) — *يَتَبَدَّدَانِ أُمَّهُمَا* (T, S, A) *The two sucklings such their mother on either side, one from one breast and the other from the other breast*. (T, A, TA.) You do not say, *يَتَبَدَّدَا أُمَّهُمَا*, but *يَتَبَدَّدَا*. (T, S.)

10. *اسْتَبَدَّ* *He was, or became, alone; independent of others*; (S, M, L, Msb, K; in the first and last expl. by *تَفَرَّدَ*; and in the others, by *انْفَرَدَ*;) *exclusively of others*; (L;) *without any*

to share, or participate, with him; or he had none to share, or participate, with him: (Msb:) *بِهِ* [in it; i. e. he had it, or kept it, to himself, exclusively, with none to share with him in it]: (K:) and *بَكْدَا* [in such a thing]: (S, L:) and *بِرَايِهِ* [in his opinion; i. e. he followed his own opinion only, with none to agree with him; or he was singular in his opinion]: (M, L:) and *بَأْمَرِهِ* [in a thing, or an affair]: (L, Msb:) and *بَأْمَرِهِ* [in his affair]; meaning *he obtained [absolute] predominance, or control, over his affair, so that people would not hear [or obey] any other*. (A.) It is said in a trad., *كُنَّا نَرَى أَنَّ لَنَا فِي هَذَا الْأَمْرِ*, *We used to opine that we had a right to act in this affair, and ye have been alone the actors, predominant over us*. (L.) And you say, *اسْتَبَدَّ الْأَمْرُ بِفُلَانٍ*, meaning *The thing, or affair, overcame such a one, so that he could not manage it well, or thoroughly*. (A.)

R. Q. 1. *بَدَّدَةُ*, inf. n. *بَدَّدَةُ*: see 5.

بَدَّ as signifying *A separating oneself, or an artifice whereby one may avoid a thing or escape from it, (MF,) or an avoiding a thing, (Msb,) is not used but in negative phrases, (Msb, MF,) except by post-classical writers. (MF.) You say, لَا بَدَّ مِنْ كَذَا* (T, S, M, &c.) *There is no separating oneself from such a thing: (AA, T, S, A, K:) or there is no artifice whereby one may avoid it, or escape from it: (M, K:) or there is no avoiding it: (Msb:) it is absolutely necessary: it is not possible to separate oneself from it, nor is there anything that can serve in its stead. (TA.) And مَا لَكَ مِنْهُ بَدَّ* [Thou hast not any means, or way, of separating thyself from it, or avoiding it]. (M, L.) And *لَيْسَ لِهَذَا الْأَمْرِ بَدَّ* *There is no artifice for this affair*. (T.) [It is also said, with reference to the first of these phrases, that] *بَدَّ* signifies *Amplitude*; from *أَبَدَّ* meaning “wide between the legs.” (Ham p. 348.) — Also, (M, K,) and *بَدَّ* (M) and *بَدَاذ* (IAqr, T, M, K) and *بَدَاذ*, (K, TA,) or *بَدَاذ*, (CK,) and *بَدَّة*, (IAqr, T, M, K,) or *بَدَّة*, (S, A, Lth, and mentioned also in a copy of the K,) but J has been charged with error in writing it thus, (K,) by Sgh, (TA,) *A lot, share, portion, or set portion*; (T, S, M, A, Lth, K;) of anything: (M, K:) [or] the last signifies *a piece, or portion, separated, disunited, or dispersed*: (Ham p. 823:) the pl. of *بَدَاذ* is *بَدَدُ*; and of *بَدَّة* is *بَدَدُ*: (IAqr, T, M;) and of *بَدَّة* is *بَدَدُ*. (Lth, and Ham p. 823.) — Also the first, *A substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing; a compensation*; syn. *عَوَضَ*: (S, L, TA:) it is said to have this signification. (S.) [In the copies of the K, *الْعَوَضُ* is put in the place of *العَوَضُ*: but this is said in the TA to be a mistake.] — *بَدَّ* is also an arabicized word, from *بَدَّ*, (T, S, M, K,) [in a copy of the M, *بَدَّ*] which is Persian; (T, S;) meaning *An idol*; (IDrd, S, M, K;) pl. *بَدَدَة* (S, K) and *أَبَدَاذ*: (K:) and (or accord. to some,

TA) the house of an idol: (K:) or a house in which are idols and images or pictures. (M.)

بَدٌّ: see بَدٌّ. — Also, and بَدِيدٌ (T, K) and بَدِيدَةٌ (K,) A like; a fellow; an equal. (T, K.) You say, هُوَ بَدٌّ and هِيَ بَدِيدَةٌ He, or it, is the like, &c., of him, or it. (T.) And هُمَا بَدَانٌ They two are likes, or fellows, or equals. (TA.) And أَنْتَ لِي بَدِيدٌ Thou art not my like, or fellow, or equal, that thou shouldst speak to me. (TA.)

بَدَّةٌ: see بَدٌّ.

بَدَّةٌ: see بَدٌّ. — Also A distance; a space; an interval; an extent, or an extreme extent; a long space, or any space, of time. (M, K, TA.) So in the saying, بَيْنِي وَبَيْنَكَ بَدَّةٌ [Between me and thee is a distance, &c.]. (M, TA.)

بَدَدٌ: see بَدٌّ, and بَدَادٌ: — and see also بَدَدٌ.

بَدَدٌ and بَدَادٌ: see بَدَادٌ, in three places: — and see also 3. — بَدَدٌ مَّا لَكَ بِهِ بَدَدٌ and بَدَدَةٌ Thou hast not power, or ability, to do it, or to bear it, or to cope with him. (S, M, K.)

بَدَادٌ: (T, S;) in which بَدَادٌ is indecl., with kesr for its termination because it deviates from its original form, i. e., the inf. n. بَدَدٌ; and it is indecl. because it deviates from its original form and is of the fem. gender and has the quality of an epithet; for two of these causes render it imperfectly decl., and the three render it indecl.; (S;) or بَدَادٌ بَدَادٌ, and بَدَادٌ بَدَادٌ (Lh, M, K,) the last indecl. with fet-h for its termination, (TA,) and بَدَدٌ بَدَدٌ (Lh, M, K,) also indecl., with fet-h, (TA,) and composed in the same manner as خَمْسَةٌ عَشْرَ (Lh, M, TA,) and بَدَدٌ بَدَادٌ (Lh, M, K;) all of these indecl. except the last, and each virtually in the accus. case as a denotative of state, except the last, (MF,) which is literally in the accus. case, as an inf. n.; (M, MF;) The horses, or horsemen, came in a state of dispersion: (T, S, M, K;) or one by one; or one after another. (T, L.) And تَفَرَّقَ الْقَوْمُ بَدَادٌ The people, or company of men, became separated, in a state of dispersion. (S.) And ذَهَبَ الْقَوْمُ بَدَادٌ The people, or company of men, went away [in a state of dispersion; or] one by one; or one after another. (T, L.) [See also أَبَادِيدُ.] It is said in a form of prayer, اَللّٰهُمَّ اقْتُلْهُمْ بَدَادًا وَأَحْصِهِمْ عَدَدًا [O God, slay them one by one, and reckon them by number]: (M:) or أَحْصِهِمْ عَدَدًا وَالْعَنَّهُمْ بَدَادًا, or, accord. to one recital, وَأَقْتُلْهُمْ بَدَادًا, pl. of بَدَّةٌ, the meaning being [rechen them by number, and] curse them, or slay them, with a cursing, or slaughter, distributed among them by shares. (Mgh.) — يَا قَوْمُ بَدَادٌ means O my people, take each one of you his adversary, or opponent [with whom to fight]. (As, T, S, K.) Here بَدَادٌ is indecl., with kesr for its termination, because it is an imperative verbal noun, and the imperative is alike uninfluenced with respect to its termination by any governing word; and it is said to be with kesr because two quiescent letters would otherwise occur together, [and] because it occupies the

place of an imperative verb [which in like manner is terminated with kesr when it is necessary to prevent the occurrence of two quiescent letters together]. (S.) — With the article, you say, الْبَدَادُ, (As, T,) which signifies The going forth to encounter another in fight, or to single combat; as in the saying, هُوَ كَانَ الْبَدَادُ لَهَا أَطَافُونَا Had we gone forth to encounter them in fight, (As, T, S, K,) man to man, [they had not been able to cope with us;] (As, T;) or man by man. (S, K.) You say also, تَقَوُّوا بَدَادَهُمْ, explained above: see 6. — See also بَدٌّ. — And see 3.

بَدَادٌ: see بَدٌّ.

بَدَادٌ: see بَدٌّ. — Also A stuffed lining put beneath a [camel's saddle of the kind called] قَتَبٌ, to defend the animal's back from being hurt thereby: there is one such on each side: (T:) or, of a horse's saddle, and of a قَتَبٌ (S, M, K,) the stuffed thing, or pad, that is placed beneath, in order that it may not gall the animal's back; (M, K;) as also بَدِيدٌ (K:) or the بَدَادَانِ and بَدِيدَانِ are two bags (خَرِيْطَتَانِ), which are stuffed, and placed under the curved pieces of wood, in order that the wood may not gall the animal's back; derived from بَدَّ رِجْلَيْهِ "he parted his legs:" (S;) [see also بَدِيدٌ:] or the بَدَادَانِ of a قَتَبٌ are two things like provender-bags, which are stuffed, and bound with strings, or cords, to the pieces of wood called the ظَلْفَاتِ and أُحْتَدَ: (T:) or they are, to the قَتَبِ, like the كَرَّ to the رِجْلِ, except that they do not appear before the ظَلْفَةُ, being only within [it]: (M:) [see also حَنْجٌ:] pl. [of-pauc.] أَبَدَةٌ (T, S) and [of mult.] بَدَائِدُ. (S.) — Also A piece of felt cloth, that is bound upon a beast which has a galled, or sore, back, (L, K,) cut, or slit, so as to be clear of the galls, or sores. (L.)

بَدِيدٌ: see بَدٌّ, in three places. — Also A saddle-bag; syn. خُرْجٌ (K:) [and] بَدِيدَانِ a pair of saddle-bags; syn. خُرْجَانِ. (S.) — See also بَدَادٌ, in two places. — Also A wide [desert such as is termed] مَفَاةٌ (S, K:) or فَلَاةٌ بَدِيدٌ [a desert, or waterless desert,] in which is no one. (T, L.) [In a copy of the former written بَدِيدٌ.]

بَدَادَةٌ: see 3.

بَدِيدَةٌ: see بَدٌّ.

بَادٌ The inner side of the thigh: (M, A, K:) or the part of the horseman's thigh that is next the saddle: (T, M, A, L:) or the part between the legs: (M, L:) the inner sides of the two thighs are called the بَادَانِ (S,) because the saddle separates them; (IAgr, M;) and if so, بَادٌ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or it may be a possessive epithet [meaning بَدٌّ]. (M, L.) You say, هُوَ حَسَنُ الْبَادِ عَلَى السَّرْجِ, meaning He is a good rider upon the saddle. (A.) — Also The part of a horse's back upon which the thigh of the rider presses. (Kt, T, L.)

أَبَدٌ A man wide between the thighs, (ISk, S, M, K,) by reason of abundance of flesh: (ISk, S,

M:) or wide between the arms; (K;) having the arms far from the sides: (M:) or wide between the shoulder-joints: (M:) or (so in the K; but accord. to the S, "and") large in make, (T, S, M, K,) having one part far from another: (M, K:) and wide in the breast: (Aboo-Malik, T:) fem. بَدَاءَةٌ (S:) which also signifies a woman (M, L) large in the إِسْكَتَانِ [or labia majora of the vulva], (M, L, K,) having their edges far apart: (M, L:) or having much flesh in the thighs. (T, L.) الْاَبَدُ is used to signify The weaver, (T, M, K,) because of the distance between his thighs. (M.) The following saying, (K,) quoted by J, from the rájiz Aboo-Nukheyleh Es-Saadee,

أَلَدٌ يَمْشِي مَشْيَةَ الْاَبَدِ

is incorrect, and should be thus,

بَدَاءَةٌ تَمْشِي مَشْيَةَ الْاَبَدِ

[A woman of large make, walking in the manner of the man of large make; or a woman wide between the thighs, &c.]; (K;) for it is descriptive of a woman, as IB and Aboo-Sahl El-Harawee have observed before the author of the K. (TA.)

— Also A horse [or any quadruped (see بَدٌّ)] having the fore legs far apart: (M, K:) or having the fore legs far from the sides: (TA:) or wide between the legs: (Ham p. 348:) and a camel having the elbows far from the sides: (TA:) and the fem. بَدَاءَةٌ, a cow having her fore legs far apart. (S.) [Hence,] الْاَبَدُ الرَّئِيمُ [in the CK الرَّئِيمُ] The lion; (M, K;) the former epithet being applied to him because his fore legs are far apart, and the latter because he is [often] alone. (M.) — كَتِفٌ بَدَاءَةٌ A broad shoulder-blade, the sides of which are distant, one from another. (M, L.)

طَيْرٌ أَبَادِيدُ (Fr, S, K,) and تَبَادِيدُ (K, TA,) [in the CK تَبَادِيدُ,] erroneously written by J أَبَادِيدُ (K,) [but see what follows; like أَبَادِيدُ and تَبَادِيدُ;] Birds in a state of dispersion. (S, K.) In the following verse of 'Otárid Ibn-Kurrán, quoted by J,

كَأَنَّا أَهْلَ حَجَرٍ يَنْظُرُونَ مَتَى

يَرَوْنِي خَارِجًا طَيْرٌ يَبَادِيدُ

[As though the people of Hajar, watching when they should see me going forth, were birds in a state of dispersion], (K,) thus related also by Yaakoob, and thus in the handwriting of Az, (TA,) the last two words should be طَيْرٌ الْيَبَادِيدِ, the latter with ن, and governed by the former in the gen. case, the rhyme being with kesr: (K:) so says Aboo-Sahl El-Harawee. (TA.) — أَبَادِيدُ (M, K,) and تَبَادِيدُ (K,) or يَبَادِيدُ (as in the T, from Fr, and in the M and L, and in some copies of the K, [but see above,]) [as also أَبَادِيدُ and تَبَادِيدُ, or تَبَادِيدُ,] They went away in a state of dispersion. (M, L, K.)

تَبَادِيدُ: see أَبَادِيدُ, in two places.

مُبَدٌ [act. part. n. of 4, q. v.]. The following words of 'Omar Ibn-Abec-Rabec'ah,

أُمِّدُ سَوَالِكَ الْعَالَمِينَ

are said to signify Dost thou distribute thy petition

among mankind one by one, so as to include them universally? or dost thou constrain them by thy petition? from the saying, مَا لَكَ مِنْهُ بَدْ [“thou hast no means,” or “way,” “of separating thyself from it,” or “avoiding it”]. (M, L.)

شَمِلَ مُبَدَّدٌ [A united state of affairs] become disunited [or discomposed or disorganized]. (S, L.)

أَمْرًا مُتَبَدِّدَةً An enaciated woman, [as though] having one part far from another. (M, L.)

يَبْدِيدُ: see أَبْدِيدُ, in two places.

بدا

1. بَدَأَ (T, S, M, &c.), aor. ٠, (Mgh, K,) inf. n. بَدَءٌ (T, S, M, Mgh,) i. q. به ابتداءً (S, Mgh, K;) [He began with it;] he made it to have precedence, or to be first; gave precedence to it; syn. قَدَّمَ (Mgh, Mghb:) in the dial. of the Anṣār, به بَدَيْ is used in this sense of قَدَّمَ (M); or بَدَيْ به [without ٠] (IKt, TA; [see بَدَيْ]; [and بَدَيْ see art. بَدَيْ]; and به ابتداءً signifies the same. (Mghb.) [So in the Kur xii. 76, And he began with their bags, before the bags of his brother. And بَدَأَ is sometimes used in the sense of به ابتداءً; whence, in the Kur ix. 13, وَهُمْ بَدَؤُكُمْ أَوَّلَ مَرَّةٍ And they, it was, began with you the first time; i. e., as Bīl says, by acting with hostility, and fighting.] You say also, بَدَأَ ثَمَرُ عَادَ He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA in art. عود.) And بَدَأَ فِي الْأَمْرِ [He began, or made a beginning, in the affair.] (M.) — بَدَأَ also signifies It (a thing) begun; begun to be; originated; or came into existence. (Mghb.) [See also 5.] = بَدَأَ الشَّيْءُ (S, M, K,) nor. and inf. n. as above, (M,) [He began the thing; commenced it; set about it; as also ابتداءً: accord. to the Mghb, the latter has this meaning, or, agreeably with the authority of the M and K, the meaning which here next follows:] he did the thing first, for the first time, by way of beginning, or originally; (S, M, K;) as also ابتداءً and ابتداءً (M, K;) i. e., not after the example of anything preceding. (TA. [But this addition seems rather to belong to another explanation to be mentioned below.]) One does not say, زَيْدًا بَدَأَ nor بَدَأَ, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanakhlil El-Hudhalee uses the phrase سَابَدُوهُمْ بِشَيْعَةٍ I will begin with them (meaning his guests) by sporting and jesting; like the phrase in the Kur ix. 13 cited above: but different from these is the saying in the Kur xxxii. 6, وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ And He began the creation of man from clay.] The saying, بَدَأَ أَخَذَهُ فَإِنْ كَانَ الشَّيْءُ ابْتِدَاءً [But if the beast, or bird, of prey has begun the seizing of him, or the biting of him]; the noun that is prefixed [to the pronoun] being suppressed. (Mgh.) You say also, كَانَ ذَلِكَ فِي ابْتِدَاءِ الْأَمْرِ That was in the beginning, or first,

of the affair. (Mghb.) [See also بَدَأَ, below.] — He originated the thing; brought it into being or existence; made it, or produced it, for the first time, it not having been before; (Mgh;) [and] so ابتداءً, said [of God, and] of a man, as the agent; (Mghb;) and ابتداءً. (Mgh in art. بدع.) [Hence,] بَدَأَ اللَّهُ الْخَلْقَ, and أَبْدَأَهُمُ, God created, or brought into existence, mankind, or the created beings: (M, Mgh, K;) both signify the same. (S.) مَا يَبْدِي الْبَاطِلُ وَمَا يُعِيدُ [in the Kur xxxiv. 48, means What doth that which is false, or the Devil, originate, or produce in the first instance? and what doth it, or he, reproduce after it hath perished?]: Zj says that مَا, here, is in the place of an accus., meaning in each instance أَبَدَى: or it may be a negative; and الْبَاطِلُ here is Iblees; i. e., Iblees createth not, nor raiseth to life after death. (M.) You say also, مَا يَنْتَكُمُ بِبَادِيَةٍ وَلَا مَا يَبْدِي وَمَا يُعِيدُ عَائِدَةً (S, K,) i. e. He does not say anything for the first time, nor anything for the second time; or anything original, nor anything in the way of repetition; الْكَلَامُ بَادِيَةٌ signifying what is said for the first time; and عَائِدَةُ الْكَلَامِ, what is said for the second time, afterwards: (TA:) or he says not anything: (A in art. عود:) and he has no art, artifice, or cunning. (IAṣr, TA in art. عود; and A in the present art.) — بَدَأَ الْبُئْرَ He dug the well [for the first time: see بَدَيْ]. — مِنْ أَرْضِهِ (T,) بَدَأَ مِنْ أَرْضٍ إِلَى أَرْضٍ (Mghb.) = (K,) He went forth from a land to a land, or from his land; as also ابتداءً (T, K,) = بَدَيْ (inf. n. as above, S, M, K,) He (a man, S, M) had the small-pox: (AZ, As, T, S, M, K;) or the حَصْبَةُ [i. e. measles, or spotted fever]: (S, M, K;) or, as AZ says, and the حَصْبَةُ: (T:) or, as Lj says, there came forth upon him pustules resembling the small-pox: but he adds, some say, the small-pox itself: (M:) the epithet applied to a person affected therewith is مَبْدُوءٌ. (AZ, As, Lj, T, S, M.) — Also He fell sick. (IAth, TA.) In a trad. of 'Aīsheh occur the words, فِي الْيَوْمِ الَّذِي بَدَيْ فِيهِ رَسُولُ اللَّهِ [meaning In the day in which the Apostle of God fell sick]: and IAth says, مَتَى بَدَيْ فُلَانٌ meaning When did such a one fall sick? is a phrase used in inquiring respecting the living [who has been attacked by illness] and respecting the dead. (TA.)

4. ابدا: see 1, in seven places. — Also He did a new thing; a thing unknown before; or a strange, or wonderful, thing. (S, TA.) — And He voided excrement, or ordure; or broke wind; syn. نَجَا; [as also أَبْدَى]; said of a man. (M.) — And He put forth his second teeth; said of a child; (M;) and of a colt. (TA voce أَحْفَرُ, q. v.)

5. تَبَدَّى He, or it, began, or made a beginning. (KL.) [See also 1. Golius mentions, but without giving the authority, and without the vowel-signs, the saying, هَاتِ الْقِصَّةَ مِنْ دِي تَبَدَّتْ; but writing the last word تَبَدَّتْ, stating only that it is in the passive form; as meaning Relate thou the story, or history, from the beginning.]

8: see 1, in seven places. — ابتداءً يُوْعَدُ He made him a promise in anticipation; without his asking it of him. (M in art. انف.)

بَدَى inf. n. of 1; (T, S, M, Mgh;) [The act of beginning;] or the doing a thing first. (M.) You say, بَدَى الْبَدَى (M, K,) and الْبَدَى (As, TA,) and الْبَدَى (S, M, Mgh, K,) and الْبَدَى (S, M, K,) and الْبَدَى (L,) and الْبَدَى (M, K,) and الْبَدَى (S, M, K,) and الْبَدَى, with ٠ substituted for ٠, (M, Mtr,) and الْبَدَى (Mtr, TA,) and, accord. to IKt, الْبَدَى, but see what follows, (TA,) and الْبَدَى (M, K,) and الْبَدَى (AZ, TA,) It is for thee to begin, (S, M, Mgh, K,) before any other, in shooting or casting, &c.: (S:) as to الْبَدَى, mentioned above, accord. to Mtr [and Fei], (TA,) it is a vulgar word, (Mgh, Mghb, TA,) as IB and several others have stated, (Mghb, TA,*) a corruption of الْبَدَى (Mgh, Mghb,) signifying the first; as also الْبَدَى; and الْبَدَى: (Mghb:) but IKt says that it is a word of the dial. of the Anṣār; بَدَيْتُ and بَدَأْتُ بِالشَّيْءِ: [see 1:] and he cites the following verse of Ibn-Rawāḥah:

• بِأَسْمِ الْإِلَهِ وَبِهِ بَدِينَا • وَلَوْ عَبْدَنَا غَيْرَهُ شَقِينَا •
[In the name of God, and with it we begin; and if we worshipped any other than Him, we should be miserable]: see art. بَدَى. (TA. [This verse is also cited in the S in art. بدو, where, in one copy I find it as above; in another, with بَدِينَا instead of بَدِينَا.] And you say, فَعَلَهُ عَوْدًا وَبَدَأًا, and فَعَلَهُ عَوْدًا عَلَى بَدَيْهِ (M,) and فَعَلَهُ عَوْدًا وَبَدَأًا (S, M,) [He did it returning and beginning again; or returning to his beginning; i. e. he did it again from the beginning; he recommenced it: or you say this] meaning like as is meant by the saying next following. (TA.) رَجَعَ عَوْدًا عَلَى بَدَيْهِ (S, K,) and عَوْدًا وَبَدَأًا, in both of which [and in the last following] the verb may be trans., and the noun following therefore in the accus. case, (TA,) and [in both of which, if correct, the verb must be intrans.] فَعَلَهُ عَوْدًا وَبَدَأًا, [as though meaning وَبَدَأًا, used as a phrase denotative of state,] (K,) [but in this last, and the two next preceding, accord. to the TA, the verb should be فَعَلَهُ, as in the next preceding sentence, instead of رَجَعَ, and this is confirmed by what is said in the K in art. عود.] He returned in the way whence he had come: (S, K:) [accord. to the TA, the literal meaning of the first and second may be he made his returning to revert to his beginning, and he made a returning to revert to a beginning:] or the meaning of the first, (Sb, TA in art. عود, and K in that art.,) and of the second, (K in that art.,) is, he returned without stopping after he had gone away: (Sb, K:) and sometimes it signifies the stopping in one's coming and then returning: (Sb:) [and it returned to its first state; it recommenced:] and you say, رَجَعْتُ عَوْدِي عَلَى بَدَيْهِ, meaning I returned like as I had come.

(Sb ubi suprâ.) — Also *First*, or *former*; *preceding all others*, or *preceding another*; as also **بَدَى**; **الْبَدَى** and **الْبَدِي** being syn. with **الْأَوَّل**. (S, K.) Hence the saying, **أَفَعَلَهُ بَادِي بَدَى**, and **بَادِي بَدَى**, meaning *Do thou it the first thing*, or *the first of everything*; [accord. to different copies of the S;] the **ي** in **بَادِي** being quiescent, in the place of the accus. case, accord. to usage; and sometimes they omit the **ا** [altogether], on account of frequent use [of the phrase], as will be stated in art. **بَدَو**, (S in the present art.) saying **بَادِي بَدَى**, and **بَادِي بَدَى**. (S in art. **بَدَو**.) You say also, **أَفَعَلَهُ بَدَى**, and **أَوَّل بَدَى**, (Th, M, K,) and **بَدَى بَدَى**, (CK,) and **بَدَى بَدَى**, (M, K,) and **بَادِي بَدَى**, (A'Obeyd, T, S, M, K,) and **بَادِي بَدَى**, (K,) and **بَادِي بَدَى**, (M, K, [in the CK **بَادِي بَدَى**], and **بَادِي بَدَى**, (M,) and **بَادِي بَدَى**, (K,) and **بَادِي بَدَى**, (M, K,) and **بَادِي بَدَى**, (A'Obeyd, T, S, M, CK,) and **بَادِي بَدَى**, which is anomalous, (M,) or **بَادِي بَدَى**, (K,) and **بَادِي بَدَى**, (Fr, A'Obeyd, T, S, M,) and **بَادِي بَدَى**, (S, CK,) or **بَادِي بَدَى**, (K, TA,) and **بَادِي بَدَى**, (M, K, TA,) the former word being the act. part. n. of **بَدَى**, which is of the dial. of the Ansir, as mentioned above, and the latter being indecl., with fet-h for its termination, (TA, [in the CK the latter word is written **بَدَى**], and **بَدَى بَدَى**, (CK,) and **بَدَى بَدَى**, (M, K,) and **بَدَى بَدَى**, (S,) and **بَدَى بَدَى**, (S, CK,) and **بَدَى بَدَى**, (Fr, T,) and **بَدَى بَدَى**, (Fr, T, S, K,) and **بَدَى بَدَى**, (K, TA,) not **بَدَا بَدَا** [as in the CK], (TA,) and **بَدَى بَدَى**, (S, K, TA, [in the CK the last word is written **بَدَى**], and **بَدَى بَدَى**, (K,) meaning *Do thou it the first thing*; (Fr, T, K;) so in a correct copy [of the K, and so I find in a MS. copy of the K and in the CK]: accord. to another copy, *the first of everything*: (TA:) or *the first of first*; (S;) thus in the L: (TA:) the words here put in the accus. case [literally or virtually] are so put [in some instances] as adverbial nouns; or, accord. to MF, they may be [in some instances] denotatives of state, with respect to the agent; the meaning being **بَادِي كَوْنِكَ بَادِي**, i. e. **مُبْتَدَأًا** [lit. *do thou it in the state of thy being beginning it*]. (TA.) [In like manner,] you also say, **بَدَى الرَّأْيِ**, and [more commonly] **الرَّأْيِ بَادِي**, *At first thought*; or *on the first opinion*: (Lb, M:) **الرَّأْيِ بَادِي** signifying *the first, and beginning, of the idea, thought, opinion, or judgment*; or *what is perceived before considering well or thoroughly*: (M:) [and **بَدَى** alone signifying *a first idea, thought, opinion, or judgment*; as is implied in the A, voce **صَوَّرَ**, q. v.:] hence, **فَعَلَهُ فِي الرَّأْيِ بَادِي** [He did it at first thought, &c.]: (M:) and **الرَّأْيِ تَوَيْدٌ** [lit. *Thou at first thought, &c., desirest to wrong us*: and one says also, **بَادِي الرَّأْيِ**, without **ا**; meaning *on the occa-*

sion of what appeared of opinion; i. e. *at the first of what appeared thereof*; [or *at the first opinion's presenting itself*]; in which case, the phrase does not belong to this art. [but to art. **بَدَو**]: it occurs in the Kur xi. 29: (M:) AA alone there read **بَادِي**, with **ا**; all the other readers pronounced it without **ا**. (TA.) — Also *A chief, or lord*, (S, M, Mgh, K,) *who occupies the first place in chieftainship or lordship*: (S:) or, as some say, *a youth, or young man, whose judgment, or opinion, is deemed good, and who is consulted*: (M:) or it signifies also *an intelligent youth or young man*: (K:) pl. **بَدَوٌ**. (M.) A poet (namely, Ows Ibn-Maghra Es-Saadee, TA) says,

• ثُنَيْنَانِ إِنْ أَتَاهُمْ كَانَ بَدَاهُمْ
• وَبَدَوُهُمْ إِنْ أَتَانَا كَانَ ثُنَيْنَانِ

[Our second chief, if he came to them, would be their first chief; and their first chief, if he came to us, would be a second chief]. (S.) — Also, and **بَدَاةٌ**, *A share, or portion, of a slaughtered camel*: (S, K:) or *the best share or portion thereof*: (T:) or the former word has the latter signification; and the latter word, the former signification: and the former signifies also *a bone with the meat, or flesh, that is on it*: (M:) and *a joint*; syn. **مَفْصِلٌ**; (AA, T, M;) and so **بَدَا** q. v.: (AA, T:) the pl. [of pauc.] of **بَدَا** is **أَبْدَا** (S, M, K) and [of mult.] **بَدَوٌ**; (S, K;) the former of which is the more common: (TA:) or this is pl. of **بَدَا**. (AA, T.) The shares above-mentioned [as commonly divided for the game called **الْعَيْسِر** q. v.] are ten; namely, the two haunches, the two thighs properly so called, the two thighs commonly so called (i. e. the tibiae), the two shoulders, and the two arms; which last are the worst, because of the many veins [therein]. (TA.) — See also **بَدِي**.

بَدَى: see **بَدَى**; second sentence.

بَدِي: see **بَادِي بَدِي**, or **بَادِي بَدِي**, voce **بَدَى**.

بَدَاةٌ: see **بَدَى**, in thirteen places. — Also *The beginning, or outward course, of a military expedition*; opposed to **رَجْعَةٌ**, meaning the returning, or homeward course, thereof: occurring in a trad., in which it is said that the Prophet gave, in the case of the former, a fourth [of the spoil], and in the case of the latter, a third; i. e., when a troop went forth from the main body of the army and attacked a party of the enemy, they were to have a fourth of the spoil that they took, and the rest of the army was to share with them the remaining three fourths; and if a troop did so in returning, they were to have a third of all the spoil that they took, because of the greater difficulty and danger attending this case. (T, Mgh.) — **بَدَاتَانِ**, and **كَانَ ذَلِكَ فِي بَدَاتَانِ**, and **بَدَاتَانِ**, (K,) and **بَدَاتَانِ**, (Lb, M, TA,) and **بَدَاتَانِ**, (TA,) and **بَدَاتَانِ**, (Lb, M, K,) but [ISd says,] I know not how that is, (M,) and **مُبْدَاتَانِ**, and **مُبْدَاتَانِ**, (Lb, M, and so in some copies of the K,) or **مُبْدَاتَانِ**, (so in other copies of the K,) thus in the **بَاهِر** of Ibn-'Odeys [in the CK

Ibn-'Adebbes], (K,) which is said to indicate that we should hesitate respecting them [before admitting them to be of classical authority], are phrases meaning *That was in the first of our state, and in our adolescence*. (TA.) — Also, (so in a copy of the M, there written **بَدَاةٌ**) or **بَدَاةٌ**, with damm, (K,) *A certain plant*; (M;) *a black thing, resembling a truffle* (**رُكْمٌ**, of which no use is made: so says AHn. (M.)

بَدَاةٌ: see **بَدَى**; second sentence: and see **بَدَاةٌ**, in two places.

بَدَاةٌ: see **بَدَى**; second sentence: and see **بَدَاةٌ**.

بَدَاةٌ: see **بَدَاةٌ**.

بَدَاةٌ, with medl; [*Excrement from the anus*; as also **بَدَا**;] a subst. from **أَبْدَا**, as meaning **نَجَا**. (M.)

بَدِي: see **بَدَى**, as signifying *First, or former*; in eight places. — Also, applied to a thing, or an affair, i. q. **بَدِيعٌ**, (S, and so in a copy of the K,) or **مُبْدَعٌ**: (so in other copies of the K:) [thus it signifies] *Originated; brought into being or existence; made, or produced, for the first time, not having been before, or not after the similitude of any former thing*: (TA:) and *created*: (M, K:) and *wonderful*: (M, Mgh, TA:) and *strange, or extraordinary, as not being after the similitude of any former thing*. (TA.) — [Hence, as is implied in the Mgh,] **بَدِي بَدِي** *A well newly dug*; (T, Mgh, Mgh;) i. q. **بَدِيعٌ**; (M;) or *dug since the era of El-Islâm*; (S, K;) *not ancient*; (S, Mgh, Mgh;) as also **بَدَى**: (S:) the former epithet [in this sense] is generally pronounced [**بَدِي**] without **ا**: (T:) the well thus called is one *dug in a waste land that has no owner*: (TA:) AO says, (TA,) this epithet, and **بَدِيعٌ**, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed **خَفِيَّةٌ**; and thus the well of Zemzem is termed **خَفِيَّةٌ**, because it was Ismâ'el's, and was filled up or covered over [after his time]: (T, TA:) the term **قَلْبِي** is [said to be] applied to an ancient well of which neither the owner nor the digger is known: (TA:) it is said in a trad., that the **حَرِيرِ** of a well such as is termed **بَدِي** [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see **حَرِيرِ**]:) the pl. is **بَدَوٌ**: (M:) and AO says that **بَدَوَانِ** is pl. of **بَدِي**; applied to a well, and is syn. with **قَلْبَانِ** [a pl. of **قَلْبِي** which I have not found elsewhere] and **رُكَايَا**, being formed by transposition of letters from **بَدِيَانِ** [which is for **بَدَانِ**, as **بَدِي** is for **بَدِي**; the **د** and **ي** being transposed, the word becomes **بَدِيَانِ**, and this, by a rule of permutation, becomes **بَدَوَانِ**]. (TA.)

بَدَاةٌ: see **بَدَى**, in three places: and see **بَدَاةٌ**; and **بَدِيَّةٌ**, in two places.

بَدَاةٌ: } see **بَدَى**, in two places: and see **بَدَاةٌ**:
بَدَاةٌ: } and for the former, see also **بَدِيَّةٌ**.

بَدِيَّةٌ: see بَدَّ; second sentence. — Also, (M, K,) and بَدَاةٌ, (K,) or بَدَاةٌ, (M,) i. q. بَدِيَّةٌ, (K,) and بَدَاهَةٌ, (TA,) or بَدَاهَةٌ, i. e. The first occurrence of a thing, that happens to one unexpectedly: (M:) [or the first of anything: and an occurrence thereof by which one is taken unawares: accord. to explanations in the K in art. بَدَه:] pl. of the first, بَدَايَا. (TA.) — [And all app. signify The faculty of extemporizing; like فَلَانٌ ذُو بَدَاةٍ جَدِيَّةٌ (q. v.) &c.] You say, بَدِيَّةٌ حَسَنَةٌ, i. e. بَدِيَّةٌ حَسَنَةٌ, [meaning] Such a one has a good faculty of extemporizing; or of uttering, or relating, things by means of the promptness of his intelligence. (TA.)

بَدَاةٌ: see بَدَّ; second sentence.

بَادِيٌّ [act. part. n. of 1]: see بَدَّ, in nine places.

بَادِيَّةٌ: see 1, in two places.

مَبْدَأٌ [originally noun of place and of time from 1; A place, and a time, of beginning, &c. —] See بَدَاةٌ. — [Also A principle, or first rule, of a science &c.: pl. مَبْدَائِيٌّ. — And The primary import of a word; opposed in this sense to غَايَةٌ.]

مَبْدَأٌ: see بَدَاةٌ.

المَبْدِئِيُّ, applied to God, The Creator, or Originator, of the things [that exist], who hath produced them at the beginning, not after the similitude of anything pre-existing. (Nh.) And المَبْدِئِيُّ المَعِيدُ, so applied, He who createth mankind, and who returneth them after life to death in the present world and after death to life on the day of resurrection. (TA in art. عَوْد.) — المَبْدِئِيُّ المَعِيدُ A man who has gone on warring, or warring and plundering, expeditions, time after time, and is experienced in affairs: (A'Obeyd, and K in art. عَوْد:) and a horse upon which the owner has gone time after time on warring, or warring and plundering, expeditions; (TA in that art.) or well trained and exercised, (K and TA in that art.) so as to be obedient to his rider. (TA in that art.) — [For other significations of مَبْدِئِيٌّ, see its verb (4); and see أَحْفَرُ.]

مَبْدَأَةٌ: see بَدَاةٌ.

مَبْدُوءٌ [pass. part. n. of 1; Begun; &c. —] See بَدِئٌ.

مَبْتَدَأٌ: see بَدَّ. — [In grammar, as correlative of مَبْتَدَأٌ, An inchoative.]

بدر

1. بَدَرٌ, aor. ٢, inf. n. بَدَرَ, It (the moon) became full. (Mṣb.) — † He (a boy) became full-grown and round; implying comparison to the full moon. (TA.) — † It (fruit) attained to maturity. (TA, from a trad.) [See also 4.] — It rose like the full moon. (Er Rāghib.) — See also 3, in six places. — بَدَرَتْ بَوَادِرُ غَضَبٍ: and بَدَرَتْ بَوَادِرُ الخيل: see بَادِرَةٌ. — بَدَرَتْ الإِبِلُ She (a camel) brought forth at an earlier period of the year

than the other camels. (TA.) [See بَدَرِيَّةٌ, voce بَدَرِيٌّ.] — خَرَجْتُ أَبْدُرُ: I went forth to make water. (A.)

3. بَادِرُهُ, inf. n. مَبَادَرَةٌ and بَدَارٌ; and ابْتَدَرُهُ; He hastened, or made haste, or strove to be first or beforehand, in doing [or attaining or obtaining] it; (M, K, TA, TK;) namely, a thing: (M:) and بَادِرُهُ إِلَيْهِ, (M, K,) aor. ٢; and بَادِرُهُ إِلَيْهِ; (M;) He hastened with another, or vied or strove with him in hastening, to it [or to do or attain or obtain it]: syn. عَاجَلَهُ, (M, K, TA,) and أَسْرَعَ إِلَيْهِ. (TA.) [as well as بَدَرَ and ابْتَدَرُ] denotes mutual effort only when it is immediately trans.: when it is trans. by means of إِلَى [or بِ (the former in the TA written by mistake)], there is nothing to show that it denotes this. (MF.) [But it is often immediately trans. without its denoting such effort.] One says, بَادِرُهُ He hastened to do it [&c., as explained above]; meaning, a thing that he desired, or wished for: (TA:) [and بَادِرُهُ signifies the same; or he hastened with it: and the former signifies also he betook himself early to him or it:] and بَادِرُهُ إِلَيْهِ he hastened to it; (S, A;) as also بَدَرَ إِلَيْهِ, (S, Mgh, Mṣb,) aor. ٢, (S,) inf. n. بَدُورٌ: (S, Mṣb:) or, accord. to Zj, agreeably with its derivation, [see بَدَرَ] he employed the fulness of his power, or force, to hasten [to it]: (TA:) and بَدَرَهُ الْأَمْرُ, and بَدَرَ إِلَيْهِ, (aor. ٢, inf. n. بَدَرَ, TA, [or بَدُورٌ, as above,]) the thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and, beforehand [or before he expected it]; syn. عَجَلَ, (M, K,) and سَبَقَ, (M,) or اسْتَبَقَ: (K:) [and بَدَرَ مِنْهُ قَوْلٌ, and فِعْلٌ, a saying, and an action, proceeded from him hastily, without premeditation: see بَادِرَةٌ.] It is said in a trad., بَادِرُوا بِالْأَعْمَالِ هَرَمًا [Strive ye to be before decrepitude with good works; i. e., to perform them before decrepitude]. (El-Jāmi' es-Sagheer.) And in another, بَادِرُوا الصُّبْحَ بِالْوُتْرِ [Strive ye to be before daybreak with the prayers termed وَتْرٌ; i. e., to perform them before daybreak]. (Idem.) And in another, بَادِرُوا بِصَلَاةِ الْمَغْرِبِ قَبْلَ طُلُوعِ النُّجُومِ [Hasten ye with, or to perform, the prayer of sunset before the rising of the star]. (Idem.) You say also, فَلَانٌ يَبَادِرُ فِي أَكْلِ مَالِ الْيَتِيمِ [Such a one hastens in consuming the property of the orphan before the latter is of full age]. (A.) And بَادِرُ كَبَرِ الْيَتِيمِ [He hastened to be before the orphan's attaining to full age in expending his property]; said of a guardian; i. q. بَدَارًا أَنْ, (K:) and thus, أَبْدَرُ فِي مَالِ الْيَتِيمِ, in the Kur [iv. 5], means hastening to be before their attaining to full age in expending their property. (Bd, Jel.) And بَادِرُهُ الْغَايَةُ and بَادِرُهُ إِلَى الْغَايَةِ [He strove with him in hastening, or strove to get before him, to the goal]. (A.) And بَادِرُهُ إِلَى الْغَايَةِ and ابْتَدَرُ إِلَى الْغَايَةِ [He strove in hastening, or strove to get first, to the goal]. (Ham p. 46.) And بَادِرٌ بَعْضُهُمْ بَعْضًا إِلَى أَمْرٍ, and بَادِرُوا, and ابْتَدَرُوا, and تَبَادَرُوا, They vied, or strove,

one with another, in hastening to a thing, or an affair, trying which of them would be first. (T.)

4. اِبْدَرُ He had the full moon rising to him, (S, M, K,) or upon him: (A:) a verb similar to أَثَرَقَ and أَثَرَقَ: (A:) or he journeyed during a night of full moon. (T, K.) — It (an unripe date) became red. (TA.) [See also 1.] — اِبْدَرُ فِي مَالِ الْيَتِيمِ: see 3.

6. تَبَادَرُوا They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand. (S, TA.) You say, أَخَذَ السَّلَاحَ, (S, TA,) and ابْتَدَرُوا السَّلَاحَ, (S, TA,) They hastened together, &c., to take the weapons. (S.) And تَبَادَرُوا الْبَاغَ [They hastened together; or vied, or strove, one with another, in hastening; to attain power, or eminence, or nobility]; as also ابْتَدَرُوا. (A.) And تَبَادَرُوا أَمْرًا: see 3, last sentence. — هَذَا مَا يَتَبَادَرُ مِنْهُ † [This meaning is what appears from it (namely, the phrase, or sentence,) at first sight]. (A phrase of frequent occurrence in the TA &c.)

8: see 3, in four places; and see 6, in two places. — ابْتَدَرَتْ عَيْنَايَ My eyes flowed with tears. (TA, from a trad.)

Q. Q. 1. يَبْدُرُ He heaped up wheat. (K.)

بَدَرٌ, (S, A, Mṣb, K, &c.,) originally an inf. n., (Mṣb,) The full moon; (M, A, Mṣb, K;) as also بَادِرٌ; (L, K;) the moon in its fourteenth night: (S:) or the latter signifies [simply] the moon: (IAṣr, T:) the moon in its fourteenth night is called بدر because it hastens to rise before the sun sets; (S, M;) and to set before the sun rises: (TA:) or because of its fulness; (S, TA;) as being likened to a بَدْرَةٌ: or, as Er-Rāghib thinks to be most probable, it is itself a primitive word: (TA:) pl. بَدُورٌ. (M, A.) Hence, لَيْلَةُ الْبَدْرِ [The night of the full moon; which is] the fourteenth night [of the lunar month]. (S.) — † A lord, master, or chief, (M, K,) of a people: so called as being likened to the full moon. (M.) — Applied to a boy, (Zj, M, K,) † Full of youthful vigour and of flesh: (Zj:) or full, or plump: (M:) or i. q. مَبَادِرٌ [precocious]. (T, K.) [In this sense, an epithet; and so its fem. بَدْرَةٌ (q. v.), applied to an eye.] — † A cover; or a dish or plate; syn. طَبَقٌ: (Ibn-Wahb, K:) because resembling the full moon, being round: so Az thinks. (TA.) — See also بَدْرَةٌ, in two places.

بَدْرَةٌ, applied to an eye (عَيْنٌ), Quick-sighted; or that sees before others: (As, T, S, K, TA:) or that sees before [the eyes of] other horses; applied to a horse's eye: (IAṣr, T, M:) or sharp-sighted: or round and large: (M:) or full like the full moon: (S, K:) but the correct meaning is [said to be] that [mentioned above as] given by IAṣr: (M:) or, accord. to IAṣr, full; not defective. (T.) — Also, (S, M, K,) and بَدَرٌ, (K,) The skin of a lamb or kid (S, M, K) when it has been weaned, (AZ, S, M,) used for milk: for [when it is killed] while it continues sucking, its skin, if used for milk, is called شَوَّةٌ; and for clarified

butter, **عَكَّة**: when it has been weaned, its skin for milk is called **بَدْرَة**; and for clarified butter, **مَسَد**: and when it is in its second year, its skin for milk is called **وَلَب**; and for clarified butter, **نَحِي**: (AZ, S:) pl. (of the former, M) **بَدَر** and **بَدُور**: (M, K:) the former said by El-Fārissee to be the only instance of the kind except **هَضَب** pl. of **هَضْبَة**, and **بَضَع** pl. of **بَضْعَة** [or this may be pl. of **بَضْعَة**]. (M. [But the assertion of El-Fārissee is incorrect (see **حَضْبَة**), unless it be meant to apply only to sound words; and in this case, at least one addition should be made, namely **قَصَع** pl. of **قَصْعَة**].) — Hence, (M,) the former word, (S, M, A, K, &c.) and the latter also, (K,) The sum of ten thousand dirhems: (S, A:) or a purse containing a thousand, (T, M, K,) or ten thousand, dirhems, (T, M, A, K,) or seven thousand **deenārs**: (K:) pl. **بَدُور**, (TA,) and pl. of pauc. **بَدَرَات**. (T.)

اسْتَبَقْنَا الْبَدْرَى We strove to outrun one another, vying, one with another, in haste. (M, K.)

بَدْرَى Rain that is before (**قَبْل**), or a little before (**قَبِيل**), or in the first part of (**قَبْل**), winter. (K, accord. to different copies: the second reading is that followed in the TA.) — **بَدْرِيَّة** A she-camel whose mother has brought her forth at an earlier period of the year than that when the others brought forth, and therefore more abundant in milk than others, and of a more generous quality. (M.) — And the former, A fat young camel weaned from its mother. (K.)

بَدَارَى A lamb brought forth a little before winter. (TA.)

بَادِر: see **بَدَر**.

بَدَر a word of the dial. of El-'Irāk, (A 'Uweyd in art. **رَبَد** in the TA,) A place in which wheat, (S, Mgh, K,) or grain, (Mgh,) is trodden out. (S, Mgh, Mgh, K.) — It may also mean, tropically, The wheat and straw therein: (Mgh.) or rather, as Az says, on the authority of IAg, it signifies [also] (Mgh) reaped grain collected together; or wheat collected together in the place in which it is trodden out; syn. **كُدَس**, (M, Mgh, K,) and **عَرْمَة**: (Mgh:) Kr restricts it to wheat. (M.) — Accord. to the Towsheeh, it is [A place] for [drying] dates. (TA in art. **جَرَن**.)

بَادِرَة Hastiness of temper; passionateness: (S:) or a hasty saying, or action, that suddenly proceeds (**يَبْدُر**, in the CK **يَبْدُو**), from one in anger: (M, A, Mgh, Mgh, K:) and a slip; a mistake; an error: (S, Mgh;) on an occasion of one's being angry: (S:) or a bad, an abominable, or a foul, word or saying: and a quick fit of anger: (IAgr, T:) pl. **بَوَادِر**. (S, A.) You say, **أَخَشَى** **بَادِرَتَهُ** I fear for thee his hastiness of temper, or passionateness: (S:) or what may hastily proceed from him in his anger. (A.) And **بَادِرَتُهُ** **بَدَرَتْ** **مِنْهُ** **بَوَادِرَ غَضَبٍ** Slips, mistakes, or errors, on an occasion of his being angry, hastily proceeded from him. (S.) And **بَادِرَة الشَّرِّ** signifies What hastily, or suddenly, befalls one, of evil, or

mischievous. (M.) — An intuitive knowledge, notion, or idea; or a faculty of judging rightly at the first of an unexpected occurrence; or a faculty of extemporizing; syn. **بَدِيَّة**. (S, K.) You say, **فُلَانٌ حَسَنُ الْبَادِرَةِ** Such a one has a good intuitive knowledge, &c. (TA.) — The point of a sword. (M, K.) — The extremity of an arrow, next the head. (A.) — The head of a plant; (M;) the first part thereof from which the earth cleaves asunder. (M, K.) — The first that appears of the [plant called] **حَنَاء**. (M.) — The leaves of the [herb called] **حَوَالَة**. (K.) — The best, and freshest in growth, of the [plant called] **وَرَس**. (M, K.) — Also, (M, K,) or **بَوَادِر**, (S, A,) which is the pl., (K,) of a man &c., (S, M,) The portion of flesh, (S, M, K,) or the portions thereof, (A,) between the shoulder-joint and the neck, (S, M, K,) or between the necks and the shoulder-joints: (A:) or the former, (K,) or its dual, (M,) of a man, the two portions of flesh that are above the **رَعَتَاوَان** and below the **تَنْدَوَة**: (M, K:) or the dual, [relating to a camel, signifies] the two sides of the **كَرْكِرَة** [or callous lump on the breast]: or two veins on either side thereof. (M.) — **بَدَرَتْ** **بَوَادِرَ الْخَيْلِ** The first, or fore parts, (أَوَائِل) of the horses appeared [or suddenly came in view]. (Mgh.)

بَدْرَة مُبَدَّرَة [A sum such as is termed **بَدْرَة** aggregated, made up, or completed]: the latter word is a corroborative; like the latter in **قَنَاطِيرُ مُقْتَطَرَة**, (Ksh and Bd in iii. 12,) and in **أَلْفٌ مُؤَنَّفَة**. (Ksh ibid.)

بَدَر applied to a boy: see **بَدَر**.

بدع

1. **بَدَع**: see 4, in two places. = **بَدَع**, aor. 2, inf. n. **بَدَاعَة** and **بَدُوع**, He became superlative in his hind; or it became so in its kind; (Ks, K;) in good or in evil. (Ks.) = **بَدَع**, aor. 2, He was, or became, fat. (As, K.)

2. **بَدَع**, (S, K,) inf. n. **تَبْدِيع**, (K,) He attributed to him, imputed to him, charged him with, or accused him of, innovation, or what is termed **بَدْعَة**; expl. by **نَسَبَهُ إِلَى الْبَدْعَةِ** [which means **نَسَبَ إِلَيْهِ الْبَدْعَة**]. (S, K.)

4. **أَبَدَع** He originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be or exist, or brought it into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing; syn. **اِخْتَرَعَهُ**, **أَخْدَعَهُ**, and **اِسْتَخْرَجَهُ**, (S,) and **أَخَذَهُ عَلَى مِثَالِ**, (Mgh,) and **أَبْدَاهُ**; (K, TA; but in both without the pronoun;) as also **أَبْدَعَهُ** (Mgh;) syn. **أَبْدَاهُ**, and **أَنْشَأَهُ**, (Mgh,) and **أَبْدَاهُ**, and **بَدَاهُ**; (TA;) and so **بَدَعَهُ**, aor. 2, (K, TA,) inf. n. **بَدَع**; (TA;) but **أَبْدَع** is more commonly used than **بَدَع**. (TA.) You say, **أَبَدَعَ اللَّهُ الْخَلْقَ** God created the creation, not after any simili-

tude. (Mgh.) And in the Kur [lvii. 27], we find, **وَرَقَبَانِيَّةً أَبَدَعُوا** And monkery which they originated, or innovated. (TA.) And you say, **بَدَعُ الرَّكْبَةِ**, (IDrd, K,) inf. n. **بَدَع**, (IDrd,) He produced, or fetched out, by his labour in digging, the water of the well; (IDrd, K;) and originated it; or made it to be for the first time, it not having been before. (IDrd.) And **أَبَدَعَ الرَّجُلُ** The man introduced an innovation, or what is termed a **بَدْعَة**; [the object being understood;] as also **أَبْدَع**. (TA.) And **أَبَدَعَ الشَّاعِرُ** The poet produced a new saying, or new poetry, not after the similitude of anything preceding. (S, K, TA.) — **أَبَدَعَتِ الرَّاحِلَةُ**, (S, K,) or **الرَّكَابُ**, (Ks, Mgh,) The ridden camel, or travelling camel, became fatigued, or jaded, and broke down, or perished; (Ks, S, Mgh, K;) as though doing a new thing: (Ks, Mgh;) or the former phrase, (K,) followed by **بِهِ**, (TA,) she limped [with him], halted, or was slightly lame: (K, TA:) or she lay down upon her breast in the road, by reason of emaciation or disease: or she ceased from going on, by reason of fatigue, or of limping, or halting, or slight lameness; as though she did a new and unaccustomed thing: (TA:) or **أَبَدَعَ** is not without limping, or halting, or slight lameness, (K, TA,) accord. to certain of the Arabs of the desert; but, says AO, this is not at variance with the explanations given. (TA.) And **أَبْدَعَ بِالرَّجُلِ** The man's camel which he rode became fatigued, or jaded: (S:) or **أَبْدَعَ بِلَفَانٍ** (Mgh, K) such a one's camel which he rode ceased from going on, by reason of fatigue or lameness: (Mgh;) or broke down, or perished, (K, TA,) or became fatigued, or jaded, (TA,) and he became unable to prosecute his journey; (K, TA;) and his beast became so fatigued that it was left to remain where it was; or stood still with him. (TA.) [See also **أَعْبَدَ بِهِ**.] It is said in a proverb, **إِذَا أَبْدَعَ فُلَانٌ بِلَفَانٍ طَلَبْتَ الْبَاطِلَ أَبْدَعَ بَدَعٌ** [When thou seest what is vain, or false, thou wilt be prevented from attaining thine object]. (TA.) — **أَبْدَعَ فُلَانٌ بِلَفَانٍ** Such a one prevented such a one from attaining his wish, (**قَطَعَ بِهِ**), and abstained from aiding, or assisting, him, and did not undertake the accomplishment of his want, (Lh, K, TA,) and was not [at hand] when he thought he would be. (TA.) — **أَبْدَعْتُ حُجَّتَهُ** His argument, or plea, or the like, was, or became, vain, or false, or ineffectual: (Abou-Sa'eed, K:) or was, or became, weak. (A, TA.) And **أَبْدَعْتُ حُجَّتَهُ** His argument, or plea, &c., was rendered vain, or ineffectual. (Abou-Sa'eed, K, TA.) — **أَبْدَعَ بَرَهُ بِشُكْرِي وَفَضْلِهِ** [His kindness has crippled my power of thanking, and his bounty, and the obligation which he has imposed, my power of description]: so in the L; but in the O and K, **قَصْدُهُ** [his intention] is put in the place of **فضله**; and in the K, **وَأَجَابَهُ** is omitted: (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (K.) — **أَبْدَعَ بِالْحَقِّ**, and **بِالسَّغَرِ**, He determined,

resolved, or decided, upon pilgrimage, and upon journeying. (TA.) — ابدع يبدع He rendered an oath binding, or obligatory. (IAar.) ابدعوا They beat him, or struck him. (TA.)

5. تبدع He turned innovator. (O, K.) Ru-beh says,

- إِنَّ كُنْتَ لِلَّهِ تَقِيًّا الْأَطْوَعَا
- فَلَيْسَ وَجْهَ الْحَقِّ أَنْ تَبْدَعَا

[If thou be, towards God, the pious, the very obedient, it is not the right way that thou shouldst turn innovator]. (TA.)

8: see 4, in three places.

10. استبدع He reckoned it بديع [i. e. new, wonderful, unknown before]. (S, K.)

بَدِيعٌ i. q. بَدِيعٌ, q. v., and مُبْتَدِعٌ; (S;) [but generally used as an epithet in which the quality of a subst. is predominant; signifying] A novelty; or thing existing for the first time: (K:) and i. q. بَدِيعٌ and مُبْتَدِعٌ, a first doer; as though meaning one who has none among his fellows to share, or participate, with him in a thing, or an affair: (Msb:) pl. أَبْدَاعٌ. (Akh, S.) You say, فُلَانٌ بَدِيعٌ فِي هَذَا الْأَمْرِ, (S, Msb,) i. e. بَدِيعٌ, (S,) meaning Such a one is the first doer in this affair; the first who has done it. (Msb.) And hence the saying in the Kur [xvi. 8], قُلْ مَا كُنْتُ بَدِيعًا مِنَ الرُّسُلِ (S, Msb, TA) Say thou, I am not the first who has been sent of the apostles: (Msb, TA:) or the meaning is, I am not an innovator among the apostles; inviting you to that to which they do not invite you; or able to do that which they were not able to do: and accord. to one reading, it is بَدِيعًا; as being [a sing. epithet] like قَدِيرٌ; or for بَدِيعٌ [in which the latter word is pl. of بَدْعَةٌ]. (Bd.) — Applied to a man, (TA,) Superlative (Ks, K) in his kind (Ks) in anything; (K:) in good and in evil; (Ks;) or in knowledge, or courage, or nobility: (K:) fem. with ة: pl. of the masc. أَبْدَاعٌ [a pl. of pauc., which is also, as is said in the L, applied to women,] and بَدْعٌ [a pl. of mult.]; and pl. of the fem. بَدْعٌ. (K.) — A man liberal in disposition; syn. غَمَرٌ. (IAar, K.) — A full body. (K.)

بَدِيعٌ: see بَدْعٌ. — It is also pl. of بَدْعَةٌ, [both as a subst. and] as fem. of بَدْعٌ. (K.)

بَدْعَةٌ An innovation; a novelty; anything originated, invented, or innovated; anything made, done, produced, caused to be or exist, or brought into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing: (ISK:) a dissentient state or condition: (Msb:) a subst. from أَبْدَاعٌ, like رَفْعَةٌ from ارْتِفَاعٌ, (Mgh, Msb,) and خَلْفَةٌ from اخْتِلَافٌ: (Mgh:) subsequently and generally applied to an addition, or an impairment, in religion: (Mgh, Msb:) or a novelty, or an innovation, in religion, after the completion [thereof]: (S, K:) or an opinion declining,

or swerving, from the right way, and an action, innovated after [the time of] the Prophet: (Lth, K:) or an action at variance with the Sunneh: (KT:) [generally a heretical innovation; or a new heresy: but] there is a بَدْعَةٌ not disapproved, termed بَدْعَةٌ مُبَاحَةٌ [an allowed, or allowable, innovation]; which is that whereof the goodness is attested by some principle in the law, or which is required to prevent some cause of evil; such as the Khaleefeh's seclusion of himself from the promiscuous classes of the people: (Msb:) there are two kinds of بَدْعَةٌ; namely بَدْعَةٌ هُدًى [an innovation of a right kind], and بَدْعَةٌ ضَلَالٌ [an innovation of an erroneous kind]. (IAth.)

بَدِيعٌ i. q. بَدْعٌ, which see in three places, (S, Msb,) and مُبْتَدِعٌ; [i. e. Originated; invented; innovated; made, done, produced, caused to be or exist, or brought into existence, newly, for the first time, not having been or existed before, and not after the similitude of anything pre-existing;] (S, Msb, K;) new; wonderful; unknown before. (TA.) You say, جِئْتُ بِأَمْرٍ بَدِيعٍ Thou hast done a new thing; a wonderful thing; a thing unknown before: and أَمْرٌ بَدِيعٌ signifies the same as أَمْرٌ أَتَى, (S,) or جَاءَ بِالْبَدِيعِ, (S,) said of a poet, (S, K,) He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA.) And حَبْلٌ بَدِيعٌ A new rope: (AHn:) or a rope begun to be twisted, not being yet a rope, but undone, then spun, then twisted again. (K.) And رِكَيَّةٌ بَدِيعٌ A new nose-rein of a camel. (TA.) And بَدِيعٌ بَدِيعٌ A newly-dug well. (TA.) [See also بَدِيعٌ.] And بَدِيعٌ alone, A shin for nine &c.: (S:) or a new skin for nine &c.: (K:) and a new skin for water or milk: an epithet in which the quality of a subst. is predominant. (TA.) Hence the trad., إِنَّ تِهَامَةَ كَبْدِيعِ الْعَسَلِ حُلُوٌّ أَوَّلُهُ حُلُوٌّ آخِرُهُ [Verily Tihameh is like the shin, or new skin, of honey: the first part thereof is sweet: the last part thereof is sweet]: (S, K:) because honey does not change in flavour, whereas milk does change. (S.) — Fat; as an epithet: (As, K:) pl. بَدْعٌ. (K.) — Also i. q. مُبْتَدِعٌ [An originator, inventor, or innovator; one who makes, does, produces, causes to be or exist, or brings into existence, newly, for the first time, and not after the similitude of anything pre-existing]: (S, K:) of the measure فَاعِلٌ in the sense of the measure فَاعِلٌ, like قَدِيرٌ in the sense of قَادِرٌ; from بَدْعٌ. (TA.) [See also بَدْعٌ.] You say, اللَّهُ بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ God is the Creator of the heavens and the earth, not after the similitude of anything pre-existing. (Abou-Is-hak, S.) And hence البَدِيعُ is a name of God, meaning The Originator of the creation, according to his own will, not after the similitude of anything pre-existing. (TA.)

بَدِيعَةٌ A new, and an admirable, or a wonderful, thing; and especially such in speech, or language, in poetry, and in answering, or replying: pl. بَدَائِعُ: see an ex. voce بَدِيعَةٌ.]

بَدِيعٌ: see بَدِيعٌ.

مُبْتَدِعٌ: } see بَدْعٌ and بَدِيعٌ, each in two places.

بدل

1. بَدَّلَ, inf. n. بَدَالٌ: see 2, in three places.

2. تَبَدَّلَ properly signifies [The changing, or altering, a thing; or] the changing, or altering, the form, or fashion, or semblance, or the quality, or condition, [of a thing,] to another form, &c., while the substance remains the same; (Th, T, TA;) or the changing a thing from its state, or condition; (Ibn-'Arafah, TA;) or the changing a thing without substitution: (S:) but the Arabs have used it also in the sense of إِبْدَالٌ, (Mbr, T, TA,) which signifies [the changing a thing by substitution; exchanging it; replacing it with another thing; or] the removing, or displacing, the substance [of a thing], and introducing anew another substance. (Th, T, TA.) You say, بَدَّلْتُه, inf. n. تَبَدَّلَ, (M, * Msb, K,) meaning I changed it, or altered it; (M, K;) or I changed, or altered, the form, or fashion, or semblance, or the quality, or condition, of it; (Msb;) as in the phrase, بَدَّلْتُ الْخَاتَمَ بِالْحَلْقَةِ [I changed, or altered, the signet-ring into the simple ring], said when one has melted the former and made of it a simple ring; (Fr, T, TA;) and بَدَّلَ اللَّهُ السَّيِّئَاتِ حَسَنَاتٍ [God changed the evil deeds into good deeds]; the verb being doubly trans. by itself because it has the meaning of جَعَلَ and أَبْدَلَهُ. (Msb. [But see what follows.]) بَدَّلْتُ الشَّيْءَ بِغَيْرِهِ, [in the S, without explanation,] inf. n. إِبْدَالٌ, [I changed it by substituting for it such a thing, or exchanged it for such a thing, or replaced it with such a thing,] is said when one has removed the first, and put the second in its place; (Msb;) as in the phrase, أَبْدَلْتُ الْخَاتَمَ بِالْحَلْقَةِ [I changed the signet-ring by substituting for it the simple ring; exchanged the signet-ring for the simple ring; or replaced the signet-ring with the simple ring]; said when one removes the one, and puts the other in its place: (Fr, T, TA:) and this verb is also made doubly trans. by itself, like بَدَّلْتُ, (Msb,) which is used in the sense of أَبْدَلْتُ [as shown above]; (Mbr, T, TA;) for instance, where it is said, [in the Kur lxvi. 5,] عَسَىٰ رَبُّهُ إِنْ طَلَّقَنَّ أَنْ يُبْدِلَهُ [May-be, his Lord, if he divorce you, will give him in exchange wives better than you]; accord to one reading, يُبْدِلُهُ. (Msb.) An ex. of the latter of these two verbs in the sense of the former is the saying in the Kur [xxv. 70], يُبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ [God will change their evil deeds by substituting for them good deeds]; i. e. will cancel the evil deeds and put in their place good deeds: but in the saying in the Kur [iv. 59], كُلَّمَا نَضِجَتْ جُلُودُهُمْ بِدَنَاهُمْ جُلُودًا غَيْرَهَا [Whenever their skins are thoroughly burned, we will change the condition thereof to them into the condition of other skins], the meaning is, that the first condition of their skins shall be restored;

بَدَانَةٌ (T, S, M, &c.) of the former, (ISk, T, S, &c.) and بَدْنٌ (T, S, M, K,) also of the former, (ISk, T,) or of the latter, (S,) and بَدْنٌ (M, K,) accord. to AZ, (T,) and بَدَانٌ (M, K,) or بَدُونٌ is the inf. n. of the latter verb; (Msb;) said of a man, (ISk, T, S,) and of a camel; (Msb;) and بَدَنْتُ and بَدَنْتُ, said of a woman, (AZ, T, M, K,) and of a بَدَنَةٌ, q. v.; (Zj, T, &c.) *He, and she, was, or became, big, bulky, big-bodied, or corpulent*; (ISk, T, S, M, Mgh, Msb, K;) *abounding in flesh*; (T;) *fat*: (Zj, T, M:) or the former verb has this last signification, that of fatness; and the latter verb is syn. with بَدَنْ, q. v. (Ham p. 158.) [See also بَدْنٌ, below.]

2. بَدْنٌ, inf. n. تَبْدِينٌ, *He (a man, T, S, M) was, or became, aged*, (T, S, M, Mgh, Msb, K,) and *weak*: (M, K:) or *he was, or became, heavy by reason of age*; as also بَدْنٌ. (Ham p. 158.) — *He clad a man with a بدن*, i. e. a دِرْع [or coat of mail]. (K, TA.)

بَدْنٌ [properly an inf. n.; see 1:] *Fatness and compactness*; as also بَدْنٌ. (S.) — And *fat*; i. e. the substance termed شَحَرٌ. (M, TA.) — It is also a pl. of بَدَنَةٌ: (T, S, &c.) — and of بَادِنٌ. (M, TA.)

بَدْنٌ The body, without the head and arms and legs; (M, Msb, K;) so says Az: (Msb;) or the body without the arms and legs: (Mgh;) or [the part] from the shoulder-joint to the posteriors [inclusive]: (TA [as from the Mgh, in my copy of which it is not found]:) or the جَسَدٌ [generally meaning the body together with the members] of a man; (S;) often applied to the whole of the جَسَدٌ; (Az, TA;) and in the Kur x. 92 it is said to mean the body without soul: (S:) pl. أَبْدَانٌ; (M, Msb;) whence the phrase, mentioned by Lh, إِنَّمَا لَحْنَةُ الْأَبْدَانِ [meaning *Verily she is beautiful in respect of the body*], as though the term بَدْنٌ were applied to every portion of her. (M.) شَرَكَةُ الْأَبْدَانِ is originally بِالْأَبْدَانِ, meaning *Copartnership in bodily labours for the acquirement of gains*. (Msb.) — And hence, the part of a shirt, (Mgh, Msb,) and of a [garment of the kind called] جُبَّةٌ, (Mgh,) that lies against the back and the belly, [i. e. the body thereof,] without the sleeves and the دَخَارِيسُ [or gores with which it is widened]: (Mgh, Msb:) pl. as above. (Msb.) — Also † A short دِرْع [or coat of mail], (S, M, K,) of the measure of the body: (M:) or it is [a coat of mail] like a دِرْع, except that it is short, only such as covers the body, with short sleeves: (T:) or, as some say, any دِرْع: (M:) and so it is said to mean in the Kur x. 92 by IAr (T) and by Th; (M;) but Akh says that this assertion is of no account: (S:) pl. as above. (M, K.) — And † A small [garment of the kind called] جُبَّةٌ; as being likened to a coat of mail. (TA.) — Accord. to Kr, (M,) A limb, or member: or, specially, the limbs, or members, of a slaughtered camel: (M, K:) [in the latter of which, the former of these two explanations is improperly connected with the first in this para-

graph by the conjunction **وَ**:) to these he specially applies it in one instance: pl. as above. (M.) — Also *An old, or aged, man*: (K:) or so بَدْنٌ بَدْنٌ. (T, S, M.) [In like manner, بَادِنٌ and بَدْنٌ are said by Golius, as on the authority of the S, to signify *annosus et senior*, applied to a man, and also to a woman; but this explanation is wrong; and the latter word I do not find in any lexicon.] — And *An old mountain-goat*: (M, K:) or so وَعِلٌ بَدْنٌ: (S:) [in the present day, بَدْنٌ is applied to the wild goat of the Arabian and Egyptian deserts and mountains; the *capra juvela* of Hamilton Smith; called by some an *ibex*; as is also تَيْتَلٌ, properly تَيْتَلٌ:] pl. [of pauc.] أَبْدُنٌ (M, K) [in the CK, erroneously, أَبْدَنٌ] and [of mult.] بَدُونٌ, which is extr. [with respect to rule], on the authority of IAr. (M, TA.) The rājis says, describing a bitch (S, M) and a mountain-goat, (M, TA.)

• قَدْ قُلْتُ لَهَا بَدَنَ الْعَقَابِ
• وَضَمَّهَا وَابْدَنَ الْحَقَابِ
• جَدِي بِنَكْلِ عَامِلٍ ثَوَابِ
• الرَّأْسِ وَالْأُكْرُوعِ وَالْإِهَابِ

(S, M, TA.) [I had said, when El-Ikáb appeared, and El-Ikáb comprised her and the old mountain-goat, "Exert thyself: for every worker there is a recompense: the head and the shanks and the hide shall be thine":] الْعَقَابِ is the name of a bitch, and الْحَقَابِ is a certain mountain: he says, "Catch thou this goat, and I will make thy recompense to be the head and the shanks and the hide." (TA.) [Hence Golius has been led to mistake الْحَقَابِ for a signification of أَبْدَنٌ.] — † The lineage, or parentage, of a man, and his grounds of pretension to respect or honour. (M, K.)

بَدْنٌ: see بَدْنٌ.

بَدْنٌ: see بَدْنٌ. — It is also a pl. of بَدَنَةٌ. (M, K, &c.)

بَدَنَةٌ A she-camel, (T, S, M, Mgh, Msb, K,) and a male camel, (T, M, Mgh, K,) and a cow, (T, S, M, Mgh, Msb, K,) and a bull, (M, K,) accord. to some, (Msb,) or properly the first of these, (Mgh, Msb,) and the second, (Mgh,) but made by the Sunnuk to apply to a cow also, (Mgh, Msb,) that is slaughtered at Mekkeh, (S,) or that is, (M, K,) or may be, (T,) brought thither for sacrifice; (T, M, K;) so called because they used to fatten them, (S,) or because of their greyness, or bulkiness: (T, Mgh, Msb:) not applied to a sheep or goat: (T, Msb, TA:) En-Nawawc erroneously cites the T as asserting that it is thus applied; misled, it is said, by an omission in his copy: (MF, TA:) pl. بَدَنَاتٌ, (T, Mgh, Msb,) a pl. of pauc., (Mgh,) and بَدْنٌ, (T, S, M, Msb,) or بَدْنٌ, (Mgh, K,) or both, (M, Msb, TA,) the former being a contraction of the latter, which seems to be pl. of بَدِينٌ: (Msb:) one should not use بَدْنٌ as a pl. of بَدَنَةٌ; though they used to say أَجْمَرٌ and خَشَبٌ &c. (M, TA.)

بَدْنِيٌّ Of, or relating to, the بَدْن, or body corporeal. — See also بَادِنٌ.]

بَدِينٌ: see بَادِنٌ, in four places.

بَادِنٌ, applied to a man, *Big, bulky, big-bodied, or corpulent*; (ISk, T, S, M, Mgh, Msb, K;) as also بَدِينٌ (Msb, K) and مُبَدِّنٌ (M, K) [and بَدْنِيٌّ]: and *fat*; as also مُبَدِّنٌ: (T, M:) or *heavy in body*; *heavy by reason of age*: and بَدِينٌ signifies *fat*: (Ham p. 158:) بَادِنٌ is likewise applied to a woman, (S, M, Msb, K,) as are also بَادِنَةٌ (M, Mgh, K) and بَدِينٌ (S, K) and مُبَدِّنَةٌ: (T, M:) the pl. is بَدْنٌ (M, Msb, K) and بَدْنٌ (M, TA) and بَدْنٌ; (Msb, K;) the first of these being pl. of بَادِنٌ, (M, Msb,) and so the second; (M;) and the third being pl. of بَدِينٌ. (Msb.) See also بَدْنٌ.

مُبَدِّنٌ, and with ة: see بَادِنٌ, in three places.

مُبَدَانٌ That becomes fat quickly, with little fodder [or food]. (M, K.)

بدہ

1. بَدَهُ, (JK, S, Msb, K,) aor. بَدَا, (S, Msb, K,) inf. n. بَدَاةٌ, (JK, S, Msb,) *He, or it, came upon him, or happened to him, suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares*; (JK, S, Msb, K;) as also بَادَهُ, inf. n. مِبَادَةٌ: (JK, Msb:) the former verb has this signification said of an affair, or event. (S, K.) And بَدَهُ بِأَمْرٍ, (S, K,) aor. as above, (K,) and so the inf. n., (JK, TA,) signifies *he met him, or encountered him, with a thing, or an affair, or an action, (TK,) suddenly, unexpectedly, or without his being aware of it*: (T, TA:) or *he began with him by it, or with it*; syn. بَدَأَهُ بِهِ: (K;) the ة being a substitute for the ا: (TA:) and بَادَهُ, (S, K,) inf. n. مِبَادَةٌ and بَدَاةٌ, (K,) *he came upon him suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares*; (S, K;) with it. (K.) — See also 2.

2. بَدَهُ, inf. n. تَبْدِيَةٌ, *He answered, or replied, quickly*: (IAr, TA:) and بَدَهُ he answered, or replied, or he spoke, extempore; without premeditation. (Har p. 64.)

3: see 1, in two places.

6. هُمَا يَتَبَادَعَانِ بِالشَّعْرِ (S, TA) *They two dispute, or contend together [extemporaneously, or extemporizing, with verses or poetry]*. (TA.) — See also 8.

8. ابْتَدَاهُ الْخُطْبَةَ (K, TA) *He extemporized the discourse, or sermon, or oration; spoke it, or composed it, extemporaneously, impromptu, without premeditation*. (TA.) And هُمَا يَتَبَادَعُونَ الْخُطْبَ (K, TA) *They extemporize discourses, &c.*: here the measure تَفَاعُلٌ has not its proper quality [of denoting participation in the manner of contention, though it has in a phrase mentioned before]. (TA.)

بَدَا and بَدَا: see بَدَاة.

بَدِيَّة and بَدِيَّة: see بَدِيَّة.

بَدَاة: see بَدَاة, in two places.

بَدِيَّة (S, K) and بَدَاة (Sgh, K) and بَدِيَّة (JK, S, K) and بَدَا and بَدَا (K) subst. from بَدَا, (JK, S,) meaning *The first of anything; and an occurrence thereof by which one is taken unawares*: (K:) or the first occurrence of a thing, that happens to one unexpectedly. (M, in explanation of the first word, in art. بَدَا.)—Also the first (S, TA) and second (JK) and third (TA) *The first part of the running of a horse*; (JK, S, TA;) opposed to عِلَالَة, signifying [the “remaining part of the running,” or “an after-running,” or] “a running after a running.” (TA.) You say, بَدَاة, and هُوَ ذُو بَدِيَّة, and بَدَاة, [He has a first running and an after-running, differing, the one from the other]. (Az, TA.) And لَحَقَهُ فِي بَدَاةِ جَرِيهِ [He overtook him in the first part of his running]. (Z, TA.) ISd thinks that in all these cases the ة is a substitute for ا. (TA.) [Hence,] غَمْرُ الْبَدِيَّة [properly *Fleet in the first part of his running*; meaning] *a man who takes by surprise with large bounty*. (TA, in art. غَمْر.)—See also the next paragraph, in three places.

بَدِيَّة: see بَدَاة, in four places. You say, بَدَاة, (K,) in which ISd thinks the ة to be a substitute for ا, (TA.) *It is for thee to begin*; (K;) and so بَدَاة, with ة substituted for ا. (M, Mbr, TA art. بَدَا.) And اَجَابَ عَلَى الْبَدِيَّة (K) *He answered, or replied, on the first of his being taken unawares*. (TA.) [على بَدِيَّة is mentioned by Freytag, but on what authority he does not say, as meaning *Unpreparedly, suddenly, or unexpectedly*; and so بَدِيَّة by Golius, as on the authority of J, but I do not find it in the S in the present article.] And رَأَى بَدِيَّة signifies *He saw him suddenly, or unexpectedly*. (TA.) And بَدِيَّة الرَّأْيِ, *Suddenly formed, unpremeditated, judgment or opinion*. (Msb.)—بَدِيَّة and بَدَاة both signify *The coming, of speech, without premeditation*: and the coming suddenly, unexpectedly, or unawares. (KL.)—And the latter, [and more commonly the former,] *An intuitive knowledge, notion, or idea; such as that one is the half of two; being, with respect to knowledge, like بَدِيَّة with respect to intellect*: (Kull:) [or] the former signifies the faculty of judging rightly at the first of an unexpected occurrence: [intuition, or intuitive perception:] accord. to 'Alee-Ibn-Dhāfir El-Haddād, it signifies primarily اِرْتَجَالٌ فِي الْكَلَامِ [i. e. the faculty of extemporizing; or speaking, or composing, extemporaneously, impromptu, without premeditation]: and predominantly, the poetizing, or versifying, impromptu, without premeditation or consideration: except that اِرْتَجَالٌ is quicker than بَدِيَّة. (TA.) You say, هُوَ ذُو بَدِيَّة, [He has a faculty of judging rightly at the first of an unexpected occurrence. (TA.)] And فَلَانَ ذُو بَدِيَّة حَسَنَةً Such a one has a good faculty of extemporizing; or of uttering, or relating, things

by means of the promptness of his intelligence. (TA, in art. بَدَا: see بَدِيَّة.) And هَذَا مَعْلُومٌ فِي بَدَائِهِ الْعُقُولِ [This is known among the intuitive notions of intellects; i. e., intuitively]. (K, TA.) بَدَائِهِ seems to be pl. of بَدِيَّة, as in the phrase, (TA,) تَهْ بَدَائِهِ [He has new, or admirable, things that he utters], (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the ة may be a substitute for the ع. (TA.)

بَدِيَّة [Intuitive knowledge,] such that its origination does not rest upon speculation, and acquisition by study, whether it do, or do not, require some other thing, as conjecture or experience &c.; (KT, Kull;) so that it is [sometimes] syn. with ضُرُورِي [and opposed to نَظَرِي]: and sometimes it means such as does not require anything whatever after the intellect has directed itself; so that it is more particular than ضُرُورِي: (KT:) as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance. (KT, Kull.)—[And hence,] *A mere simpton or fool*: but this is post-classical. (TA.)

رَجُلٌ مَبْدُ (S) *A man possessing in a large degree the faculty of extemporizing, or of judging rightly at the first of an unexpected occurrence; firm, or steady, in speech or discourse, or whose tongue makes no slip in contentions, when he is taken unawares*. (Har p. 64.)

بدو

1. بَدَا (T, S, M, &c.) aor. يَبْدُو (S, Msb,) inf. n. بَدُو (S, M, Msb, K) and بَدَا and بَدَا (M, K) and بَدَاة (K) and بَدَا (M, on the authority of Sb,) for which last we find, in [some of] the copies of the K, بَدُو, a repetition, (TA,) or بَدُو, (so in other copies of the K,) *It appeared; it became apparent, open, manifest, plain, or evident*: (T, S, M, Msb, K;) and تَبَدَّى [signifies the same; or he showed himself, or it showed itself; (see an ex. in art. جَشَى, voce جَشَى, last sentence;)] or *he, or it, came in sight, or within sight*. (KL.)—بَدَا لَهُ فِي الْأَمْرِ (T, M, Msb, K, and Har p. 665,) inf. n. بَدُو (M, K) and بَدَا (M, and so in a copy of the K) and بَدَا (T, M, and so in the CK,) or بَدَاة and بَدَا (as in some copies of the K;) or بَدَا لَهُ فِي الْأَمْرِ بَدَا (S, IB,) the last word being in the nom. case because it is the agent; (IB, TA;) *An opinion presented itself, or occurred, to him, or arose in his mind, syn. نَشَأَ* (S, K, and Har ubi suprā,) or *appeared to him*, (M,) [respecting the affair, or case,] different from his first opinion, so that it turned him therefrom: (Har ubi suprā;) or *there appeared to him, respecting the affair, or case, what did not appear at first*: (Msb:) accord. to Fr, بَدَا لِي بَدَا means *another opinion appeared to me*: accord. to Az, بَدَا لِي بَدَا means *my opinion changed from what it was*. (TA.) Esh-Shemmākh says,

لَعَلَّكَ وَالْمَوْعُودُ حَقٌّ وَنَاوَهُ
بَدَا لَكَ فِي تِلْكَ الْقُلُوبِ بَدَاةٌ
[May-be (but it is right that the promise be fulfilled) an opinion different from thy first opinion hath arisen in thy mind respecting that youthful she-camel. (M, TA.)] ثَمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوْا الْآيَاتِ لَيْسَ جَنَّتْ بَدَا [i. e. Then an opinion arose in their minds, after they had seen the signs of his innocence, and they said that they should certainly imprison him,] because لَيْسَ جَنَّتْ, being a proposition, cannot be the agent: so says Sb. (M.) بَدَا لَهُ أَنْ يَقْتُلَهُ, occurring in a trad., means: *God determined that He would slay them*: for, as I Ath says, بَدَا signifies the *deeming to be right a thing that is known after its having been not known*; and it is may not be attributed to God: but, as is said by Suh, in the R, one may say, [of God,] بَدَا لَهُ أَنْ يَفْعَلَ كَذَا, [properly signifying *It occurred to him, or appeared to him, that he should do such a thing*,] as meaning: *He desired to do such a thing*; [as also بَدَا لَهُ فِي فَعْلٍ كَذَا;] and thus the phrase in the trad., here mentioned, has been explained. (TA.) [One says also, بَدَا مَا بَدَا لَكَ, *Do thou thus as long as it seems fit to thee*: see a verse of El-Ahmar cited voce جَلَّ.] بَدَا الْقَوْمُ—(T, S, M, K,) inf. n. بَدُو (S,) or بَدَا (M, K;) [the latter of which is said in the TA to be the right;] or بَدَا إِلَى الْبَادِيَةِ, inf. n. بَدَاوَةٌ and بَدَاوَةٌ; (Msb;) *The people, or company of men, went forth to the بَادِيَةِ [or desert]*: (M, Msb, K;) or, the former, *went forth to their بَادِيَةِ*: (S;) or *went forth from the region, or district, of towns or villages or of cultivated land, to the pasturing-places in the deserts*: (T:) [ISd says,] بَدُو may be used as meaning بَدَاوَةٌ which is the contr. of حَضَارَةٌ: (M:) [J says,] بَدَاوَةٌ and بَدَاوَةٌ signify the dwelling, or abiding, in the بَادِيَةِ [or desert]; the contr. of حَضَارَةٌ: but Th says, I know not بَدَاوَةٌ, with fet-h, except on the authority of AZ alone: (S:) As says that بَدَاوَةٌ and حَضَارَةٌ are with kcsr to the ب and fet-h to the ح; but AZ says the reverse, i. e. with fet-h to the ب and kcsr to the ح: (T:) both are also explained as signifying the going forth to the بَادِيَةِ: and some mention بَدَاوَةٌ, with damm; but this is not known: (TA:) بَدَاوَةٌ likewise signifies *he went forth from the constant sources of water to the places where herbage was to be sought [in the desert]*; (T;) or *he dwelt, or abode, in the بَادِيَةِ*. (S, K.) It is said in a trad., مَنْ بَدَا جَفَا, i. e. *He who abides in the desert becomes rude, rough, coarse, or uncivil, like the desert-Arabs*. (S.) And in another, كَانَ يَبْدُو إِلَى هَذِهِ التَّلَاحِ [He used to go forth to these water-courses in the desert, or these high grounds, or low grounds, &c.]. (TA.)—[Hence,] بَدَا *He voided his excrement, or ordure*; (M, K;) as also اَبْدَى (T, K) [and اَبْدَى]: because he who does so goes forth from the tents or houses into the open country. (T.)—بَدَانِي بِكَذَا, aor. يَبْدُو, is like بَدَانِي [i. e. *He began with me by*

doing such a thing]. (M, TA.) = **بَدَيْتِ الْأَرْضَ** *The land produced, or abounded with, بَدَاةٌ, i. e. truffles: (K, TA:) or had in it truffles. (TK.)* — And *The land had in it بَدَاةٌ, meaning dust, or earth. (K, TA.)*

2. **بَدَى**, inf. n. **تَبَدَّى**, *He showed, or made apparent, a want that occurred, or presented itself, to him. (TA.)* [See **بَدَاةٌ**.] — *He sent forth a horse [or beast] to the place of pasture [app. in the بَادِيَة, or desert]. (TA, from a trad.)*

3. **مُبَادَاةٌ** *The going, or coming, out, or forth, in the field, to encounter another in battle, or war. (TA.)* — And [more commonly] *The showing open enmity, or hostility, with any one: (KL, TA:) [a meaning more fully expressed by the phrase بِالْعَدَاوَةِ: for you say,] مُبَادَاةٌ بِالْعَدَاوَةِ He showed open enmity, or hostility, [with another;] syn. جَاهَرُ بِهَا; (S, K, TA;) as also تَبَادَى: (K, TA;) or you say, تَبَادَا بِالْعَدَاوَةِ they showed open enmity, or hostility, one with another; syn. تَجَاهَرُوا بِهَا. (S.) You say also, بَادَى النَّاسَ بِأَمْرِهِ He showed, or revealed, to the people, or to men, his affair, or case. (TA.) [Thus, بَادَاهُ بِالْأَمْرِ and بَادَى بَدَى signify the same; i. e. He showed, or revealed, to him the affair, or case.] — And بَادَى بَيْنَهُمَا He measured, or compared, them both together, each with the other. (A, TA.)*

4. **أَبْدَاهُ** *He made it apparent, open, manifest, plain, or evident; he showed, exhibited, manifested, evinced, discovered, or revealed, it; (S, M, Msh, K;) and it has been said [correctly, as will be seen below,] that أَبْدَى عَنْهُ signifies the same. (MF, TA.) It is said in a trad., مَنْ يَبْدِ لَنَا صَفْحَتَهُ نَقَرْنَا عَلَيْهِ كِتَابَ اللَّهِ, i. e. † Whoso shometh, or revealeth, to us his deed [or crime] which he was concealing, [the book of God shall execute vengeance upon him, meaning] we will inflict upon him the punishment ordained by the book of God. (TA.) أَبْدَى لَهُ صَفْحَتَهُ also means † He showed open enmity, or hostility, with him. (A and TA in art. صَفَحَ.) And أَبْدَى عَنْ قَعْرِهِ, said of water, means It showed its bottom, by reason of its clearness. (L in art. مَكَد.) See also 3. — أَبْدَيْتَ فِي مَخْطَبِكَ Thou deviatedst, or hast deviated, from the right way in thy speech. (S.) — See also 1.*

5. **تَبَدَّى**: see 1, in two places. — In the common dial. of the people of El-Yemen, it signifies *He ate the morning-meal; syn. تَغَدَّى. (TA.)*

6. **تَبَادَى**: see 3, in two places. — Also *He affected to be like, or imitated, the people of the بَادِيَة [or desert]. (S, K.)*

بَدَى: see **بَدَوَ**, in two places.

بَدَا *The excrement from the anus (M, K*) of a man. (M.)* [And **بَدَأَ**, from **أَبْدَأَ**, signifies the same.] — *A joint (مَفْصِل) of a man; (AA, M, K;) as also بَدَا: (AA, M:) pl. أَبْدَاءُ. (AA, M, K.)* — **بَدَا** for **بَدَا**: see **بَدَوَ**, in two places.

بَدَوَ: see **بَادِيَة**: — and see also **بَادٍ**. — Also *The first of a thing; originally [بَدَى] with*

hemzeh: (Har p. 583:) and **بَدَى**, also, [originally **بَدَى**,] signifies the first: (TA:) [and **بَدَى** and **بَدَا**, the latter for **بَدَا**, are used for **بَدَوَ**. Hence,] one says, **أَفْعَلَ ذَلِكَ بَادِي بَدَى**, (S,) or **بَادِي بَدَى**, (M, K,) and **بَادِي بَدَى**, (Fr, S, M,) or **بَادِي بَدَى**, (as in some copies of the K,) or **بَادِي بَدَى**, (as in other copies of the K and in the TA,) and **بَادِي بَدَا**, (M, K,) mentioned by Sb, who says that it is without tenween, though analogy does not forbid its being with tenween, (M,) meaning *Do thou that first; (S, TA;) or, the first thing: (Fr, TA:) originally [بَادِي بَدَى, &c.,] with hemz. (S, K. [See **بَدَى**]) Hence also the phrase, **الْحَمْدُ لِلَّهِ بَدَى** [*Praise be to God in the first place*]. (TA.)*

بَدَوَ for **بَدَى**: see **بَدَوَ**.

بَدَاةٌ: see **بَدَاةٌ**: — and see also **بَادِيَة**. — Also, (K, TA,) like **قَطَاةٌ**, (TA, [but in the CK **بَدَاةٌ**, q. v.,]) *Truffles; syn. كَيْمَاءُ. (K.)* — And *Dust, or earth. (K.)*

بَدَوَةٌ Either side of a valley. (AHn, M, K.)

بَدَوِيٌّ [*Of, or belonging to, or relating to, the بدو, or desert: and, used as a subst., a man, and particularly an Arab, of the desert:*] a rel. n. from **بَدَوَ**, (S, M, K,) extr. [with respect to rule], (M, K,) for by rule it should be **بَدَوِيٌّ**; (El-Tebreezee, TA;) or it is an irregular rel. n. from **بَادِيَة**: (Mshb:) and **بَدَاوِيٌّ** and **بَدَاوِيٌّ** are similar rel. ns., (M, K,) from **بَدَاوَةٌ** and **بَدَاوَةٌ**, as syn. with **بَدَوَ** and **بَادِيَة**, agreeably with rule; or the former of these two may be a rel. n. from **بَدَوَ** and **بَادِيَة**, and therefore extr. [with respect to rule]; but it is said that when a rel. n. may be regarded as regular or irregular, it is more proper to regard it as regular; (M;) or the former is a rel. n. signifying *of, or belonging to, or relating to, the بَدَاوَةٌ as meaning the dwelling, or abiding, in the desert, (S, TA,) accord. to the opinion of AZ; and the latter is a rel. n. from the بَدَاوَةٌ accord. to the opinion of As and others; and is held by Th to be the e haste form: (TA:) but بَدَوِيٌّ is the only one of these rel. ns. that is known to the common people: (M:) it is opposed to a townsman or villager. (TA.) [The pl. is **بَدَاوِيٌّ**, and vulg. **بَدَوَانٌ**. See also **بَادٍ**, often applied to a man as syn. with **بَدَوِيٌّ**.]*

بَدَوَاتٌ: see **بَدَاةٌ**, in three places.

بَدَاةٌ [*An opinion that occurs to one, or arises in the mind; and particularly one that is different from a former opinion;*] a subst. from **بَدَا** in the phrase **بَدَا لَهُ فِي الْأَمْرِ**. (Mshb.) See 1, in four places. One says also, **هُوَ ذُو بَدَوَاتٍ** *He is one who has various opinions occurring to him, or arising in his mind, (IDrd, S, K, and Har p. 665,) of which he chooses some and rejects others: (IDrd, TA:) it is said in praise, (IDrd, TA, and Kzz in Har ubi supra,) and sometimes in dispraise: (Kzz in Har ubi supra:) بَدَوَاتٌ is*

pl. of **بَدَاةٌ**, [which is therefore syn. with **بَدَاةٌ**,] like as **قَطَوَاتٌ** is pl. of **قَطَاةٌ**. (IDrd, TA, and Har ubi supra.) One says likewise **أَبُو الْبَدَوَاتِ**, meaning *The father [i. e. originator] of opinions that present themselves to him. (IDrd, TA.)* And **السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ** (S, [in which the context indicates it to mean *The Sultán is characterized by deviations from the right way:*] but accord. to SM, it is) a trad., meaning *the Sultán ceases not to have some new opinion presenting itself to him.* (TA.)

بَدَاةٌ, in the common dial. of the people of El-Yemen, signifies *The morning-meal; syn. غَدَاة. (TA.)*

بَدَى: see **بَادِيَة**: — and see **بَدَوَ**, in three places. — Also, [or **بَدَى**,] originally **بَدَى**, q. v. in art. **بَدَا**, (TA,) *A well: (T:) or a well that is not ancient: (TA:) pl. بَدَوَانٌ, formed by transposition from بَدَيَانٌ. (T.)*

بَدَاةٌ *What appears, or becomes apparent, of wants, or needful things: pl. بَدَائَاتٌ; for which one may also say, بَدَاوَاتٌ. (T.)* These two pls. also signify *Wants that appear, or become apparent, to one. (TA.)* [The latter of them is likewise pl. of what next follows.]

بَدَاوَةٌ and **بَدَاوَةٌ**: see **بَادِيَة**. — The former also signifies *The first that appears, or becomes apparent, of a thing. (Lh, M, K.)* [See **بَدَاةٌ**.]

بَدَاوِيٌّ and **بَدَاوِيٌّ**: see **بَدَوِيٌّ**.

بَادٍ *Appearing, or apparent; or becoming, or being, apparent, open, manifest, plain, or evident. (Mshb.)* [Hence,] **بَادِي الرَّأْيِ** *At the [first] appearance of opinion; (Fr, Lh, M;) or according to the appearance of opinion; (Zj, S, K, TA;) which may mean either insincerely or inconsiderately: (Zj, TA:) so in the Kur xi. 29; (Zj, S;) where only AA read it with hemz: (TA:) if with hemz, it is from **بَدَأْتُ**, and means *at first thought, or on the first opinion. (S; and Lh in M, art. بَدَا: see **بَدَى**.)* For **بَادِي**, or **بَادِي**, and **بَادِي**, &c., see **بَدَوَ**, in four places. — **بَادِي** is sometimes used as a name for *Calamity, or misfortune: it consists of two nouns made one, like مَعْدِي كَرْبٍ. (S.)* — **بَادٍ** also signifies *A man going forth to the بَادِيَة [or desert]: (M, Mshb, K, TA:) or one who is in the بَادِيَة, dwelling in the tents, and not remaining in his place: (TA:) pl. بَادُونٌ and بَدَا [in the TA erroneously said to be **بَدَى** like **هَدَى**] and **بَدَاةٌ**: (M, K;) and **بَدَوَ** is a quasi-pl. n. of **بَادٍ**; (M, TA;) or is for **أَهْلُ بَدَوَ**, meaning *people who go forth to the desert; (M;) or it means dwellers in the desert, or people of the desert: (MF:) بَادِيَة also signifies the same as **بَادُونٌ**, i. e. *people migrating from the constant sources of water, and going forth to the desert, seeking the vicinity of herbage; contr. of حَاضِرَةٌ; and بَادِي [or بَادِي] is pl. of بَادِيَة. (T.)****

بَادَاةٌ: see what next follows.

بَادِيَّة (T, S, &c.) *A desert*; so called because of its being open, or uncovered; (TA;) *contr. of حَصْر*; (M, K;) as also *بَدُو*, (S, M, Mgh, K,) and *بَادَا*, (M, K,) or *بَدَا*, (TA, [thought by SM to be the correct form because found by him in the M, in which I find باداة,]) and *بَدِي*, said to be used as syn. with *بَادِيَّة* in a verse of Lcbeed cited among the exs. of the preposition ب, p. 142, (TA,) and *بَدَاوَة* (M, K) and *بَدَاوَة* (M;) [of which the last two and the second (namely, *بَدُو*), seem to be originally inf. ns.; see 1:] or *a land in which are no towns or villages or cultivated soil*: (Lth, T:) or *the places to which people migrate from the constant sources of water, when they go forth to the desert, seeking the vicinity of herbage*; also termed *مَبَاد*, which is syn. with *مَنَاجِع*, *contr. of مَحَاضِر*, and pl. of *مَبْدِي*, (T,) this last signifying the *contr. of مَحَاضِر*: (S:) the pl. of *بَادِيَّة* is *بَوَاد*. (T, Mgh.) — See also *بَاد*.

بَادِيَّة: pl. *مَبَاد*: see *بَادِيَّة*.

رَكِي مَبْدِي Wells showing their water; having it uncovered by dust or earth; *contr. of غَامِد*. (A in art. غمد.)

بدى

1. *بَدَأْتُ* [and *بَدَيْتُ* i. q. *بَدَيْتُ بِهِ* and *بَدَيْتُ بِالشَّيْءِ*] *I began with the thing; or made it to have precedence, or to be first*; (M, K;) of the dial. of the Anṣār: (M:) the people of El-Medceneh say, *بَدَيْتَا*, or *بَدَيْتَا*, [accord. to different copies of the S,] in the sense of *بَدَأْنَا*: (S:) [the right reading seems to be *بَدَيْتَا*; for] IKh says, none says *بَدَيْتُ* in the sense of *بَدَأْتُ*, except the Anṣār: all others say, *بَدَيْتُ* and *بَدَأْتُ*; when the hemzch is suppressed, the د is pronounced with kesr, and therefore the hemzch is changed into ي. (IB, TA.) [See a verse of Ibn-Rawāḥah cited voce *بَدَا*.]

بَدَايَة, said by Mtr to be a vulgar word, and by IB to be erroneous, but by IKh to be of the dial. of the Anṣār: see art. *بَدَا* [voce *بَدَا*, second sentence, in two places]. (TA.)

بد

1. *بَدَّ*, (M,) sec. pers. *بَدَدْتُ*, (S, Mgh, K,) nor. *بَدَدْتُ*, (L, K,) inf. n. *بَدَادَة* (S, M, Mgh, K) and *بَدَادَة* (S, M, K) and *بَدَدْتُ* (M, Mgh, K) and *بَدَادُ* (K,) or *بَدَادُ*, with kesr, (TA,) [of all which, the third is the regular form,] *He (a man) was, or became, threadbare, and shabby, or mean, in the state of his apparel*, (Ks, S, M, Mgh, L,) and *in an evil condition*; (M, L, K;) *slovenly with respect to his person*: (Ks, M, L:) or *he neglected the constant adornment of himself*: or *he adorned himself one day, and another day left his hair in a shaggy or dishevelled, or matted and dusty, state*: (T, L:) or *he was humble in his apparel, not taking pleasure therein*. (IAth, L.) *بَدَادَة* is said in a trad. to be a part of religion; (Ks, T, M, Mgh, L;) meaning, in this instance, The

being humble in dress, and wearing that which is not conducive to self-conceit and pride. (Mgh.) — *بَدَدْتُ*, aor. *بَدَدْتُ*, (T, S, M, L,) inf. n. *بَدَّ* (S, M, L, K) and *بَدِيدَة*, (K,) [or this may be a simple subst.,] *He overcame him*; (T, S, M, L, K;) *he surpassed him in goodliness or beauty, or in any deed*: (T, L:) *he outstripped him*. (M, L.) It is said in a trad., *بَدَّ الْقَائِلِينَ* *He outstripped, or surpassed, and overcame, the speakers*. (L.)

3. *بَادَة* *He hastened with him; made haste, or strove, to be, or get, before him*: (K, TA:) *he vied with him in glory or excellence*. (TA.)

8. *اِبْتَدَى حَقَّهُ* *He took his (i. e. his own) right, or due*. (K.)

10. *اِسْتَبَدَّ بِالْأَمْرِ* *He was alone, with none to share, or participate, with him, in the affair*; (K, TA;) i. q. *اِسْتَبَدَّ* (K) and *اِسْتَقَلَّ*. (TA.)

بَدَّ [perhaps from the Persiann *بَدَن*] *A man slovenly with respect to his person, and poor*. (IAth, T, L.) And *بَدَّ* *البَيْتَة*, and *بَدَّ* *البَيْتَة*, *A man threadbare, and shabby, or mean, in the state of his apparel*; (Ks, T, S, Mgh, L;) and *in an evil condition with respect to it*; (L, K;) *slovenly with respect to his person*: (Ks, L:) or *one who neglects the constant adornment of his person*: or *who adorns himself one day, and another day leaves his hair in a shaggy or dishevelled, or matted and dusty, state*: (T, L:) or *humble in his apparel, not taking pleasure therein*. (IAth, L.) — *بَدَّ* *البَيْتَة* *A man having evil fortune*. (Kr, M, L.) — *بَدَّ* *هَيْئَة* *A threadbare, and shabby, or mean, state of apparel*. (M.) — *حَالٌ بَدَّ*, (S,) and *حَالَة بَدَّ*, (TA,) *An evil state or condition*. (S, TA.) — *تَمَرَّ بَدَّ* *Dates that are separate, each one from another, not sticking together*; like *فَدَّ*: (IAth, M:) or *that are scattered*. (K.) — *فَدَّ بَدَّ* *Single; sole; that is alone, or apart from others*: (IAth, K:) and so *أَحَدٌ بَدَّ*. (K.)

بَدَّ *هَيْئَة*, and *بَدَادَة*, [the latter an inf. n. (of *بَدَّ*) used as a simple subst.,] *In his state of apparel is slovenliness, and threadbareness, and shabbiness, or meanness*. (T.) *بَدِيدَة*, also, (sometimes written *بَدِيدَة*, TA, and so in the TT but without vowel-signs,) signifies *Slovenliness with respect to one's person; or neglect of cleanliness*. (T, L, K.)

بَدَّ, or *بَدِيدَة*: see *بَدَّ*. — And for the former, see also *بَدَّ*.

بَاد: see *بَدَّ*. — Also *Any one overcoming, or surpassing*. (M, L.)

بَدَّ: see *بَدَّ*.

بدا

1. *بَدَوُ*, (T, M, K,) with and without ء, (Mgh,) aor. *بَدَا*, (T,) inf. n. *بَدَا* and *بَدَا*, (M, K,) the former written in one copy of the K *بَدَا*, and the latter in some copies written *بَدَا*; (TA;) and *بَدَا*, and *بَدِي*, (K,) aor. of both *بَدَا*; (TA;) and

some say *بَدِي*, aor. *بَدِي*, inf. n. *بَدَا*; (T;) or, accord. to the Mgh, only *بَدَا* is with ء, and the others are properly written *بَدِي* and *بَدُو*; (TA;) *He (a man) was, or became, foul, unseemly, or obscene, (T, M, K, TA,) in tongue*; (TA;) *evil in speech*. (T.) And *بَدَا عَلَى الْقَوْمِ*, aor. *بَدَا*, inf. n. *بَدَا* and *بَدَا*, *He behaved in a lightwitted, weak, stupid, or foolish, manner, or ignorantly, towards the people, or company of men; and uttered foul, unseemly, or obscene, language against them; and so though with truth*. (Mgh.) — *بَدَا* also signifies *He was, or became, evil in disposition*. (Fr, T.) — And, said of a place, *It became devoid of pasture, barren, or unfruitful*. (TA.) — *بَدَا* *فَدَا*: see 3. — *بَدَا*, (T, S, M, K,) aor. *بَدَا*, (T,) inf. n. *بَدَّ*, (T, S,) also signifies *He dispraised it; discommended it*; (T, M, K;) namely, a thing: (M:) and *he despised him*: (T, K:) and *he saw in him (a man, S) a state, or condition, that he disliked, or hated*: (S, K:) *he did not approve him; and was not pleased with his aspect*. (TA.) And *بَدَا عَيْنِي*, (T, S, M, Mgh,) aor. as above, (M,) and so the inf. n., (S, M,) *My eye did not approve him, or it*; (T, S;) *I was not pleased with his, or its, aspect*; (S;) and *I saw in him, or it, a state, or condition, that I disliked, or hated*: (T:) or *my eye despised, or regarded as of light estimation, him, or it*: (M, Mgh:) accord. to AZ, this is said when a thing has been praised, or greatly praised, to thee, and in thy presence, and then thou dost not see it to be as it has been described: but when thou seest it to be as it has been described, thou sayest, *مَا تَبْدُوهُ الْعَيْنُ*. (T.) One says also, *بَدَا* *الْأَرْضُ* *He dispraised, or discommended, the pasture of the land*. (S, M, K.) And in like manner, *بَدَا* *الْمَوْضِعُ* (S) *He did not praise the place*. (TA.)

3. *بَادَا*, (T,) inf. n. *مَبَادَا*, (T, K,) in some copies of the K without ء, (TA,) and *بَدَا*, (T, K,) [*He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language; and he held such discourse with him*: these significations being indicated by the following exs., and by the saying that] the inf. ns. are syn. with *مَفَاحِشَة*. (T, K.) You say, *بَادَا* *فَدَا* [*He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language, and he surpassed him therein*: in this case, the aor. of the latter verb is *بَدَا*, notwithstanding the final faucial letter]. (TA.) And Esh-Shapbee says, *إِذَا عَظُمَتِ الْحَلَقَةُ فَإِنَّهَا هُوَ بَدَا وَنَجَا* [i. e. *When the ring of people becomes large, it is only an occasion of holding foul, unseemly, or obscene, and secret, discourse*]: it is said that *بَدَا* here signifies *مَفَاحِشَة*: (T:) the meaning is, that there is much *بَدَا* and *نَجَا*, i. e. *مَفَاحِشَة*, therein. (TA in art. نَجو.) [But there, in the place of *هَوَ*, *فَإِنَّهَا هُوَ*; and in the TA in the present art., *فَإِنَّهَا بِهِ*.] — Also *He contended with him in an altercation*. (T.)

4. *اِبْدَا* *He uttered foul, unseemly, or obscene, speech or language*. (TA.)

بَدِي *A man foul, unseemly, or obscene*, (T,

M, K, TA,) in tongue; (TA;) evil in speech. (T.) [See also art. بدو.] — A place in which is no pasture: (K:) and اَرْضٌ بَذِيَّةٌ a land in which is no pasture. (S, M.)

بَذَخَ

1. بَذَخَ, aor. ٤, inf. n. بَذَخَ; (Msb;) and بَذَخَ, [aor. ٤ and ٤, (see what follows,)] inf. n. بَذَخَ; (L;) It (a mountain) was high, or lofty. (L, Msb.) — And hence, (Msb,) بَذَخَ, (S, Msb, K,) aor. ٤, (K,) inf. n. بَذَخَ; (S, K;) and بَذَخَ, aor. ٤ and ٤, but the former is the more approved, inf. n. بَذَخَ and بَذَخَ; (L;) † He was, or became, proud, and lofty, or haughty; (S, Msb, K;) as also بَذَخَ: (S, K;) † he exalted himself above others, (L, TA,) as also بَذَخَ, (A,) by his speech, and his glorying, or boasting. (L, TA.) — And بَذَخَ, aor. ٤, inf. n. بَذَخَ, † He (a camel) brayed in the most vehement manner, (L, TA,) and put forth his شَفِيقَةٌ [or faucial bag]. (TA.) — بَذَخَ, aor. ٤, inf. n. بَذَخَ, He split, clave, rifted, slit, or rent, a thing. (Msb.)

3. بَادَحَهُ † He vied, or competed, or contended, with him in glorying or boasting, or in glory or excellence, or for superiority in nobleness. (L, TA.)

5: see 1, in two places.

بَذَخَ: see بَادَحَ.

بَذَخَ and بَذَخَ [for the latter of which, in the CK, we find بَذَخَ,] i. q. بَخَ [Excellent! &c.]; (JK, T, K, TA;) and wonderful! (T, TA.) — بَذَخَ is also said in chiding a camel that brays in the most vehement manner, (see بَذَخَ,) or in imitating his braying. (L.)

بَذَخَ: see بَادَحَ.

بَذَاخِي Great; syn. عَظِيمٌ. (K.)

بَذَاخَ: see what next follows, in four places.

بَذَاخَ High, or lofty; (JK, A, Msb;) applied to a mountain: (JK, Msb:) [and] a high, or lofty, mountain; an epithet in which the quality of a subst. is predominant: (L, TA:) pl. بَوَاذِخَ (JK, S, A, L, Msb) and بَادَاخَاتُ [both fem. forms]: (JK:) and the former pl. applied as an epithet to mountains. (S, A, K.) — [Hence,] رَجُلٌ بَادَاخٍ, (JK, L,) and بَذَاخٍ, (JK, A, L,) [the latter an intensive epithet,] † A proud, and lofty, or haughty, man, who exalts himself above others, (JK, A, L,) by his speech, and his glorying, or boasting: (JK, L:) pl. of the former بَذَاخَةٌ, like as عَلَمَةٌ is pl. of عَالِمٌ, and بَذَخٌ. (L.) You say, In speech, he is بَذَاخٍ; and in poetry, بَادَاخٍ. (L.) — And بَادَاخٍ † High, or exalted, nobility. (S, K, TA.) — بَعِيرٌ بَادَاخٍ, (L,) and بَذَاخٍ, (L, K,) or البَذِيرُ بَذَاخٍ, (A,) and بَذَخٍ, and بَذَخٍ,

(K,) † A camel that brays much, (K,) or in the most vehement manner, (L,) and puts forth his شَفِيقَةٌ [or faucial bag]. (K.)

بَذَخَ A large-bodied, or corpulent, woman; (S, K;) as also بَذَخَ. (TA.)

بَذَرَ

1. بَذَرَ, (T, S, A, Msb,) aor. ٤, (Msb,) inf. n. بَذَرَ, (T, Msb, K,) He sowed seed; (S, TA;) he cast grain upon the ground to sow it; (Msb;) he cast grain upon the ground, scattering it; (A;) he scattered seed (T, MF) upon the ground; as also بَذَرَ, [but app. in an intensive sense,] (MF,) inf. n. تَبَذَّرَ (T, MF) and تَبَذَّرَ: (T:) this is the primary signification. (MF.) — Also, (M,) inf. n. as above, (M, K,) He sowed land; (M, L, K;) and so بَذَرَ, (M, L,) inf. n. تَبَذَّرَ. (L, K.) — Also, (M,) inf. n. as above, (M, K,) He scattered, or dispersed, (M, K,) a thing; (M;) and so بَذَرَ, [or rather he scattered, or dispersed, much,] inf. n. تَبَذَّرَ. (K.) — بَذَرَ اللَّهُ الْخَلْقَ, (M, A,) inf. n. as above, (M,) God scattered, or dispersed, mankind (M, A) in the earth. (A.) — بَذَرَ الْكَلَامَ † He disseminated, scattered, or diffused, talk, or speech, (Msb, TA,) among the people, or mankind, like as seed is scattered: (TA:) and بَذَرَهُ he did so much. (Msb.) — بَذَرَتِ الْأَرْضُ, (M, A,) aor. as above, (M,) and so the inf. n., (M, K,) † The land put forth its plants, or herbage, (A, M, A, K,) in a scattered state: (A, M, A:) or put forth its بَذَرَ. (M.) — بَذَرَ, aor. ٤, inf. n. بَذَرَ, † He divulged what was secret; he revealed what he had heard. (T, L.) — بَذَرَ, [aor. ٤,] inf. n. بَذَرَ, He talked much; was loquacious. (M.)

2: see 1, in four places. — بَذَرَ, inf. n. تَبَذَّرَ, also signifies He was extravagant in expenditure; and so بَادَرَ, inf. n. مَبَادَرَةٌ: (TA:) or the former, he dissipated, or squandered, (his wealth, or property, S, M, and any other thing, M, TA,) by extravagant expenditure, (S, M, K, TA,) and destroyed, consumed, wasted, or ruined, it: (M, K, TA: [in the CK, جَرَبَهُ is here put for خَرَبَهُ: in the M it is أَفْسَدَهُ:]) or he expended his wealth, or property, so largely as not to leave of it that whereby he might subsist: or he expended it in acts of disobedience: (TA:) or he dissipated, or squandered, his wealth, or property, in a way that was not right: (Msb:) or in a way that did not behoove: it includes the meaning of أَسْرَفَ in common, or conventional, acceptation, and is used in the proper sense of this latter verb: or, as some say, تَبَذَّرَ denotes excess in respect of the right objects of expenditure, which is ignorance of the [right] manner, and of things that should prevent it; and إسْرَافٌ denotes excess with respect to quantity, and is ignorance of the values of the right objects. (MF.) [See also بَذَارَةٌ.]

3: see 2.

5. تَبَذَّرَ It became scattered or dispersed; or much scattered or dispersed. (A.) — † It (talk, or speech,) became much disseminated or scattered or diffused. (Msb.)

بَذَرَ (S, M, Msb, K, &c.) and بَذَرَ, (M,) the former either an inf. n. used as a proper subst. or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Msb,) Grain that is set apart for sowing; (Lth, M, K;) any seed, or grain that is sown; as also بَزَرَ or بَزَر: (Kh, Msb:) or grain such as wheat, that is sown; distinguished from بَزَر, which is applied to the seed of sweet-smelling plants and of leguminous herbs: and this distinction commonly obtains: (Msb:) or [so accord. to the M, but in the K “and,”] the first that comes forth, of seed-produce and of leguminous and other plants, (M, K,) as long as it has but two leaves: (M:) or بَذَرَ signifies any plant, or herbage, when just come forth from the earth: (M:) or such as has assumed a colour, (M, K,) or shown its kind or species: (M:) pl. بَذُورٌ and بَذَارٌ. (M, K.) — [Hence,] بَذَرَ signifies also † Progeny; (T, M, K;) and so بَذَارَةٌ. (M, K.) One says, إِنَّ هَؤُلَاءِ لَبَذَرٌ سَوٌّ Verily these are a progeny of evil, or an evil progeny. (T, A.)

بَذَرَ: see بَذَرَ.

بَذَرَ شَذَرَ بَذَرَ and تَفَرَّقُوا شَذَرَ بَذَرَ They dispersed, or became dispersed, in every direction: (S, M, K:) [namely, men: and] the like is said of a man's camels: (S:) بَذَرَ is an imitative sequent to شَذَرَ: (S:) some say that the ب in the former is a substitute for م [in مَذَرَ or مَذَر]; but others hold that in each case the word is an original. (TA.)

بَذَرَ: see تَبَذَّرَ. — Also, (M, K,) and بَذَارٌ and بَذَارِيٌّ and تَبَذَّرَ and تَبَذَّرَ, (K,) † A man who talks much; loquacious; (M, K;) and so هَذَرَةٌ بَذَرَةٌ (IDrd, M) and هَذَارَةٌ بَذَارَةٌ: (M:) irrationally, or vainly, or frivolously, loquacious; a great babbler. (TA.) — See also بَذُورٌ. — بَذَارَةٌ طَعَامٌ [Wheat, or food,] in which is بَذَارَةٌ, i. e. increase, redundancy, exuberance, plenty, or abundance. (T, M, L, K.)

شَذَرَ بَذَرَ: see شَذَرَ, above.

هَذَرَةٌ بَذَرَةٌ: see بَذَرَ.

الْبَذَرِيُّ What is false, vain, or ineffectual; syn. الْبَاطِلُ: (Seer, M, L, K:) [like الْحَذَرِيُّ:] the radical idea denoted by it is that of dispersion. (M, L.)

بَذَرَ (S, M, A, K) and بَذَرَ (M, K) † A man who divulges secrets; (S, M, A;) as also بَذَرَ, of which the fem. is with ٥: (L:) or one who cannot keep his secret: (T, K:) pl. of the first بَذَرٌ. (T, S, M.) — Also, both the first and second, † A calumniator; a slanderer: (K, TA:) pl. of the former as above. (TA.)

بَذَرَ is [said to be] an imitative sequent to كَثِيرٌ; (M, K;) like بَشِيرٌ, of which it is [held to be] a dial. var., or a corruption occasioned by mispronunciation. (Fr, S.) [But I think it is more probably syn. with مَبَذُورٌ, as signifying Scattered, or dispersed, like نَشِيرٌ in the sense of مَنُشُورٌ, &c.; and that for this reason it is used as a corroborative of كَثِيرٌ.] — See also بَذُورٌ.

بَذَارَةٌ: see بَذَارَةٌ.

بَذَارَةٌ Increase, redundancy, exuberance, plenty, or abundance, in wheat, or food. (Lh, *T, *M, L, K, *) You say, طَعَامُ كَثِيرُ الْبَذَارَةِ Wheat, or food, in which is much increase, &c. (T, TA.) — See also بَذَر.

بَذَارَةٌ, and sometimes بَذَارَةٌ (Lh, M, K,) and بَذِيرَةٌ (AA,) and بَذِيرَةٌ, with ن (T, K,) i. q. تَبْذِيرٌ (M, K.) The dissipating, or squandering, of wealth, or property, in a way that is not right. (T, TA.)

بَذِيرَةٌ: see what next precedes.

بَذِيرَانِي: see بَذِيرٌ.

بَذِيرٌ: see بَذِيرٌ.

بَذِيرَةٌ: see بَذِيرَةٌ: — and see also بَذِيرٌ, in two places.

بَذِيرٌ: see بَذِيرٌ.

بَذِيرَةٌ A man who dissipates, or squanders, his wealth, or property, by extravagant expenditure, and consumes, destroys, wastes, or ruins, it; (AZ, S, M, K;) as also مَبْذِرٌ and مَبْذِرٌ and مَبْذِرٌ and مَبْذِرَةٌ. (TA.)

مَبْذِرٌ: see what next precedes.

مَبْذَارٌ أرضٌ مَبْذَارٌ النَّبَاتِ [or more probably مَبْذَارٌ النَّبَاتِ] Land that yields increase. (A.)

مَبْذُورٌ: see بَذِيرٌ. — Many; much; abundant: (K, TA:) water that is abundant; or blessed with abundance, plenty, or increase. (A.)

مَبْذَارٌ: see بَذِيرَةٌ.

بَذَارَةٌ: see بَذَارَةٌ.

بَذَقَ

بَذَقَ: see بَذَقَ, in two places.

بَذَقَ (Mgh, K) and بَذَقَ (K) [in my copy of the Msh erroneously written بَذَقَ] a Persian word, arabicized; originally بَذَقَ, which signifies Wine: (A'Obeyd, TA:) or juice of grapes cooked in the least degree, so as to be strong (Mgh, Msh, K) and intoxicating; an arabicized word; (Msh;) said to have been introduced by the Benoo-Unciyeh, (TA,) and to have been unknown to the Prophet; (Mgh;) but there is a trad. of I'Ab which is understood to mean that the Prophet forbade what is thus called: (Mgh, TA:) some assert it to mean that it existed not in his time; (TA;) but this latter assertion is weak. (Mgh.)

بَذَقَ: see above. — It is also an imitative sequent to حَذَقَ. (K.)

بَذَقَ [meaning A pawn] in the game of chess is from بَذَقَ; (TA;) which latter signifies footmen, as opposed to horsemen, (AO, K, TA,) and is an arabicized word, from the Persian, (AO, TA,) originally بَذَقَ: (TA:) the pl. of بَذَقَ in بَذَقَ; for which a poet uses بَذَقَ, as though he suppressed the ي [in the sing.], making

بَذَقَ to become بَذَقَ: (Ibn-Buzurj, TA:) or, accord. to El-Khárzenjec, (JK, TA,) بَذَقَ signifies a guide in a journey; as also بَذَقَ: (JK, K, TA:) or [in the CK "and"] small and light or active: (K, TA:) or, as in the Tekmileh, (TA,) short and light or active: (JK, TA:) and its pl. is بَذَقَ. (JK, K.)

بَذَقَ: see بَذَقَ.

بَذَلَ

1. بَذَلَ, aor. 2 (S, M, *Msh, K) and 2, (M, K,) inf. n. بَذَلٌ (S, M, Msh, K,) He gave it, and was liberal, or bountiful, with it; he gave it liberally, bountifully, unsparingly, or freely; (S, Msh, K, TA;) he gave it willingly, of his own free will or good pleasure: (TA:) and he made it allowable, or lawful, to be taken or possessed or done, willingly, or of his own free will or good pleasure: (Msh:) بَذَلٌ is the contr. of مَنَعَ. (M.) [Hence,] سَأَلْتُهُ فَأَعْطَانِي بَذَلٌ يَمِينِهِ I asked him, and he gave me what he was able to give. (TA.) [And بَذَلَ نَفْسَهُ + He gave up himself to, or spent himself for, him or it; he gave, or applied, himself, or his mind, unsparingly to it, namely, an undertaking &c.: a phrase of frequent occurrence. And بَذَلَ جَهْدَهُ, and مَجْهُودُهُ, He exerted, or put forth, or expended, unsparingly, or freely, his power, or ability, or his utmost power or ability or endeavour: also of frequent occurrence.] And فَرَسٌ لَهُ صَوْنٌ وَبَذَلٌ A horse that reserves a portion of his run, and is unsparing with a portion thereof; not putting forth the whole at once: (TA:) or that has a run which he reserves [for the time of need], and a run which he performs unsparingly: (A in art. شَدَّ: see شَاهَدَ:) and فَرَسٌ دُو صَوْنٍ وَأَبْذَالٌ a horse that has a running pace (حَضَرٌ) which he has reserved for the time of need, and a run (عَدْوٌ) less quick which he has performed freely, or without reservation (قَدَّ أَبْذَلَهُ). (T.) [In the K these phrases are given in a mutilated state, and with a mutilated explanation.] And صَوْنُهُ خَيْرٌ مِنْ بَذَلِهِ His interior state, or disposition of mind, is better than his apparent state &c. (TA.) — See also 8.

5. بَذَلَ He neglected the preserving of himself or his honour or reputation [from disgrace]; i. q. تَرَكَ التَّصَوُّنَ (S) or التَّصَوُّنَ; (TA;) he was careless of himself or his honour or reputation; contr. of تَصَوَّنَ; (Msh in the present art. ;) as also بَذَلَ. (Msh in art. صَوْن.) You say, كَرَمٌ وَلَمْ يَبْذَلْ [He was generous, and was not careless of his honour or reputation]. (M and L in art. وَفَر.) and ابْتَذَلَ نَفْسَهُ فِيهِ, and تَبَذَلَ فِي عَمَلٍ كَذَا — He employed his own self in the doing of such a thing. (T.)

8. ابْتَذَالَ is the contr. of صَيَّأَ; (M, K;) [i. e.] ابْتَذَلَهُ signifies He held it in mean estimation; namely, a garment or other thing; (TA;) [he was careless of it; he used it, or employed it, on, or for, ordinary, mean, or vile, occasions, or purposes;] he used it for service and work; namely, a garment &c.; syn. اِمْتَنَنَ; (S, Msh;)

he wore it (a garment) in times of service and work; as also بَذَلَهُ; (Msh, TA;) or, as IKoot says, بَذَلَهُ, [aor. 2 and 2,] inf. n. بَذَلَةٌ and بَذَلَةٌ, signifies he did not preserve it, lay it up, take care of it, or reserve it; namely, a garment. (Msh.) See also 5, in two places. You say also, ابْتَذَلَ عَدْوُهُ + [He (a horse) performed his run freely, or without reservation; opposed to صَانَهُ]. (T.) See 1.

10. اسْتَبَذَلَهُ He sought, or demanded, of him a liberal, free, or willing, gift. (TA.) And اسْتَبَذَلْتُ فَلَانًا شَيْئًا I asked of such a one that he would liberally, freely, or willingly, give me a thing. (T.)

بَذَلٌ A thing that is given liberally, freely, or willingly: an inf. n. [of 1, q. v.], used as a proper subst.: pl. بَذُولٌ. (Har p. 206.)

بَذَلَةٌ: see what next follows, in two places.

بَذَلَةٌ A garment that is worn (T, S, Msh) in service, or work; (S, Msh;) that is not preserved, laid up, taken care of, or reserved; (T, M, K;) as also بَذَلَةٌ (Msh) and مَبْذَلٌ (T,) or مَبْذَلَةٌ (S, M, K,) the pl. of which is مَبْذَلٌ (S:) and an old and worn-out garment; (TA;) as also مَبْذَلٌ and مَبْذَلَةٌ; (M, K;) the last of which is mentioned on the authority of AZ, but is disapproved by 'Alee Ibn-Hamzeh, who asserts it to be without ة: (IB, TA:) بَذَلَةٌ sometimes has بَذَلٌ as pl. (TA.) You say, بَذَلُهُ فِي مَبْذَلِهِ, i. e. بَذَلَتْهُ فِي ثِيَابِ بَذَلَتِهِ [Such a one came to us in his garments that he wore in service, or work]. (S, accord. to different copies. [I have shown that بَذَلَةٌ and بَذَلَةٌ are dial. vars., both as inf. ns. (see 8) and as proper substs.]) The word بَذَلَةٌ, with fet-h, and with the unpointed د, applied by the vulgar to [a suit of] new clothes, is a mistake for بَذَلَةٌ, and this is correctly a name for old and worn-out clothes. (TA.) [But this is doubtful; for بَذَلَةٌ commonly signifies, in modern Arabic, a change of clothes; and hence, a suit of clothes, whether new or old.] — IJ uses it metaphorically, in relation to poetry; saying, الرَّجْعُ إِنَّمَا يُسْتَعَانُ بِذَلَّتِهِ [The metre termed rejez is only used as an aid in the ordinary, or meaner, business of life, and on the occasion of doing one's work, and singing to camels for the purpose of urging them on, and performing service of any kind: but in this case it may be regarded as an inf. n.: see 8]. (M.)

بَذَلٌ: see بَذَلٌ.

بَذَلَةٌ i. q. بَذَلٌ [inf. n. of 1, The act of giving liberally, &c.]. (TA.)

بَذَالٌ A man wont to give property liberally, freely, or willingly; or who so gives it much, or frequently; as also بَذُولٌ (T, TA) [and app. مَبْذَالٌ, (like مَسْمُوحٌ &c.), of which the pl. occurs in the following saying]. هُمْ مَبْذَالٌ لِّلْمَعْرُوفِ [They are very liberally disposed to the exercise of beneficence, or bounty]. (TA.)

بَذَالٌ Any one who gives [liberally,] freely, or willingly. (M.)

مَبْدَلٌ: see مَبْدَلَةٌ, in two places.

مَبْدَلَةٌ; and its pl. مَبَادِلُ: see مَبْدَلَةٌ, in three places.

مَبْدَالٌ, pl. مَبَادِيلُ: see مَبْدَالٌ.

مُبْتَدَلٌ Held in mean estimation: as in the saying, مَالُهُ مَصُونٌ وَعَرَضُهُ مُبْتَدَلٌ [His wealth is preserved, or taken care of, and his honour, or reputation, is held in mean estimation]. (TA.) — † Language, and a proverb, which one is wont to speak or mention, or which one is fond of speaking or mentioning. (TA.) — فَلَانٌ صَدَقَ المُبْتَدَلُ Such a one is strong, or sturdy, in the work in which he employs himself: (T:) or sharp, vigorous, or effective, in nature, or disposition; one who, when employed in a work, is found to be strong, or sturdy. (TA.) And سَيْفٌ صَدَقَ المُبْتَدَلُ A sword sharp, or penetrating, in the part with which one strikes. (K, TA.)

مُبْتَدَلٌ (K,) or مُبْتَدَلٌ (M, [so in a copy of that work, accord. to the TT, but this is probably a mistranscription,]) Wearing a مَبْدَلٌ, i. e. [a garment used in service or work, or] an old and worn-out garment: (M, K:) and the latter, [if not a mistranscription for the former,] neglecting the adorning of himself, by way of humility. (TA, from a trad.) — See also what follows.

مُبْتَدِلٌ (T, M, K) and مُبْتَدِلٌ (M, K) A man who employs his own self in doing a thing; (T;) a man who performs his own work. (M, K.) — See also what next precedes.

بذو

1. بَذُو (T, S, M, &c.) aor. يَبْذُو (T, S,) inf. n. بَذَاةٌ (S, M, Mgh, K) and بَذَاةٌ (K,) or the latter is the original form, but the ة is elided, as in جَمَالٌ, inf. n. of جَمَلَ (S,) or بَذَاةٌ is an inf. n. of the verb with ة, but that of بَذُو is بَذَاوَةٌ; (IB;) and some say, بَذَى (T,) which is a dial. var. of the former, (Mgh,) aor. يَبْذَى, inf. n. بَذَاةٌ; (T in art. بَذَاةٌ;) He (a man) was, or became, foul, unseemly, or obscene [in tongue]; (T, S, M, K;) evil in speech; (T in art. بَذَاةٌ;) as also بَذُو (T, M, K, in that art.) and بَذَا (Mgh and K in art. بَذَاةٌ;) and بَذَى (K in that art.): and ابْذَى he uttered foul, unseemly, or obscene, speech or language. (TA.) And بَذَوْتُ عَلَى الْقَوْمِ (S, M, Mgh, K,) aor. ٢, inf. n. بَذَاةٌ; (Mgh;) and ابْذَيْتُ (S, Mgh,*) or ابْذَيْتُهُ (M, IB, K,) or both, (TA,) I uttered foul, unseemly, or obscene, language against the people, or company of men: (S, M, K, TA:) or behaved in a lightwitted, weak, stupid, or foolish, manner, or ignorantly, towards them; and uttered foul, unseemly, or obscene, language against them; and so though with truth. (Mgh.) And بَذَا also signifies He (a man) was, or became, evil in disposition. (TA.)

3. بَذَى (S, TA,) inf. n. مَبَادَاةٌ (TA,) [He vied with another, or strove to surpass him, in foul, unseemly, or obscene, speech or language:

or he held such discourse with another:] the inf. n. is syn. with مُفَاحِشَةٌ. (TA.)

4: see 1, in two places.

بَذَا [inf. n. of 1, used as a subst.,] Foul, unseemly, or obscene, speech or language. (S, M, K.)

بَذَى (T, M, Mgh, K,) or بَذَى اللِّسَانَ (S,) A man foul, unseemly, or obscene, in tongue: (T, S, M, K:*) or lightwitted, weak, stupid, or ignorant, in behaviour; and foul, unseemly, or obscene, in speech; and so though speaking truth: (Mgh:) fem. with ة: (S, Mgh:) and pl. ابْذِيَا. (T.)

بر

1. بَرَّ [first pers. بَرَرْتُ] aor. يَبْرُ (T, M, Mgh,) inf. n. بَرٌّ (M, Mgh, K,) He was pious [towards his father or parents, and † towards God; (see the explanations of the verb as used transitively;) and was kind, or good and affectionate and gentle in behaviour, towards his kindred; and kind, or good, in his dealings with strangers]: (Mgh:) he was good, just, righteous, virtuous, or honest: (T, Mgh:) [or he was amply, largely, or extensively, good or beneficent:] and he was true, or veracious. (M, Mgh, K.) [Authorities differ as to the primary signification of this verb, and as to the subordinate meanings: see بَرٌّ below.] You say also, بَرَّ فِى قَوْلِهِ (Mgh, TA,) and فِى يَمِينِهِ (S, M, Mgh, K,) first pers. بَرَرْتُ (T, A, Mgh, K) and بَرَرْتُ (K,) aor. يَبْرُ (M, Mgh) and يَبْرُ (M,) inf. n. بَرٌّ (S, M, K) and بَرٌّ (K,) or بَرُّور (Mgh,) He was true, or veracious, (S, Mgh, K, TA,) in his saying, (Mgh, TA,) and in his oath. (S, Mgh, Mgh, K.) — بَرَّ عَمَلَهُ and بَرَّ, inf. n. بَرٌّ and بَرُّور; and ابْرَ [His deed, or work, was, or proved, good; or was well, or sinlessly, performed;] all signify the same. (M.) And بَرَّ الْعَمَلُ, i. e. الْحَجَّ, a form of benediction, said to a person come from pilgrimage, May the deed, or work, i. e. the pilgrimage, have been sinlessly performed. (TA.) And بَرَّ حَجَّهُ (T, S, A, Mgh, K,) aor. يَبْرُ (T,) inf. n. بَرٌّ (S, Mgh,) or بَرُّور; (T;) and بَرَّ حَجَّهُ (Fr, T, S, M, K,) aor. يَبْرُ, inf. n. بَرٌّ; (T;) His pilgrimage was sinlessly performed: (Sh, T:) or was characterized by the giving of food, and by sweetness of speech; as explained by Mohammad himself: was accepted: was rewarded. (TA.) — بَرَّ (A, Mgh, K,) aor. يَبْرُ (T, M, K) and يَبْرُ (M, K,) inf. n. بَرٌّ (M, Mgh, K) and بَرٌّ and بَرُّور (M, K,) It (a saying, Mgh, and an oath, T, A, M, Mgh, K) was, or proved, true. (M, A, Mgh, K, TA.) [See an ex. voce أَيْتَهُ, in art. الو.] — بَرَّتْ بَرِّي inf. n. بَرٌّ, † His commodity, or article of merchandise, was easy of sale to me, (Abou-Sa'eed, T, A,*) and procured me gain: (A:) originally meaning it recompensed me, by its high price, for my care of it. (T.) [See also بَرَّةٌ below.] — بَرَّ وَالِدَهُ (M,) [and app. بِوَالِدِهِ (see 3, below)] first pers. بَرَرْتُ (S, M, Mgh, K) and بَرَرْتُ,

(M, K,) aor. يَبْرُ (S, M, Mgh, K) and يَبْرُ (M, K,) inf. n. بَرٌّ (S, M, Mgh, K) and مَبْرَةٌ (S, K, Mgh*) and بَرُّور (Mgh,) He treated, or behaved towards, his father with filial piety, duty, or obedience; (TA;) or with ample obedience; (B;) the inf. ns. signifying the contr. of عَفْوٌ (S, M, A, K:) he treated, or behaved towards, his father with good obedience, and with gentleness, or courtesy, striving to do the things that were pleasing to him, and to avoid what were displeasing to him. (Mgh.) And [hence, app., for accord. to the A it is tropical,] بَرَّ خَالَتَهُ (S,) or رَبَّهُ (A,) aor. يَبْرُ (S, A,) inf. n. بَرٌّ; (T, S, M, K;) and تَبَرَّرَهُ (S, K:*) † He obeyed his Creator, or his Lord; (S, M, A, K:*) [was pious towards Him:] served Him; rendered religious service to Him: (TA:) or rendered Him ample obedience: the obedience here meant is of two kinds; namely, that of belief and that of works; and both these kinds are meant by بَرَّتْ in the Kur ii. 172. (B.) [And app. بَرَّتْ وَلَدَهَا, or بَرَّتْهَا, She behaved with maternal affection towards her child, or offspring. (See بَرٌّ.)] And بَرَّرْتُ (M,) and بَرَّرَحَمَهُ (T,) first pers. بَرَرْتُ (T, M,) inf. n. بَرٌّ (T, M, K,) He behaved towards him, and towards his kindred, or relations, with kindness, or goodness and affection and gentleness, and regard for his, or their, circumstances; syn. [and وَصَلَهُ]: (T, M, K:) such is said to be the signification of the verb as used in the Kur ix. 8. (M, B, TA. [See also 3.]) And اللَّهُ يَبْرُّ عِبَادَهُ † God is merciful to his servants: (M, TA:) or بَرَّةٌ, inf. n. بَرٌّ, said of God, means He recompensed him, or rewarded him, for his obedience. (B, TA.) [بَرَّةٌ يَكُونُ (occurring in the S and K in explanation of الْطَّيْفَةُ يَكُونُ) may be rendered He showed kindness, &c., to him by such a thing, or such an action, &c.: and also he presented him with such a thing; like وَصَلَهُ and بَرَّرَهُ.] — بَرَّ اللَّهُ حَجَّهُ (T, S, Mgh,) aor. يَبْرُ (Mgh,) inf. n. بَرٌّ (S,) or بَرُّور (Mgh,) God accepted his pilgrimage; (S, Mgh;) as also بَرَّةٌ (T, S, M, Mgh:) the latter alone is allowed by Fr: (M, TA:) [though بَرَّ حَجَّهُ and عَمَلَهُ, mentioned above, are well known; as is the pass. part. n. مَبْرُورٌ, which see below:] and one says, [in like manner,] ابْرَ اللَّهُ عَمَلَهُ [God accepted his deed, or work, as good; approved it]. (M.) — See also 4, in three places. — بَرَّ (TK,) inf. n. بَرٌّ (S, K,) He drove sheep or goats: (IAgr, S, K:) or he called them. (Yoo.) [See also بَرٌّ below.]

3. مَبَارَةٌ, inf. n. مَبَارَةٌ, He behaved towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances; or he did so, experiencing from him the same behaviour; syn. of the inf. n. مَلَاظَفَةٌ. (S and K in art. لطف: but only the inf. n. is there mentioned. [See also 1.])

4. ابْرَ حَجَّهُ: see 1. — ابْرَ عَمَلَهُ: see 1, near the end of the paragraph. — ابْرَ الْقَوْلَ,

(Mgh,) and اليمين (T, M, A, Mgh, Mgh, K,) *He executed, or performed, the saying, and the oath, truly.* (M, A, Mgh, Mgh, K.) Accord. to El-Ahmar, one also says, بُرَّتْ قَسِي; but none other asserts this. (T, TA.) — ابرأ الله قسمة (T, TA,) inf. n. ابرأ; and برأ, inf. n. برأ; *God verified his oath.* (TA.) — ابرأ فلان قسمة فلان *Such a one assented, or consented, to the conjurement of such a one:* احنثه signifies "he assented not," or "consented not, thereto." (T, TA.) = ابرأ عليهم (S, M, K,) inf. n. as above, (T, TA,) *He overcame them:* (T, S, M, K:) *he subdued them, or overcame them, by good or other actions;* (TA;) *by actions or sayings;* (TA;) as also برأ, aor. برأ: (T, K, TA:) *he was refractory, or stubborn, and overcame them.* (TA, from a trad.) You say, ابرأ على خصمه [*He overcame his adversary*]. (A.) And ابرأ عليهم شرًا [*He overcame them in evil*]: and hence ابرأ is used in the sense of فجر [*he transgressed, &c.*]; as in the saying of a poet,

فَلَسْتُ أَتَابِي مَنْ أَبْرَأَ وَمَنْ فَجَرَ
[Then I care not who acts wickedly and who transgresses]. (IAgr, M.) = ابرأ [from برأ] *He rode, or journeyed, upon the land.* (ISK, S, A, K.) Opposed to ابحر. (A.)

5. تبرأ [*He affected, or endeavoured to characterize himself by, برأ, i. e. filial piety, &c.*]. — Thou hast abstained from crime, or sin, or the like, in our affair, or business, or case. (T, TA.) = تبرأ خالقه: see 1.

6. تبرأوا They practised mutual برأ [meaning kindness, or goodness and affection and gentleness, and regard for each other's circumstances]. (S.)

R. Q. 1. تبرأ, inf. n. تبرأ, *He talked much, and raised a clamour, or confused noise,* (M, K,) with his tongue: (M:) *he cried, or cried out,* (S, K,) and talked in anger, (S,) or talked confusedly, with anger and aversion. (TA.) And تبرأ He was profuse and unprofitable in his talk. (Fr.) — Also, inf. n. as above, He (a gont) uttered a cry or cries, [or rattled,] (M, K,) being excited by desire of the female. (M.)

برأ [originally تبرأ] (M, Mgh, K) and بارأ (Mgh) *Pious [towards his father or parents, and towards God; obedient to God, serving God, or rendering religious service to God; (see 1;) and kind, or good and affectionate and gentle in behaviour, towards his kindred; and good in his dealings with strangers]; good, just, righteous, virtuous, or honest:* (Mgh:) *true, or veracious:* (M, Mgh, K:) and both signify also *abounding in برأ [or filial piety, &c.]:* (K:) the former is [said to be] a stronger epithet than the latter, like as عادل is stronger than عادل: (B:) [but its pl. shows that it is not, like عادل, originally an inf. n.: it is a regular contraction of تبرأ, like as بارأ is of تبرأ:] the fem. of each is with ة: (Lh, M:) the pl. (of the former, S, M, Mgh, or of the latter, B) is أبرار; and (of the latter, S, M, Mgh,

or of the former, B) تبرأ: (S, M, Mgh, K:) the former pl. is often specially applied to saints, those who abstain from worldly pleasures, and devotees; and the latter, to the recording angels. (B.) You say, أنا بر بوالدي, and بارأ, *I am characterized by filial piety, dutifulness, or obedience, to my father:* (S, M, A:) the latter is mentioned on the authority of Kr; but some disallow it. (M, TA.) And الأم تبرأ بولدها [*The mother is maternally affectionate to her child, or offspring*]. (S.) And رجل بر بذي قوائمه, and بارأ, *A man who behaves towards his kindred with kindness, or goodness and affection and gentleness, and regard for their circumstances.* (T.) And رجل بر سرأ *A man who treats with goodness and affection and gentleness, and rejoices, or gladdens, his brethren:* pl. سرور. (S, K, TA, in art. سر.) And بر في قول [*True, or veracious, in a saying, and in an oath.* (Mgh.) And يمين تبرأ [*A true oath; or an oath that proves true*]. (Ham p. 811.) البر is also a name of God; (M, K;) meaning *† The Merciful, or Compassionate:* (M:) or *the Very Benign to his servants;* (IAth;) *the Ample in goodness or beneficence:* (B:) البر is not so used. (IAth.) It is said in a trad., تَمَحَّوْا بِالْأَرْضِ فَإِنَّهَا تَبْرَأُ بِكُمْ *Wipe yourselves with the dust, or earth, [in performing the ceremony termed التيمم,] for it is benignant towards you, like as the mother is to her children; meaning, ye are created from it, and in it are your means of subsistence, and to it ye return after death:* (IAth:) or the meaning is, that your tents, or houses, are upon it, and ye are buried in it. (M.) = برأ Land; opposed to بحر [as meaning "sea" and the like]: (S, Mgh, K:) from برأ signifying "ampleness," "largeness," or "extensiveness;" (Esh-Shihab [El-Khafjée], MF;) or the former word is the original of the latter. (B, TA. [See the latter word.]) [Hence, وَبَرَأَ وَبَرَأَ By land and by sea.] — *A desert, or deserts; a waste, or wastes.* (T, TA. [See also تبرأ, voce تبرأ.]) So, accord. to Mujáhid [and the Jel] in words of the Kur [vi. 59], وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ *And He knoweth what is in the desert, or deserts, and the towns, or villages, in which is water,* (T, TA,) or *which are upon the rivers.* (Jel.) [So too in the phrase نَبَاتُ الْبَرِّ *The plants, or herbage, of the desert or waste; the wild plants or herbage.* And عَسَلُ الْبَرِّ *Honey of the desert; wild honey.* And حَيَوَانُ الْبَرِّ *The animal, or animals, of the desert; the wild animal or animals.*] — *A wide tract of land.* (Bd in ii. 41.) — [The open country; opposed to بحر as meaning the "cities," or "towns," "upon the rivers:" see the latter word.] — *Elevated ground, open to view.* (T.) — *The tract, or part, out of doors, or where one is exposed to view; contr. of كن:* used by the Arabs indeterminately; [without the article ال] as in the phrase جَلَسْتُ بَرًّا (Lth, T) meaning *I sat outside the house;* (A;) and خَرَجْتُ بَرًّا

(Lth, T) meaning *I went forth outside the [house or] town, (A,) or into the desert:* (TA:) but [Az says,] these are post-classical phrases, which I have not heard from the chaste-speaking Arabs of the desert. (T.) — You say also, أُرِيدُ جَوًّا وَيُرِيدُ بَرًّا *I desire concealment, or secrecy, and he desires publicity.* (A.)

بر Wheat; and the grain of wheat; syn. قَمْح, (S, Mgh,) or حِنْطَة; (M, K;) but it is a more chaste word than قَمْح and حِنْطَة: (M:) pl. of تبرأ: (S, M;) or [rather] تبرأ is the n. un. [signifying a grain of wheat, like قَمْحَة]: (IDrd, Mgh:) the pl. of برأ is أبرار: (K;) or this pl. is allowable on the ground of analogy, accord. to Mbr, but is disallowed by Sb. (S.) It is said in a prov., (TA,) هُوَ أَقْصَرُ مِنْ تَبْرَأَ [*He, or it, is shorter than a grain of wheat*]. (A, TA.) And you say, أَطْعَمَنَا أَهْلَ تَبْرَأَ *He fed us with bread.* (A.)

بر inf. n. of 1: (T, S, M, &c.) it is said by some to signify primarily *Ampleness, largeness, or extensiveness;* whence بر as opposed to بحر: then, — *Benevolent and solicitous regard or treatment or conduct [to parents and others; i. e. piety to parents; and towards God]: and goodness, or beneficence: and kindness, or good and affectionate and gentle behaviour, and regard for the circumstances of another:* (Esh-Shihab [El-Khafjée], MF:) or بر, as opposed to بحر, [or as signifying "a wide tract of land," (Bd in ii. 41,)] is the original of بر (Bd in ii. 41, B, TA,) which signifies *ample, large, or extensive, goodness or beneficence,* (Z, in the Ksh, ii. 41, [but he regards it as the original of بر,] and Bd on the same passage, and B, K, TA,) *to men;* (TA;) or *comprehending every kind of goodness:* (Ksh and Bd ubi suprà:) and hence it is said to be in three things: *in the service of God: in paying regard to relations; acting well to them: and in dealing with strangers:* (Bd ubi suprà:) or *every deed that is approved:* (Ksh and Bd in ii. 172:) and [particularly] *obedience to God:* (T, S, M, &c.: [see also تبرأ:]) [and every incumbent duty: and hence,] the *pilgrimage to Mekkeh:* (K:) and *fidelity to an engagement:* (TA:) also a *gratuitous gift, or favour; and a bounty, or benefit;* syn. فضل; (Mgh;) and إِحْسَان; as also مَبْرُوءَة [an inf. n., but when used as a simple subst. its pl. is مَبْرَأَات and مَبْرَأَات]. (Har p. 94.) In the Kur [ii. 172], where it is said, لَيْكِنَ الْبَرُّ مَنْ آمَنَ بِاللَّهِ, by البر is meant ذَا الْبَرِّ [i. e. But the pious, or obedient to God, is he who believeth in God]; (T, M, Ksh, Bd, Jel;) and some read الْبَارُّ: (Ksh, Bd, Jel;) or the meaning is, لَيْكِنَ الْبَرُّ مَنْ آمَنَ بِاللَّهِ i. e. but the obedience of which it behooveth one to be mindful is the obedience of him who believeth in God: (Sb, T, IJ, M, Ksh, Bd:) and this explanation is preferable to the former. (Bd.) It is said in a prov., (T, S,) لَا يَعْرِفُ هَرًّا مِنْ بَرٍّ *He knows not him who dislikes him, or hates him, from him who behaves*

towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: (S, M, A, K, TA:) or undutiful conduct to a parent from gentleness, or courtesy: (El-Ferree, T, K:) or altercation, (T,) or dislike, or hatred, (K,) from honourable treatment: (T, K:) or the calling of sheep, or goats, from the driving of them: (IAqr, S, K:) or the driving of sheep, or goats, from the calling of them: (Yoo, T:) or the calling of them to miter from the calling of them to fodder; (K;) which last rendering is agreeable with an explanation of **بِر** by IAqr [mentioned in the T]; (TA;) and **بِرْبِر**, also, has the signification here assigned to **بِر**: (K, TA:) or the crying of sheep from the crying of goats: (A'Obeyd, T, K;) i. e. the crying of sheep from the crying of goats: (A'Obeyd, T:) or the cat from the rat, or mouse: (IAqr, T, M, K:) and **بِر** also signifies the [species of rat called] **جُرْد**: (Abou-Talib, T, K:) or a small animal resembling the rat or mouse: (M:) and the young of the fox. (K.) — Also Good, as a subst., not an adj.; syn. **خَيْر**: (Sh, T, Mgh, Mqb, K;) which comprises all that has been said in explanation of **بِر** (Sh, T, Mgh) as used in the saying of Mohammad, **عَلَيْكُمْ بِالصَّدْقِ فَإِنَّهُ يَهْدِي** [Keep ye to truth; for it guides to good, or to a good, or right, state]: some render it in this instance by **الخَيْر**; and some, by **الصَّلَاح**. (Sh, T.) It signifies also The good of the present life, consisting in spiritual and worldly blessings, and of that which is to come, consisting in everlasting enjoyment in Paradise: so in the Kur iii. 86: (T:) or [simply] Paradise. (K.) — Also The heart; or the mind. (K.) So in the saying, **هُوَ مُطْمَئِنِّ الْبِر** [He is quiet, or at rest, in heart, or mind]. (TA.)

بِرَّة a subst. in the sense of **الْبِر**, (S, M, K,) meaning Obedience [&c.]; (K;) determinate, (S, K,) being a proper name; for which reason, combined with its being of the fem. gender, it is imperfectly decl. (M.) [It is opposed to **فَجَار**. See a verse of En-Nabighah in the first paragraph of art. **حَمَل**.]

بِرِير [a coll. gen. n.] The fruit of the **أَزَاك** [q. v.], (S, M,) in a general sense: (M:) or the first thereof; (K;) [i. e.] the first that appears, or when it first appears, and is sweet: (M:) or when it has become hard: (Mqb:) or when it is larger in its berries (**حَب**) than such as is termed **كَبَات**, and smaller in its clusters; having a round, small, hard stone, a little larger than the **حَمَص**; its cluster filling the hand: (AHn, M:) n. un. with **ة**. (AHn, S, M, Mqb.)

بِرِّي A good, sweet, or pleasant, word or expression or saying: (K:) from **بِر** signifying “benevolent and solicitous regard or treatment or conduct.” (TA.)

بِرِّي Of, or belonging to, or relating to, the land as opposed to the sea or a great river. — And Of, or belonging to, or relating to, the desert or waste; growing, or living, or produced, in the desert or waste; wild, or in an uncultivated state. —

Bk. I.

And hence,] **أَرْضُ بَرِّيَّة** Uncultivated land; without seed-produce, and unfruitful; without green herbs or leguminous plants and without waters; contr. of **بَرِّيَّة**. (IAqr, M, K.) And, simply, **بَرِّيَّة**, (S, M, A, Mqb, K,) and **بَرِّيْت**, (A'Obeyd, IAqr, Sh, S, K,) the latter a variation of the former, the **ي** being made quiescent, and the **ة** therefore being changed into **ت**, as in **عَفْرِيت**, originally **عَفْرِية**, (S,) a rel. n. from **بِر**, (Sh, T, Mqb,) A desert; a waste; a spacious tract of ground without herbage; syn. **صَحْرَاء**: (S, M, A, Mqb, K:) [see also **بِر**:] or a tract nearer to the desert (**الْبِر**) than it is to water: (Sh, T:) [but some write the latter word **بَرِّيْت**; and it is said that] **بَرِّيْت**, (T and K in art. **بَرْت**), of the same measure as **سَكِيت**, (K in that art.), signifies flat, even, or level, land: (T, K:) or a barren, flat, even, or level, land: a poet says,

• **بَرِّيْتُ أَرْضٍ بَعْدَهَا بَرِّيْتٌ** •

[A barren, flat land, after which is a second barren, flat land]: (T:) ISd says that **بَرِّيْت**, in a poem of Ru-beh, [from which the ex. given above is probably taken,] is of the measure **فَعْلِيْت** from **الْبِر**; and that art. **بَرْت** is not the place in which it should be mentioned: (TA:) Lth says, **الْبَرِّيْت** is a noun derived from **الْبَرِّيَّة**; the **ي** becoming quiescent, and the **ة** becoming an inseparable **ت**, as though it were a radical letter, as in the case of **عَفْرِية**, which thus becomes **عَفْرِيت**: (T, TA:) the pl. of **بَرِّيَّة** is **بَرَايِي**; and that of **بَرِّيْت** is **بَرَايِيت**. (S.)

بَرِّي see **بَرِّيْت** and **بَرِّيَّة** and **بَرِّيَّة**.

بَرَار as signifying A possessor of **بِر**, i. e. wheat, though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.)

بَرَانِي External; or outward: apparent; public. (T.) Hence the saying of Selmán, (T,) **مَنْ أَصْلَحَ جَوَانِيَهُ أَصْلَحَ اللَّهُ بَرَانِيَهُ** (T, A, K) Whoso maketh his inner man (**سَرِيَّتَهُ**) to be good, God will make his outward man (**عَلَانِيَتَهُ**) to be good. (T.) **بَرَانِي** is a rel. n., irregularly formed, (K,) from **بِر** signifying “elevated ground, open to view;” and **جَوَانِي**, from **جَو** signifying “any low, or depressed, part of the ground.” (T.) You say, **إِفْتَتَحَ الْبَابَ الْبَرَانِي** He opened the outer door. (A.)

بَرْبِر, (S, K,) or **الْبَرْبِر**, (Mgh, Mqb,) [a coll. gen. proper name, of which the n. un., or rel. n., is **بَرْبِرِي**] a foreign word, (S,) [probably of African origin, the primary form of which is the source of **Βάρβαρος**, &c.,] arabicized; (Mqb;) or, as some say, from **بَرْبِرَة** in speech; (TA; [see R. Q. 1.];) and **الْبَرَابِرَة**, (S, M, Mqb, K,) the pl. of **بَرْبِر**, (K,) or of **الْبَرْبِر**, (Mqb,) [or of **بَرْبِرِي**, agreeably with what follows and with analogy,] the **ة** being added because the sing. is a foreign word, or [so

in the M and TA, but in the S “and,”] a rel. n., (S, M,) but it may be elided; [so that one may say **الْبَرَابِر**;] (S;) A certain people, (S, M, Mgh, Mqb, K,) of the inhabitants of El-Maghrib [or Northern Africa west of Egypt], (Mgh, Mqb, K,) like the Arabs of the desert in hardness, and coarseness, or rudeness, (Mgh, Mqb,) and in slightness of religion, and littleness of knowledge: (Mgh:) and another people, [the Colobi mentioned by Diodorus Siculus and Strabo,] between the Abyssinians and the Zinj, who amputate [the glans of] the penis, and make it a dowry for a wife. (K.) [There are various opinions of the origins of these races. The appellation of **الْبَرَابِرَة**, sing. **بَرْبِرِي**, is also applied by late historians, and in the present day, to The races inhabiting the portion of the valley of the Nile which we commonly call Nubia.]

بَرْبِر: see **بَرْبَار**.

بَرْبِر: see **بِر**.

بَرْبِرِي: see **بَرْبَار**: — and see also **بَرْبِر**, in two places.

بَرْبَار One who talks much, and raises a clamour, or confused noise, (M, K,) with his tongue: (M:) who cries, or cries out, (S, K,) and talks in anger, (S,) or talks confusedly, with anger and aversion: (TA:) who vociferates much; (TA;) as also **بَرْبِر**: (K:) and **بَرْبِرِي** signifies one who talks much and unprofitably. (Fr.) — **الْبَرْبَار** The lion; as also **الْمَبْرَبِر**: (K:) because of the confused noise that he makes, and his aversion and anger. (TA.) — **دَلْوُ بَرْبَار** A bucket that makes a noise (M, K) in the water. (M.)

بَرْبُور **جَشِيش** [i. e. coarsely-ground flour, &c.], (M, CK, [in MS. copies of the K, and of the S also, **جَشِيش**, which is evidently a mistranscription,]) of wheat. (S, M, K.)

بَار; fem. with **ة**: see **بِر**, in five places.

أَبَر [accord. to analogy signifies More, and most, pious &c.: see **بِر**. But the only meaning that I find assigned to it in any of the lexicons is that here following. —] More, and most, distant in the desert, (T, K,) as to habitation. (T.) So in the saying, **أَفْصَحُ الْعَرَبِ أَبْرَهُمُ** The most chaste in speech of the Arabs are the most distant of them in the desert, as to habitation. (T, K.) [In the latter, instead of **افصح**, we find **أَصْلَح**.]

مُبِر One who overcomes. (TA.) [See 4.] — **إِنَّهُ لَمُبِرٌ بِذَلِكَ** means Verily he is a prudent, or sound, manager of that; syn. **ضَابِطٌ لَهُ**. (M, K.)

مَبْرَة: see **بِر**.

مَبْرُور, applied to a pilgrimage, Sinlessly performed: (Sh, T, Mgh:) or characterized by the giving of food and by sweetness of speech; as explained by Mohammad himself: accepted: rewarded. (TA.) **مَبْرُورٌ مَأْجُورٌ** [Thou art accepted, or approved, and rewarded] and **مَبْرُورًا مَأْجُورًا** [Go thou accepted, or approved, and rewarded] are forms of benediction: the former, of the dial.

of Temeem; أنت being understood: the latter, of the dial. of the people of El-Hijáz; اذْهَبَ being understood. (M.)—Applied to a sale, Truly and honestly executed. (Sh, T, Mgh.)

بَرَّابَرُ: see بَرَّابَرُ.

برأ

1. بَرَّأَ, [aor. ʔ, inf. n. generally بَرَّأَ or بَرَّأَ,] *He was, or became, clear, or free, of, or from, a thing; in the manners which will be explained below:* (Bd ii. 51:) *he was, or became, in a state of freedom or immunity, secure, or safe.* (T.) [Hence,] بَرَّأَ مِنَ الْمَرَضِ, and بَرَّأَ, (T, Mgh, aor. ʔ; and بَرَّأَ, aor. ʔ; (Mgh;) inf. n. بَرَّأَ: (T, Mgh;) or بَرَّأَ مِنَ الْمَرَضِ, inf. n. بَرَّأَ, with damm; and the people of El-Hijáz say بَرَّأَ, inf. n. بَرَّأَ, with fet-h: (S:) accord. to As, بَرَّأَ مِنَ الْمَرَضِ is of the dial. of Temeem; and بَرَّأَ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بَرَّأَ: (T:) or بَرَّأَ [alone], said of a sick man, aor. ʔ and ʔ; and بَرَّأَ; and بَرَّأَ, inf. n. بَرَّأَ [probably a mistranscription for بَرَّأَ] and بَرَّأَ: or, accord. to Lh, the people of El-Hijáz say بَرَّأَ, aor. ʔ, inf. n. بَرَّأَ and بَرَّأَ [i. e. بَرَّأَ]; and the people of El-'Alīyah, [بَرَّأَ], aor. ʔ, inf. n. بَرَّأَ and بَرَّأَ; and Temeem, بَرَّأَ, [aor. ʔ, inf. n. بَرَّأَ and بَرَّأَ: (M:) or بَرَّأَ, (K,) said by IKt to be the most chaste form, (TA,) aor. ʔ, (K,) agreeably with analogy, (TA,) and ʔ, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ʔ for its last radical letter having its aor. of the measure يَفْعُلُ, [though others mention also قَرَأَ, aor. يَقْرَأُ, and هَمَأَ, aor. يَهْمَأُ,] and asserted to be a bad form, (TA,) inf. n. بَرَّأَ and بَرَّأَ; and بَرَّأَ, (K,) not a chaste form, (TA,) aor. ʔ; and بَرَّأَ, (K,) a chaste form, (TA,) [and the most common of all,] aor. ʔ, inf. n. بَرَّأَ and بَرَّأَ, (K, TA,) or بَرَّأَ, (CK,) and بَرَّأَ; (K, TA;) *He became free from the disease, sickness, or malady:* (T:) or [he recovered from it:] *he became convalescent; or sound, or healthy, at the close of disease, but was yet weak; or he recovered, but not completely, his health and strength; syn. نَقَّه; (M, K;) i. e., he acquired that slight degree of soundness, or health, which comes at the close of disease, but with disease remaining in him.* (TA.) [And بَرَّأَ الْجُرْحِ, or بَرَّأَ, *The wound healed; or became in a healing state:* of frequent occurrence.] And بَرَّأَ مِنَ الْأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. ʔ and ʔ, the latter extr., (M, K,) or rather it is very strange, for IKoot says that نَعِمَ, aor. يَنْعَمُ, and فَضَلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَّأَ (M, K) and بَرَّأَ (Lh, M, K) and بَرَّأَ (M), or بَرَّأَ (K, TA,) or بَرَّأَ; (CK;) and بَرَّأَ; (S, M, K, Mgh;) [He was, or became, free from the thing, or affair; or clear, or quit, thereof; clear of having or taking, or of having had or

taken, any part therein; guiltless of it: and also, irresponsible for it; as in an ex. q. v. voce عَضَاضُ:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (Lh, M.) You say, بَرَّأَ مِنَ الْعَيْبِ, (Mgh, Mgh,) or الْعُيُوبِ, (S,) inf. n. بَرَّأَ, (Mgh,) *He was, or became, free (Mgh) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Mgh,) [or faults, &c.].* (S.) And بَرَّأَ مِنَ الدَّيْنِ, (T, Mgh, Mgh,) or الدَّيُونِ, (S,) aor. ʔ, (T, Mgh,) inf. n. بَرَّأَ, (T, Mgh, Mgh,) *He was, or became, clear, or quit, of the debt; (or debts; S;) irresponsible for it [or them]: or in a state of immunity with respect to it [or them]; i. e., exempt from the demand thereof.* (Mgh.) And بَرَّأَ مِنْكَ مِنْ حَقِّكَ, inf. n. بَرَّأَ and بَرَّأَ (Lh, M) and بَرَّأَ, [He was, or became, clear, or quit, to thee, of thy claim, or due, or right; or exempt from the demand thereof;] as also تَبَرَّأَ. (M.) And بَرَّأْتُ إِيَّاكَ مِنْ فُلَانٍ, inf. n. بَرَّأَ, [I was, or became, or have become, clear, to thee, of having or taking, or of having had or taken, any part with such a one; or, irresponsible to thee for such a one:] (AZ, T, S:) [in one copy of the S, I find the phrase بَرَّأْتُ مِنْكَ, commencing the art.; but not in other copies:] this is the only form of the verb used in this case, and in relation to debt [and the like]. (AZ, T.)—*He removed himself, or kept, far, or aloof, [from unclean things, or things occasioning blame; followed by مِنْ, with which it may be rendered he shunned, or avoided;] syn. تَبَاعَدَ and تَنَوَّه.* (T.) [You say, بَرَّأَ مِنَ الْأَقْدَارِ *He removed himself, or kept, far, or aloof, from unclean things.*—*He manifested an excuse, [or asserted himself to be clear or quit or irresponsible, like تَبَرَّأَ,] and gave warning; syn. أَنْذَرَ and أَعَذَرَ.* (T.) Hence, in the Kur [ix. 1], بَرَّأَةَ مِنَ اللَّهِ وَرَسُولِهِ *A manifestation of excuse, and a warning, from God and his apostle.* (T.)—بَرَّأَ اللَّهُ الْخَلْقَ, (Fr, T, S, M, K,) or الْخَلِيقَةَ, (Mgh,) aor. ʔ, (T, M, &c.) inf. n. بَرَّأَ (T, S, M, K) and بَرَّأَ, (AZ, Lh, M, K,) *God created mankind, or the beings, or things, that are created, syn. خَلَقَ, (Fr, T, M, Mgh, K,) after no similitude, or model, (TA,) [but, properly, though not always meaning so, out of pre-existing matter; for] Bd says [in ii. 51] that the primary meaning of the root بر is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in بَرَّأَ الْمَرِيضُ [both sufficiently explained above]; or by production [therefrom], as in بَرَّأَ اللَّهُ آدَمَ مِنَ الطِّينِ [God produced, or created, Adam, from, or out of, clay]. (TA.) This verb relates to substances [as in the exs. given above] and to accidents; and hence, [in the Kur lvii. 22,] مِنْ قَبْلِ أَنْ تَبْرَأَهَا [Before our creating it, if ها refer to مَصِيَّةٌ, preceding it; but, as Bd says, it may refer to this, or to الْأَرْضِ, or to أَنْفُسٍ:] (M:) but الْبَرُّ has a more particular application than الْخَلْقُ; the former being particularly applied to the creation of animate beings,*

with few exceptions: you say, بَرَّأَ اللَّهُ النَّسَمَةَ, [God created, or produced, man, or the soul, and He created the heavens and the earth]. (TA.) [To this verb, or perhaps to بَرَّأَ, or to both, بَرَّأَ is the Hebrew equivalent, properly (though not necessarily always) signifying "he created out of pre-existing matter," or "he fashioned."]

2. تَبَرَّأَ, inf. n. تَبَرُّؤُهُ: see 4, in four places. [Hence,] لَا تَبَرُّؤُهُ *The ʔ that denies in a general manner, absolutely, or to the uttermost; i. e. the ʔ that is a universal negative.* (Mughnee &c.)—Also *He verified his being free [from a thing], clear, or quit, [of it,] guiltless [of it], or irresponsible [for it].* (Mgh, TA.)

3. مُبَارَاةٌ, (T, S, M, Mgh, K,) inf. n. مُبَارَاةٌ, (T, M, Mgh) and مُبَارَاةٌ, (M,) *He made him (his co-partner) free, clear, quit, or irresponsible, the latter doing to him the same:* (Mgh:) *he compounded, or made a compromise, with him (his hired man, T, M) for their mutual separation:* (M:) *he separated himself from him (his co-partner, S, O), the latter doing the same.* (S, O, K.) And بَارَأْتُ الرَّجُلَ *I became free, clear, quit, or irresponsible, to the man, he becoming so to me.* (M.) And بَارَأَ الْمَرْأَةَ, (T, M, K,) or أَمْرَأَتَهُ, (S,) inf. n. as above, (M,) *He compounded, or made a compromise, with the woman (or his wife, S) for their mutual separation; (M, K;) i. e. he divorced her for a compensation [which she was to make him, such as her giving up a portion of her dowry remaining due to her, in order that they might be clear, each of the other]: it occurs also [without ʔ] in art. بَرَّأَ. (TA.)*

4. اِبْرَأَ *He (God, S, M, K) [recovered him, or] restored him to convalescence, (M, K,) مِنَ الْمَرَضِ [from the disease, sickness, or malady].* (S.)—بَرَّأَكَ and اِبْرَأَكَ (M, K) *He (i. e. God, TA) made thee, pronounced thee, or held thee, or hath made thee, &c., or may He make thee, &c., to be free from the thing or affair, or clear or quit thereof, or guiltless thereof, or irresponsible for it; (TA;) [or He acquitted thee, or hath acquitted thee, or may He acquit thee, thereof; or He showed thee, or hath showed thee, or may He show thee, to be free from it, &c.: see also 2, above:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.].* (M.) You say, بَرَّأْتُهُ مِنَ الْعَيْبِ *I made him, pronounced him, or held him, to be free from the fault, defect, imperfection, blemish, or vice.* (Mgh.) It is said in the Kur xxxiii. 69, قَبْرَاهُ ʔ *But God showed him to be clear of that which they said.* (Bd.) You say also, اِبْرَأْتُهُ مِنَ الدَّيْنِ *I made him, pronounced him, or held him, to be clear, or quit, of the debt; irresponsible for it; or in a state of immunity with respect to it; i. e., exempt from the demand thereof:* (Mgh:) and اِبْرَأْتُهُ مِمَّا لِي *I acquitted him of that which he owed me:* (S:) and اِبْرَأْتُهُ [alone] *I made him, pronounced him, or held him, to be clear, or quit, of a claim that I had*

upon him, or a due or right that he owed me. (Mgh.) = ابرا [in the T (as on the authority of Abou-'Amr Esh-Sheybānee) اَبْرَى He entered upon [the night, or day, called] البراءة, q. v. (K.)

5: see 1, in three places. He asserted himself to be free from it; or clear, or quit, of it; namely, a fault, or the like. (Mgh.) [And He declared himself to be clear of him; to be not connected, or implicated, with him; he renounced him: see Kur ii. 161 and 162, &c.]

6. تَبَارَأْنَا We separated ourselves, each from the other. (TA.) [See 3.]

10. استبرا (T), or استبرا من البول (Mgh,) He took extraordinary pains, or the utmost pains, in cleansing the orifice of his penis from the remains of urine, by shaking it and pulling it and the like, until he knew that nothing remained in it: (T:) or he purified, or cleansed, himself from urine; syn. تَنَزَّاهُ عَنْهُ: (Mgh:) or استبرا (M), or استبرا الذكر (K, TA,) signifies he took extraordinary pains, or the utmost pains, in cleansing the penis from urine; or he cleansed it entirely from urine; (M, K, TA;) and so استبرا الفرج: and in like manner, استبرا الفرج said of a woman: (El-Munāwwee, TA:) but the lawyers make a distinction between استبرا and استنفاة [which are made syn. in the M and K]: see the latter word. (TA.)—And استبرا الجارية (T, S, Mgh,) or المرأة (M, Mgh, K,) He abstained from sexual intercourse (T, M, K) with the girl whom he had purchased or whom he had taken captive, (T,) or with the woman, (M, K,) until she had menstruated (T, M, K) at his abode, once, and then become purified: (T:) the meaning is, (T,) he sought to find her free from pregnancy. (T, Mgh, Mgh.)—Hence, (Mgh,) استبرا الشيء (Z, Mgh, Mgh,) or الأمر (TA,) He searched, searched out, or sought to find or discover, the uttermost of the thing, or affair, (Z, Mgh, Mgh, TA,) in order that he might know it, (Mgh,) to put an end to his doubt. (Z, Mgh, Mgh, TA.) You say, استبرا ما عندك [I searched, or sought to find or discover, or I have searched, &c., the uttermost of what thou hast, of knowledge &c.]. (S, TA.) And استبرا أرضا وجد ضالته [He searched the uttermost of such a land and found not his stray beast]. (TA.) It is said in the Expos. of the Jāmi' es-Sagheer that استبرا is an expression denoting The seeking, or seeking leisurely and repeatedly, to obtain knowledge of a thing, until one knows it; considering it with the endeavour to obtain a clear knowledge of it; taking, in doing so, the course prescribed by prudence, precaution, or good judgment. (Mgh.)

براءة A hunter's lurking-place or covert: (T, S, M, K:) pl. بَرَاءة. (T, S, M.) El-Aqshā says,

• بها براء مثل الفيل المكمم •
[At it (a source of water mentioned in the context) were hunters' lurking-places, like young palm-trees covered over: for tender young palm-trees are often covered over with a kind of coarse matting]. (T, S, M.)

براءة: see بَرِيء, in six places. — البراءة The first night of the [lunar] month; (El-Māzinee, T, S, K;) called thus, (S,) or نَيْتَةُ الْبَرَاءة, (M,) because the moon has then become clear of the sun: (S, M:) or the first day of the month: (AA, T, K:) or the last night thereof: (Aq, T, K:) or the last day thereof; (IAq, T, K;) a fortunate day; every event happening therein being regarded as a means of obtaining a blessing; (IAq, T;) but most hold that the last day of the month is termed النجوة; (TA;) as also ابْنُ الْبَرَاءة: (K:) or this is the first day of the month: (IAq, T, TA:) pl. أَبْرَاءة. (Th, M.)

براءة: see بَرِيء, in two places.

براءة Free, (Mgh,) from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Mgh;) and, also followed by منه, clear, or quit, of it; irresponsible for it; or in a state of immunity with respect to it; i. e. exempt from the demand thereof; namely a debt, (Mgh,) or a claim, or due, or right; (Mgh;) as also بَارِيءٌ and بَرَاءَةٌ. (Mgh.) You say, أَنَا بَرِيءٌ مِنْهُ [I am free from it, &c.]; (T, S, M, K;) and بَرَاءَةٌ, used alike as sing. and dual and pl. (Fr, T, S, M, K) and masc. and fem., (Fr, T, M, K,) because it is originally an inf. n.; (Fr, T, S;) and بَرَاءَةٌ: (S, M:) the pl. of بَرِيءٌ is بَرِيءُونَ (T, S, K) and بَرَاءَةٌ (T, S, M, K) and بَرَاءَةٌ (T, M, K,) of the measure فَعَالٌ (T,) like رُخَالٌ (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of بَرَاءَةٌ, and has tenween because it resembles [words originally of the measure] فَعَالٌ, and that the rel. n. formed from it is بَرِيءٌ (TA,) but it is mentioned by AAF as a pl. of بَرِيءٌ, and as being like رُخَالٌ, and Fr mentions بَرَاءَةٌ as a pl. of the same, imperfectly decl., with one of the two hemzels suppressed, (M,) and بَرَاءَةٌ (S, M, K) and أَبْرَاءَةٌ (S, K) and بَرَاءَةٌ (T, S, K,) the last two anomalous: (TA:) the fem. of بَرِيءٌ is بَرِيئَةٌ; pl. بَرِيَّاتٌ (T, S, M, K) and بَرِيَّاتٌ (Lh, M, K) and بَرِيَّاتٌ. (T, S, M, K.) You say, خَلِي مِنْهُ and أَنَا بَرِيءٌ مِنْهُ [I am free from it; or, more commonly, I am clear, or quit, of it, or him]; and خَلَاءٌ مِنْهُ and أَنَا بَرَاءَةٌ مِنْهُ (S;) and نَحْنُ مِنْكَ الْبَرَاءَةُ (M:) and أَنَا الْبَرَاءَةُ مِنْهُ and الْخَلَاءَةُ [We are clear, or quit, of you]; (Fr, T;) i. e., ذَوُو الْبَرَاءَةِ: so says Abou-Is-hāq; and Aq says the like of what Fr says. (T.) It is said in the Kur [xlili. 25], إِنِّي بَرَاءَةٌ مِمَّا تَعْبُدُونَ [Verily I am clear of that which ye worship]; (T, M;) or بَرِيءٌ, or بَرَاءَةٌ; accord. to different readers. (Bd.) بَرِيءٌ occurs in several places in the Kur. (M.) Accord. to IAq, it signifies Clear of evil qualities or dispositions; shunning what is vain and false; remote from actions that occasion suspicion; pure in heart from associating any with God: and it signifies sound in body and intellect. (T.) See also بَارِيءٌ, in two places.

براءة A writing of [i. e. conferring] immunity or exemption: from بَرِيءٌ مِنَ الدِّينِ and الغيب, of

which it is the inf. n.: pl. بَرَاءَاتٌ, with medd: بَرَاءَاتٌ is [pl. of بَرَاءَةٌ, and both of these are] vulgar. (Mgh.)

بَرِيءٌ: see بَرِيء.

الْبَرِيَّةُ The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْخَلْقُ: (T, S, M:) pronounced without ة; (T, S;) originally with ة, like نَبِيٌّ and ذَرِيَّةٌ; (M;) and the people of Mekkeh differ from the other Arabs in pronouncing these three words with ة: (Yoo, T, M:) Lh says that the Arabs agree in omitting the ة in these three instances; and he does not except the people of Mekkeh: (M:) it is of the measure فَعِيلَةٌ in the sense of مَفْعُولَةٌ, (Mgh,) from اَللّٰهُ الْخَلْقُ, meaning خَلَقَهُم: (Fr, T:) or, if derived from الْبَرِيءُ ["earth" or "dust"], it is originally without ة: (Fr, T, S:) pl. بَرِيَّاتٌ and بَرِيَّاتٌ. (S in art. برو and بَرِيء.)

بَارِيءٌ (K,) or بَارِيءٌ مِنْ مَرَضٍ (Lh, S, M,) [Recovering from his disease, sickness, or malady: or] convalescent; or becoming sound, or healthy, at the close of his disease, but being yet weak; or recovering, but not completely, his health and strength: [see 1:] (M, K:) as also بَرِيءٌ: (Lh, M, K:) but whether the latter be properly used in this sense is disputed; while the former is said to be the act. part. n. of 1 in all its senses: (TA:) pl. بَرَاءَةٌ (M, K,) like as صَاحِبٌ is pl. of صَاحِبٌ, accord. to Lh, so that he holds it to be pl. of بَرِيءٌ; or it may be pl. of بَارِيءٌ, like as جَانِعٌ is pl. of جَانِعٌ, and صَاحِبٌ of صَاحِبٌ. (M.) بَرِيءٌ is sometimes written and pronounced بَرِيءٌ [in all its senses]. (Kz.)—See also بَرِيءٌ = الْبَارِيءُ, applied to God, The Creator; (T, S, Mgh;) He who hath created the things that are created, not after any similitude, or model; (Nh;) or He who hath created those things free from any incongruity, or faultiness, (Mgh, and Bd in ii. 51,) and distinguished, one from another, by various forms and outward appearances: (Bd:) or the Former, or Fashioner; syn. الْمُصَوِّرُ [q. v.]. (M.)

برخ

برخ The passage, or conduit, of water, called بِرْبَخٌ [q. v.], made of baked clay: (K:) or بِرَابِخٌ [the pl.] signifies the baked-clay conduits of privies, which convey [the water &c.] from the house-top to the ground. (S, but omitted in some copies.)—The canal of the urine [from the kidney to the bladder; i. e. the ureter]: (L, KL, TA:) of the dial. of Egypt. (TA.)

بربط

بربط [The Persian lute;] a certain musical instrument (Lh, Mgh) of the عَجَم [or Persians]; (Mgh;) i. q. عَوْدٌ: (Lh, K:) an arabicized word, (K,) from بَرَبْتُ (IAth,) or بَرَبْتُ; meaning "the breast of the duck, or goose;" because of its

resemblance thereto; (K;) for **بَر**, in Persian, signifies the "breast;" (TA;) [and **بَت** and **بَط** or **بُط**, like the Arabic **بَطْ**, "a duck," or "goose;" or because the player upon it places it against his breast: (IAth:) or it is said to be arabicized because it is the name of a musical instrument of the **عجم**. (Msb.)

برثن

بَرْتَن, of the lion, (AZ, T,) and of any animal of prey, (AZ, As, T, S, M, K,) and of birds, (As, S,) [The toe; i. e.] *what corresponds to the* **إِصْبَعُ** *of a man*; (AZ, As, T, S, M, K;) [in the Lex. of Golius, as on the authority of the S, and in that of Freytag, *idem quod* **أَنِلَة** *in homine*; but this is a mistake, app. occasioned by a mistranscription in a copy of the S;] and the **مِخْلَب** is its claw, i. e., nail: (AZ, As, T, S;) or the **پان** (**كَف**), (M, K,) *altogether*, (M,) *with the* **أَصَابِعُ** [or *toes*]: (M, K;) or the **clam**, i. e. *nail*, of the lion, (Lth, T, M, K,) likened to the instrument for perforating leather; (Lth, T;) and of [all] animals of prey, and of birds that do not prey, *corresponding to the* **ظَفَرُ** *of man*: Th says, of man, it is [termed] the **ظَفَرُ**; of animals having the kind of foot called **خَفْ**, the **مَنْسِم**; of solid-hoofed animals, the **خَافِر**; of cloven-hoofed animals, the **ظَلْف**; of beasts and birds of prey, the **مِخْلَب**; and of birds that do not prey, and of dogs and the like, the **بَرْتَن**; though it may be also used [in like manner] of all animals of prey: (Msb:) [but properly] it is of birds that do not prey, as the crow-kind, and the pigeon; (M;) and sometimes, of the [lizard called] **ضَب**, (S, M,) and of the rat, or mouse, and of the jerboa: (M;) and is, in the pl. form, (M, TA,) which is **بَرَاتِن**, (T, S, M, TA,) metaphorically applied, by **Su'ideh Ibn-Ju-eiyeh**, to the *fingers* of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, TA.) — **بَرْتَنُ الْأَسَدِ** also signifies † *A certain brand, or mark made with a hot iron, upon camels*, (K, TA,) *in the form of the claw of the lion*. (TA.) — This, also, is the name of a sword of **Marthad Ibn-'Alas**. (K.) — **بَرْتَنَة** seems to signify the same as **بَرْتَن** or **بَرَاتِن**: for Temem are termed in a trad. the **بَرْتَنَة** and **بَرْتَمَة** of the tribes of **Muḍar**; and **El-Khattābce** says that it should be the **بَرْتَنَة**, i. e. † [The *claw*, or] the *claws*; meaning thereby their impetuous valour, and strength: but **بَرْتَمَة** may be a dial. var. of **بَرْتَنَة**, or the **م** may be substituted for the **ن** for the purpose of assimilation [to **بَرْتَمَة**]. (TA.)

برج

1. **بَرَجَ** [written in the TA without the vowel-signs, but the context seems to show that it is thus, and that the inf. n. is **يَبْرَجُ**] *It (anything) was, or became, apparent, manifest, or conspicuous, and high, or elevated*: whence **بَرَجَ**, applied to a certain kind of structure. (TA.) — **بَرَجَ**, [aor. **بَرَجَ**], inf. n. **يَبْرَجُ**, [also signifies] *He had that quality of the eye which is termed* **بَرَجَ**, explained below.

(M, TA.) — Also, (K,) or **بَرَجَ أَمْرُهُ**, (TA,) aor. **بَرَجَ**, *His state, condition, or case, became ample in respect of eating and drinking*. (IAth, K, TA.) 2: see 4.

4. **اِبْرَجَ** *He (a man, TA) built a* **بَرْجَ** [or tower, &c.]; as also **يَبْرَجُ**, inf. n. **يَبْرَجُ**. (K.)

5. **تَبَرَّجَتْ** *She (a woman) showed, or displayed, her finery, or ornaments*, (S, Msb, K,) *and beauties of person or form or countenance*, (S, Msb,) *to men*, (S, K,) *or to strangers, or men distantly related to her*; (Msb;) *to do which is culpable*; but to do so to the husband is not: (TA:) *or she showed her face: or she showed the beauties of her neck and face: or she did so exhibiting a pretty look*: (TA:) *or she showed, or displayed, her finery, or ornaments, and what excites a man's lust*. (**Abū-Is-hāk**, TA.) Fr, referring to verse 33 of ch. xxxiii. of the Kur, says that in the time when Abraham was born, the women used to wear a shirt of pearls, not sewed at the two sides; or, as some say, they used to wear garments which did not conceal their persons. (TA.)

بَرْجَ [Gr. **πύργος**, (Golius,) *A tower*;] *an angle*, syn. **رُكْن**, (S, K,) of a fortress, (S,) or of a city: (TA:) and sometimes *a fortress itself*: (S, K:) so called from its conspicuousness and construction and height: (TA: [see 1:]) or the primary signification of **برج** is *strength*; whence **بَرْجَ** in a sense explained below: (Hā p. 286:) pl. [of mult.] **بُرُوجَ** and [of pauc.] **أَبْرَاجَ**: (S:) the **بُرُوجُ** of the wall of a city or fortress are *chambers* (**بُيُوتَ** [meaning towers]) *built upon the wall*: and such chambers (**بُيُوتَ**) *built upon the sides of the angles of a قصر* [i. e. *pavilion or palace &c.*] are sometimes thus called. (Lth.) [Hence,] **بَرْجَ حَمَامٍ** [*A pigeon-turret; a pigeon-house*; being generally constructed in the form of a turret, or of a sugar-loaf;] *a lodging-place of pigeons*: pl. as above. (Msb.) — Also † [*A sign of the Zodiac*;] *one of the* **بُرُوجُ** *of the heaven*; (S, K;) *which are twelve in number*; every one having a distinct name: (TA:) the Arabs in ancient times did not know them: (Hā p. 560:) pl. **أَبْرَاجَ** as well as **بُرُوجَ**: (Msb, TA:) these are meant by the **بُرُوجُ** mentioned in the Kur xv. 16 and xxv. 62 and lxxxv. 1: (Bd, Jcl:) or in the last of these instances, (Bd,) by the **بُرُوجُ** in the heaven are meant the *Mansions of the Moon*: (Bd, Msb:) or the *stars or asterisms or constellations*: (TA:) or the *great stars or asterisms or constellations*; (Bd, Msb;) and so, accord. to Zj, in the second of the said passages of the Kur: (TA:) or the *gates of heaven*: (Bd, Msb:) or, as some say, i. q. **قُصُورَ** [i. e. *pavilions &c.*]. (TA.)

بَرَجَ *Such a constitution of the eye that the white entirely surrounds the black*, (S, M, K,) *no part of the black being concealed*: (S, M:) or *width of the eye: or width of the white of the eye, and largeness of the eyeball, and beauty of the black part: or clearness of the white and black parts thereof*: (M, TA:) or *width of the eye, and largeness of the eyeball*: (Hā p. 560:) or

width of the eye with intense whiteness of the person: (TA:) and *distance between the eyebrows*. (L, TA.) [See also **يَبْرَجُ**.] = *Goodly, elegant, or pretty; beautiful of face: or* [so in copies of the K, and in the TA, but in the CK "and"] *shining, or splendid; conspicuous; and well known*. (K.)

أَخْلَقَ بَارَجَ *A large, or liberal, disposition*; syn. **وَاسِعَ**. (Hā p. 560.)

أَبْرَجَ *A man having that quality of the eye which is termed* **بَرْجَ**: (M, TA:) fem. **بَرْجَاءَ**; applied to a woman; (S;) and also to an eye (**عَيْنَ**) *having the quality termed* **بَرْجَ**: (M, TA:) pl. **بُرُوجَ**. (Hā p. 560.) = **هَذَا أَبْرَجُ مِنْ هَذَا** *This is stronger than this*. (Hā p. 286.)

إِبْرِيخَ *The vessel, or receptacle, [generally a skin,] in which milk is churned, or beaten and agitated, or in which the butter of the milk is extracted, or fetched out, by putting water in it, and agitating it*; syn. **مُخَضَّة**. (S, K.)

ثَوْبٌ مَبْرَجٌ *A garment whereon are figures of* **بُرُوجَ** [or towers]: (Zj, TA:) or *whereon are depicted figures resembling the* **بُرُوجَ** [or towers] *of the wall of a city or the like*: (T, A, TA:) or *figured with eyes, of the garments termed* **حُلَلُ**; from **الْبَرْجَ**. (S.)

برجم

بَرْجَمَة (in the Hā p. 352 **بَرْجَمَ**) is the sing. of **بَرْجَمَاتَ** (S, Mgh, Msb, K) and **بَرْجَمَاتَ** (T, TA;) and signifies [*A knuckle, or finger-joint*;] *the outer, or the inner, joint, or place of division, of the fingers*: and (as some say, TA) *the middle toe of any bird*: (K:) or **بَرْجَمَ** signifies all the *finger-joints*: (A'Obeid, K;) as also **رَوَاجِمَ** [a mistranscription for **رَوَاجِبَ**]: (A'Obeid, TA:) or *the parts of the fingers that are protuberant when one clinches his hand*: (Hā ubi suprā:) or *the backs of the finger-bones*: (K:) or the *finger-joints* (S, Mgh) *that are between the* **أَشَاجِعَ** *and the* **رَوَاجِبَ**: (S;) i. e. (S, Mgh) [the *middle knuckles*; (see **أَشَاجِعَ** and **رَاجِمَة**)] *the heads of the* **سَلَامِيَّاتَ** (S, Mgh, Msb, K,) *on the back, or outer side, of the hand*, (S, Msb,) *which become protuberant when one clinches his hand*: (S, Mgh, Msb, K:) or, as in the Kf, *the heads of the* **سَلَامِيَّاتَ**; and their inner and outer sides are termed the **رَوَاجِبَ**: (Msb:) accord. to the T, *the wrinkled parts at the joints of the fingers*; the smooth portion between which is called **رَاجِمَة**: or, as in another place, *in the backs of the fingers*; the parts between them being called the **رَوَاجِبَ**: *in every finger are three* **بَرْجَمَاتَ**, *except the thumb*: or, as in another place, *in every finger are two of what are thus termed*: it is also explained as signifying *the joints in the backs of the fingers, upon which the dirt collects*. (TA.) The phrase **الْأَخْذُ بِالْبَرْجَمِ**, meaning *The seizing*

with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بَرُّن.]

برح

1. **بَرَحَ** is *syn. with* زَالَ [in two senses; i. e. as an attributive verb, and also as a non-attributive verb; as will be shown by what follows]. (S, A, Mgh.) [Using it as an attributive verb.] you say, **لَا أَبْرَحَ حَتَّى تَقْضَى حَاجَتِي** *I will not go away, or depart, or withdraw,* (لَا أَرْوُلُ, and لَا أَتَّحَى,) until thou accomplish my want: from **بَرَحَ الْمَكَانَ**, inf. n. **بَرَّاحَ**, *he went away, or departed, from the place*; *syn. زَالَ مِنْهُ*: and to be distinguished from the phrase in the *Kur* [xviii. 59, similar as to words,] mentioned below. (Mgh.) You say, **بَرَحَ مَكَانَهُ**, (S, A, L, K,) aor. ٤, (K,) inf. n. **بَرَّاحَ** (S, L, K) and **بَرَّوَحَ** (L, TA, and *Ham* p. 250) and **بَرَّوَحَ**, (L,) or **بَرَّحَ**, (as in a copy of the TA,) *He went away, or departed, from his place*; (S, L, K, and *Ham* ubi supra;) and *he became in the* **بَرَّاحَ** [or *wide, uncultivated, or uninhabited, tract*]. (S, L, K.) And **مَا بَرَحَ مَكَانَهُ** *He did not quit his place.* (Msh.) And **بَرَّحَ** [alone], aor. ٤, inf. n. **بَرَّاحَ**, *It (a thing) went away, or departed, (زَالَ,) from its place*; (Msh;) as also **تَبَرَّحَ**. (L.) In the phrase **لَا بَرَّاحَ** [There is, or shall be, no quitting of place, or going away, or departing], the noun is in the accus. case, as in **لَا رَيْبَ**: but it is allowable to put it in the nom. case, so that لا is used in the manner of **تَيْسَ**; (S, K;) as in the following saying of Saʿd Ibn-Málik, [in the TA, in one place, Ibn-Náshib,] in a poem of which the rhyme is with *refa*, (S, I Ath,) alluding to El-Háarith Ibn-'Abbád, who had withdrawn himself from the war of Teghlib and Bekr the sons of Wá'il: (I Ath, TA:)

• مَنْ فَرَّ عَنْ نِيرَانِهَا • فَأَنَا أَهْنُ قَيْسٍ لَا بَرَّاحٍ •

[Whoso fleeth from its fires, (i. e. نِيرَانِ الْحَرْبِ the fires of the war,) let him do so: but as for me, I am the son of Keys: to me there is not, or shall not be, any quitting of place]. (S, I Ath. [See also Ham p. 250, where, for مَنْ فَرَّ, we find بَرَحَتْ whoso turneth away.]) [Hence,] بِرَحَّتِ بِالرَّيْحِ The wind carried up, raised, or swept up and scattered, [lit. went away with,] the dust. (Mṣb.) [Hence also, accord. to some,] بَرَحَ الْحَقَاءُ, (T, S, K, &c.,) and بَرَحَ, (Ibn-El-Libhānee, Z, and TA, [thus written in a copy of the A,]) † The state of concealment departed, or ceased: or † what was in a state of concealment became apparent; from بَرَأَحَ meaning "what is open and apparent" of land: or † what I was concealing became apparent: (T, TA:) or † the affair, or case, became manifest, (S, A, K,) and its concealment ceased, (A,) [or] as though the secret departed, and ceased: (S:) or, as some say, † the secret became apparent: (TA in art. خَفِيَ:) or, lit., the low ground became high and apparent; meaning † what was concealed became revealed: (Har pp. 133—4:) the first who said

it was Shikḥ the Diviner. (IṢrd, TA.)—[Using it as a non-attributive verb,] you say, لَا أَبْرَحُ I will not cease, or I will continue, أَنْفَعِلْ ذَلِكَ (لَا أَزَالُ) to do that: (Ṣ, A:*) and مَا بَرَحَ يَفْعَلُ كَذَا [he ceased not to do thus; or] he persevered in, or kept to, doing thus: (Mṣb:) and مَا بَرَحَ زَيْدٌ قَائِمًا [Zeyd ceased not to be, or he kept, or continued, standing]: in this case, the verb is of the category of كَانَ; (Mgh;) relates to time; and requires a predicate: and its inf. n. is بَرَّاحٌ. (Ham p. 250.) Hence the saying in the Kur [xviii. 59], لَا أَبْرَحُ حَتَّى أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ, but the predicate is suppressed: it may be مَا نَحْنُ فِيهِ كَذَلِكَ [i. e. I will not cease in that wherein we are thus engaged until I reach the place of meeting of the two seas]: (Mgh:) or it means لَا أَزَالُ أُسِيرُ [I will not cease journeying]: (Bḍ, Jel:) or لَا أَبْرَحُ here may mean I will not depart (لَا أَزُولُ) from that upon which I am intent, namely journeying and seeking; and I will not relinquish it; so that it does not require the predicate. (Bḍ. [He gives a third explanation, paraphrastic and strained, which I omit.]) = بَرَّحَ (Ṣ, K,) aor. ʔ, (L, TA, [but it is implied in the K that it is ʔ, which is contr. to rule,]) inf. n. بَرَّوْحٌ. It (a gazelle, Ṣ, K, and a bird, and any wild animal, that is hunted or shot, TA) turned its left side towards the spectator, passing by (Ṣ, K*) from the direction of his right hand towards that of his left hand: (Ṣ:) or passed by from the direction of the spectator's left hand towards that of his right hand: (Aboo-'Amr Esh-Sheybānee, IF, L, Mṣb, in art. سَنَحَ:) [the former appears to be accord. to the usage of the Hijāzees; and the latter, accord. to that of the Nejdées, in general: see بَارَحَ:] contr. of سَنَحَ. (Ṣ.) = بَرَّحَ, aor. ʔ, [contr. to rule,] (K,) inf. n. بَرَّحٌ, (TA,) He was angry. (K.) When a man has been angry with his companion, one says, مَا أَشَدَّ عَلَيْهِ مَا بَرَّحَ عَلَيْهِ [How violently angry was he with him!]. (L.)

2. **بَرَحَتْ بِيَ الْحُمَى** *The fever affected me with its severity, violence, or sharpness, tempered* **بُرْحَةً**. (TA.)—Hence, (TA,) from **بُرْحَةٌ**, (S, K,) **بَرَحَ بِهِ** inf. n. **تَبَرَّحَ**, *It (an affair, an event, or a case,) affected him severely; afflicted, distressed, or harassed, him: (S, K:) said also of anxiety; or disquietude, or trouble, of mind: (A:) and of a beating, meaning it hurt him severely, or greatly. (Mgh.) Also said of a man, meaning He importuned him, or pressed him, with annoyance, or molestation: (A, TA:) he annoyed him, or molested him, by importuning or pressing; as also اَبْرَحَ: (TA:) he annoyed him, or molested him, by distressing importunity or pressing: (T, TA:) and he punished, tormented, or tortured, him. (TA.) تَبَرَّحَ signifies The act of annoying, molesting, or hurting: (Mgh:) and in a trad., (in which it is forbidden, TA,) the killing, or putting to death, in an evil [or a cruel] manner; such as throwing live fish,*

and lice, into the fire. (Mgh, TA.) = بَرَحَ اللَّهُ May God remove from thee [i. e. difficulty, distress, affliction, &c., or the difficulty, &c.]. (A, TA.)

4. ابرحه. *He made him, or caused him, to go away from, depart from, or quit, his place.* (A, * L.) = *He, or it, pleased, or rejoiced, him; excited his admiration and approval; induced in him wonder, or admiration, and pleasure, or joy.* (S, K.) One says also, مَا أَتَرَحَّ هَذَا الْأَمْرُ, *How greatly does this affair, or event, please, or rejoice! how greatly does it excite admiration and approval! or how greatly does it induce wonder, or admiration, and pleasure, or joy!* (S.) — *He treated him with honour, or honoured him, and magnified him:* (S, K:) or, as some say, *he found him to be generous, or noble.* (TA.) — *He judged him, or it, i. e. a man, (A, TA,) and a horse, (A,) or anything, (TA,) to be excellent, or to excel, (A, TA,) and wondered at, or admired, him, or it.* (A.) = ابرح also signifies *He exceeded the usual bounds, degree, or mode.* (As, S, * TA.) You say, اُبْرَحْتَ كَرَمًا, and نُؤْمًا, (A, TA,) *Thou hast done a thing exceeding the usual bounds [in generosity, or nobleness, and in meanness, or ignobleness]; or extravagant; or excessive.* (TA.) — See also 2.

5 : sec 1.

بُرْجٌ *Difficulty, distress, affliction, or adversity; eril, or mischief; (K, TA;) annoyance, molestation, or hurt; severe punishment; trouble, inconvenience, or fatigue; (TA;) a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing or event: (Ham p. 135:) and annoyance, or molestation, by distressing importunity or pressing; a subst. from 2: (T, TA:) and بُرْجٌ [and app. اِبْنُ بُرْجٍ also,] a calamity, misfortune, or disaster; or a great, or terrible, thing, affair, or case; (TA;) as also بُرْجٌ and بُنْتُ بُرْجٍ; (K;) pl. بُنَاتُ بُرْجٍ and بُنُو بُرْجٍ; (TA.) [See also تَبْرِيجٌ.] You say, لَقِيتُ مِنْهُ بُرْجًا, I experienced from him, or it, [great] difficulty, distress, affliction, or adversity; [great] annoyance, molestation, or hurt; (S, A, K;) a phrase having an intensive signification, (K, TA,) like لَيْلٌ اَيْلٌ [and لَيْلٌ لَيْلٌ]; and so بُرْجًا مَبْرَحًا. (TA.) When used as an imprecation, the more approved way is to put the two words in the accus. case: but sometimes they are put in the nom. case; as in the saying of a poet, بُرْجٌ لَعَيْنِكَ بَارِحٌ [May great difficulty, &c., befall thy two eyes!]. (TA.) You say also, بُرْجِي بُرْجٌ, لَقِيتُ مِنْهُ بُنَاتِ بُرْجٍ (S, A,) and بُنِي بُرْجٌ (S,) I experienced from him, or it, difficulties, distresses, afflictions, or adverse events; and calamities, misfortunes, or disasters: (S:) and, in the same sense, لَقِيتُ مِنْهُ الْبُرْجَيْنِ, and الْبُرْجَيْنِ, (S, K,) and الْبُرْجَيْنِ; (K;) or, accord. to some copies of the K, الْبُرْجَيْنِ, and الْبُرْجَيْنِ, and الْبُرْجَيْنِ, as duals; but the former reading is the more correct: (TA:) [MF disapproves of the form بُرْجَيْنِ, and it is not mentioned in the*

L; but the dual form *برجین* is there mentioned:] it seems as though the sing. of *برجین* [or *برجین*] were *برجة* [or *برجة*], and that the pl. is formed by the termination *ون* to compensate for the rejection of the *ة*, as is virtually the case in *أرضون*; [or because the signification is regarded as that of a personification;] and that the pl. only is used. (L.) It is said in a prov., *بنت برج شرتك على رأسك* [Calamity is, or be, a snare upon thy head]. (TA.)

مبرج: see *مبرج*.

صرحة برجة, or *صرحة برجة*, &c.: see art. *صرح*.

برجة The best of anything: (TA:) and [particularly] one of the best of she-camels: (S, K:) or, of he-camels: (T:) pl. *برج*. (T, S, K.) You say, *فهو برجة من البرج*, (S, K,*) or *هذه برجة من البرج*, (T,) This is a she-camel, (S, K,*) or he is a camel, (T,) of the best of camels. (T, S, K.)

برجي a word that is said when one misses the mark in shooting or casting; like as *مرجي* is said when one hits the mark. (S, ISd, A, K.)

برجة Severity, violence, or sharpness, (As, A, TA,) or vehement molestation, (S, K,) of a fever (As, A, S, K) &c.: (S, K:) [a paroxysm; used in this sense by modern physicians:] and vehement distress of mind arising from the oppression caused by inspiration or revelation; such as is said to have affected the Prophet; [but most probably a paroxysm of that species of catalepsy which physicians term *ecstasy*;] occurring in a trad. (TA.) You say of one suffering from fever, when it is intense, *أصابته البرجة* [The paroxysm, or severe fit, has befallen him]. (TA.)

برج and *البرجين* &c.: see *برج*.

براج inf. n. of *برج*, q. v.; whence the phrase *لا برج*, explained above. (S, L, K.) = A wide, or spacious, tract of land, (S, A, K,) having in it no seed-produce nor trees: (S, K:) or land having in it no building nor habitation: (Ham p. 237:) and applied as an epithet to land, signifying wide, or spacious, open, or conspicuous, and having in it no herbage nor habitation: and what is open, uncovered, and wholly apparent, of land: (TA:) or a place having no trees nor other things to cover or conceal it; as though such things had departed; (Mgh;) a place free from trees &c.: (Msb:) or an elevated and open tract of land. (Har p. 134.) — *جبل برج* is an appellation given to †A lion: and †a courageous man: as though each of them were bound with ropes, (K, TA,) and did not quit his place. (TA.) = An affair, a thing, or a case, that is plain, evident, or manifest; (K, TA;) or open, or public. (TA.) You say, *جاءنا بالأمر برأحا* [He told us, or did to us, the thing] plainly [or openly]. (S.) And *جاء بالكفر برأحا وبالشّر صرأحا* [He uttered, or committed an act of, infidelity plainly, or openly, and evil, or mischief, unmixedly]. (A, TA.) — Counsel, or an opinion, that is disapproved, or deemed evil. (K.) = *براج*, (El-Mufaddal, S, A,

&c.,) and *براج*, with *clamm* and without *tenween*, (AZ, El-Mufaddal,) a name of *The sun*: (S, A, &c.:) determinate [and the former indecl.]: the sun is so called because of the spreading of its light, and its conspicuousness; or, being applied to the sun when it sets, *براج* means *بارجة*; like as *كساب*, a name applied to a hunting-bitch, means *كاسبة*. (TA.) You say, *دلكت برّاج* The sun set [or declined from the meridian]. (A, TA.) For this phrase, occurring at the end of a verse cited by Ktr, Fr reads *دلكت برّاج*; *راج* being pl. [or rather a quasi-pl. n.] of *راحة*, meaning the “hand” [or “palm of the hand”]: (S, TA:) accord. to which reading, the poet means *The sun had set, or had declined from the meridian, while they put their hands, or the palms of their hands, over their eyes, looking to see if it had set, or had declined from the meridian*: or he who says, *دلكت الشمس برّاج* means *the sun had almost set*: the two readings *برّاج* and *براج* are mentioned by A’Obeyd and Az and Hr and Z and others: AZ says, *دلكت برّاج*, with *tenween*, and *برّاج*, without *tenween*. (TA.) [See also *راحة*, in art. *روح*.]

برج: see *برج*.

برج: see *برج*. = Also The croaking of the *أبن برّيج* [or crow, of whatever species, as raven, carrion-crow, &c.]. (L.) — [Hence,] *أبن برّيج*: so in the K: in the S, *أمر برّيج*; but IB and Abou-Zekereyâ say that only the former is right: (TA:) [in one copy of the S, however, I find both of these:] *The غراب* [or crow, as a generic term, applying to the raven, carrion-crow, &c.]: (S, K, &c.:) so called because of its cry: a determinate appellation: for the pl., the expression used is *بنات برّيج*. (TA.) — See also *برج*. = *قول برّيج* A saying by which one pronounces a person to have said, or done, right. (L.)

برج, (S, K, &c.,) as also *بروج* and *برنج*, (K,) applied to a gazelle, (S,) or what is hunted or shot, (K, TA,) of gazelles and birds and wild animals [in general], (TA,) Turning his left side towards the spectator, (S,) passing from the direction of the right hand of the latter towards the direction of his left hand: (S, K:) or turning his right side towards the spectator, passing from the direction of the latter's left hand towards that of his right: (Abou-Amr Esli-Sheybānee, IF, A, L, Msb,*) in art. *سنع*:) contr. of *سانع*: (S,*) TA:) pl. *بوارج*. (L in art. *سنع*.) The Arabs [who apply the epithet in the latter sense] regard the *بارج* as an evil omen, and the *سانع* as a good omen; because one cannot shoot at the former without turning himself: (S:) but some of them hold the reverse: (Abou-Amr Esli-Sheybānee and L in art. *سنع*:) the people of Nejd hold the *سانع* to be a good omen; but sometimes a Nejdæe adopts the opinion of the Hijāzee [which is the contrary]. (IB in that art.) The first of these epithets is also applied to a bird as meaning *In-*

auspicious; *ill-omened*. (A.) It is said in a prov., *من لي بالسّانع بعد البّارج* (TA) i. e. [Who will be responsible to me] for a fortunate, or lucky, event, after an unfortunate, or unlucky? (K in art. *سنع*:) applied in the case of a man's doing evil, and its being said, “He will at a future time do good to thee:” originally said by a man on the occasion of gazelles' passing before him in the manner of such as are termed *بارجة*, and its being said to him, “They will present themselves to thee in the manner of such as are termed *سانعة*.” (TA.) And in another prov. it is said, *إنّما هو كبراج الأزدى* [It, or he, is only like the mountain-goat passing in the manner of such as is termed *بارج*]: for it dwells on the tops of the mountains, and men scarcely ever see it passing with the right or left side towards them save once in the course of ages: (S, K:) applied in the case of an extraordinary occurrence: (K:) [or in the case of a benefit conferred by a man who very rarely confers benefits on others: (Freytag's Arab. Prov. i. 35:)] or when a man has delayed, or been tardy in, visiting [but has come at last]. (TA.) — Hence, *فتنة بارجة* i. q. *شرة* [i. e. †A manner of twisting contrary to that which is usual: see *شزر*]. (A.) — And *فعلّة بارجة* [This is an action that has not happened rightly. (A.) — [Hence,] *بنت بارج*: and [perhaps] *نقيت* *برج*: *برج* *لعتيك بارج* and *منه برّجا بارجا* — [And hence, perhaps, because of its evil effect; or because it comes, accord. to some, from the left, i. e. northerly direction, or, accord. to others, from the right, i. e. southerly direction; or] from *برج* as signifying “a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing, or event;” (Ham p. 135;) *بارج* signifies also A hot wind: (S:) or a hot wind in the صيف [i. e. summer or spring]: (K:) or a hot wind coming from the direction of El-Yemen: (Ham p. 135:) or a wind that carries up, raises, or sweeps up and scatters, the dust: (Msb:) pl. *بوارج*: (S, K, &c.:) or the *بوارج* are hot north, or northerly, winds in the صيف: (AZ, Az, S:) this Az found to be the sense in which the term was used by the Arabs in his time: (TA:) or violent winds that carry with them the dust by reason of their violence: (TA:) or this name (the pl.) was given by the Arabs to all winds in the time of the stars of the قِط [or summer]: they mostly blow in the time of the stars of *Libra*; [app. meaning when *Libra* is on, or near, the meridian at nightfall, agreeably with a statement in modern Arabic almanacs, that the periods of the beginning and end of the winds thus called are the 30th of May and the 9th of July;] and these winds are what are termed the *سمائم* [pl. of *سموم*]. (Ibn-Kunásch, TA.) — *الأنواء البوارج* is also said by some to signify *الأنواء* [pl. of *نوء*, q. v.]; as mentioned by AHn; but he repels their assertion. (TA.)

البارجة The next, or nearest, past, or preceding, night; yesternight: (S, A, Mgh,*) Msb,*) K:) from *برج* signifying *زَال* [“he, or it, went away” &c.].

(S, A.) [In modern Arabic, *Yesterday*: as also البَارِحَ.] It has no dim. formed from it. (Sh, in S, in art. أَمَسَ; and TA.) You say, لَقَيْتُهُ الْبَارِحَةَ [I met, or met with, him, or it, last night, or yesternight]: and لَقَيْتُهُ الْبَارِحَةَ الْأُولَى [I met, or met with, him, or it, the night before last; this being the sense in which the phrase is now used by the learned: but the vulgar expression is أَوَّلُ الْبَارِحَةِ, generally pronounced أَوَّلُ أَمْبَارِحَ or أَوَّلُ أَمْبَارِخَ, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Teiyi and Himyer, by the substitution of أَمْرَ for أَلْ: see art. أَمْرَ]. (S.) From daybreak to the time when the sun declines from the meridian, one says, رَأَيْتُ اللَّيْلَةَ فِي مَنَامِي [I saw to-night in my sleep (such a thing)]; but when the sun has declined, one says, رَأَيْتُ الْبَارِحَةَ [I saw last night, or yesternight]: (AZ, Th: [and the like is said in the Mgh and Msh:]) or one says, كَانَ كَذَا وَكَذَا اللَّيْلَةَ [Such and such things happened to-night] until the sun is somewhat high and the day has become bright; but after this, one says, كَانَ الْبَارِحَةَ [It happened last night, or yesternight]. (Yoo, Secr.) The Arabs say,

• مَا أَشْبَهَ اللَّيْلَةَ بِالْبَارِحَةِ •

How like is this night wherein we are to the former night that has departed? (TA:) [or, this night to yesternight?]: originally occurring in a poem of Tarafel: used as meaning "how like is the child to the father!" and applied to [any] two things resembling each other. (Har p. 667.)

أَبْرَحَ is formed [from بَرَحَ for بَرَحَ] by the rejection of the added letter: [for a word of this kind is regularly formed only from an unaugmented trilateral-radical verb:] or it is like أَحْنَكَ, having no proper verb. (L.) You say, هَذَا أَتَبْرَحُ عَلَيَّ مِنْ ذَاكَ (A, L, Msh*) This is more difficult, distressing, or afflicting, to me than that. (L, Msh*) And هَذَا الْأَمْرُ أَتَبْرَحُ مِنْ هَذَا This affair, event, or case, is more difficult, or distressing, than this. (S.) And قَتَلُوهُمْ أَتَبْرَحَ [They slew them with a most severe slaughter]. (S.)

تَبْرَحَ [inf. n. of 2, used as a simple subst.,] is said by some to be sing. of تَبَارِخَ, and has been used as such by post-classical authors, but is not of established authority: accord. to others, the latter has no sing.: (MF:) the pl. signifies Difficulties, distresses, afflictions, or adversities: [see also بَرَحَ:] or the difficulties, or obligations, incurred by troublesome, or inconvenient, means of obtaining subsistence: (TA:) and تَبَارِخُ الشَّوْقِ the burning, or fierce burning, [or the burnings, &c.,] of the yearning, or longing, of the soul, or of longing desire. (S, K.)

أَنَا مَبْرَحٌ بِى I am importuned, or pressed, with annoyance, or molestation. (A, TA.) [See the verb (2).]

مَبْرَحٌ and مَبْرَحٌ, applied to an affair, an event, or a case, signify the same; (K, TA;) i. e.

Severe, afflicting, distressing, or harassing: (TA:) and the former, to a beating, (S, A, Mgh, TA,) meaning the same; (TA;) or hurting (S, Mgh) severely: (S:) and to a man, meaning annoying, or molesting, by importuning, or pressing. (TA.) [See 2.] لَقَيْتُ مِنْهُ بَرَحًا مُبْرَحًا: see بَرَحَ.

يَبْرُوحُ (K,) thus correctly written, with the ي before the ب; [not يبروح, as in the CK; in Chald. ܝܒܪܘܚ, the word corresponding to the sing. of the Hebr. ܝܒܪܘܚ in Gen. xxx. 14 and 16, accord. to the paraphrase of Onkelos;] or يَبْرُوحُ [the idol-like يبروح]; (TA;) The root, or lower part, of the wild لُقَاح [or mandrake, not to be confounded with another plant to which the name of لُقَاح, q. v., is also applied], (K,) which is known by the names of قَاوَانِيَا and عَوْدُ الصَّلِيبِ [names now given to the peony], and called by MF البَرَّ [or the wild apple, but perhaps this is a mistranscription for البَرَّ,] said by him to be an appellation used by the vulgar; (TA;) resembling the form of a man; (K;) and of two sorts, male and female; called by the people of Greece السَّلَامُ: (TA:) it torpifies, (K,) and strengthens the two appetites [namely that of the stomach and that of the generative organ]: (TA:) if ivory is cooked with it for six hours, it renders it soft; and if a part affected by [the disease termed] بَرَشْ is rubbed with its leaves for a week, (K,) without interruption, (TA,) it removes it without causing ulcers, or sores: (K:) the root of the wild لُقَاح is the يَبْرُوحُ: it has the form of a human being; the male like the male, and the female like the female; and they pretend that he who pulls it up dies; wherefore, when they desire to do so, they tie a dog or some other animal to it. (Kzw, voce لُقَاح.)

برد

1. بَرَدَ, aor. ٢, inf. n. بُرُودٌ; (S, M, Mgh, Msh, K;) and بَرَدَ, aor. ٢, (M, Msh, K,) inf. n. بَرَدَ; (M, Msh;) It (a thing, S, Msh, and the latter said of water, Msh) was, or became, cold, chill, or cool; [see بَرَدَ below;] (S, M;) its heat became allayed. (Msh.) The latter verb is also used transitively, as will be shown below. (Msh.) — [Hence,] بَرَدَ مَضْجَعُهُ [lit. His bed, or place of sleep, became cold; meaning] † he went on a journey. (A.) — بَرَدَ also signifies † He died; (As, T, S, A, K;) because death is the non-existence of the heat of the soul; (L;) or it is allusive to the extinction of the natural heat; or to the cessation of motion. (MF.) For — بَرَدَ, (MF,) aor. ٢, (Mgh,) inf. n. بَرَدَ, (MF,) likewise signifies † It was, or became, still, quiet, or motionless; (Mgh, MF;) for instance, a slaughtered sheep or goat [&c.]. (Mgh.) And † It (beverage of the kind called نَبِيذٌ) became still, and without briskness. (TA, from a trad.) You say, رُعِبَ قَبْرُ مَكَانَهُ † He became frightened, and remained motionless in his place; مَكَانَهُ meaning فِي مَكَانِهِ: and hence,] † he became

amazed, or stupified. (A.) And بَرَدَتْ عَيْنُهُ † The pain in his eye became allayed, or stilled. (L.) And بَرَدَ أَمْرُنَا † Our affair, or case, became easy. (TA, from a trad. [See also بَارَدَ.]) — Also, inf. n. بَرَدَ, [which see below,] † He slept. (T.) — And hence, † It remained, or became permanent, or fixed, or settled. (T.) So in the saying, لَمْ يَبْرُدْ بَيْدِي مِنْهُ شَيْءٌ † There did not remain, or become permanent or fixed or settled, in my hand, thereof, anything. (T, L.) You say also, بَرَدَ أَسِيرًا فِي أَيْدِيهِمْ † He remained safely a captive in their hands. (A.) And بَرَدَ فِي أَيْدِيهِمْ سَلَامًا † He became a permanent captive, remaining in their hands, not to be ransomed nor liberated nor demanded. (L.) And بَرَدَ الْمَوْتُ † Death fixed, or settled, [upon his face and extremities, or] upon his limbs, or upon his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire. (A Heyth, L.) And بَرَدَ الْمَوْتُ عَلَيْهِ † Death became impressed upon him; the marks, or signs, of death became apparent upon him. (A.) — [And hence, app.,] † It (a right, or due,) became incumbent, or obligatory, (M, K, TA,) and established. (TA.) You say, بَرَدَ لِي حَقِّي عَلَى فُلَانٍ † My right, or due, became incumbent, or obligatory, on such a one, and established against him. (M, A, TA.) And مَا بَرَدَ لَكَ عَلَى فُلَانٍ † What hath become incumbent, or obligatory, to thee, on such a one, and established against him? or what hath become owed, or due, to thee, by, or from, such a one? as also مَا ذَابَ لَكَ عَلَيْهِ. (S.) And بَرَدَ لِي عَلَيْهِ † Such an amount of the property, or of property, became incumbent, or obligatory, to me, on him, and established against him; or became owed, or due, to me, by, or from, him. (S.) — Also, (K,) aor. ٢, inf. n. بَرَدَ, (TA, [but see the next sentence,]) † He (a man) was, or became, weak; and so بَرَدَ, a verb like غَنِيَ. (K.) And, inf. n. بَرَادٌ and بُرُودٌ, (M, K,) † He was, or became, languid, (K,) or weak and languid, from leanness or disease: (M:) or weak in the legs, from hunger or fatigue. (Ibn-Buzurj, T.) And بَرَدَ مَخْهُ, (A, K,) aor. ٢, inf. n. بَرَدَ, (TA,) † He was, or became, lean, or emaciated; (A, K;) and so بَرَدَتْ عِظَامُهُ. (A, TA.) — † It (a sword [or the like]) was, or became, blunt. (M, K.) — بَرَدَ, (S, Msh, K,) aor. ٢, (Msh,) inf. n. بَرَدَ; (K;) and بَرَدَ, (S, M, Msh, K,) inf. n. تَبَرَّدَ; (S;) He made it, or rendered it, (for ex., water, M, Msh, K,) cold, chill, or cool: (S, &c.) but the latter has an intensive signification [he made it, or rendered it, very cold, or very cool]: (Msh:) or both signify, (K,) or the former signifies, (M, TA,) he mixed it with snow: (M, K:) one does not say † أبرده, except in a bad dialect. (S.) بَرَدِيهِ, being used by a poet for بَرَدْنَا اللَّيْلَ, has been erroneously supposed to mean "Make thou it hot." (M.) You say, بَرَدْنَا اللَّيْلَ, (aor. and inf. n. as above, M,) and بَرَدَ عَلَيْنَا, The night affected us with its cold. (M, K.) And سَقَيْتُهُ شَرْبَةً بَرَدَتْ فَوَادَةً (S, M, *) aor. and inf. n. as above, (S,) I gave him to drink a draught

that cooled his heart: (S, M:) or **بَرَدَتْ بِهَا قُوَادَهُ** [with which I cooled his heart]. (So in the T.) And **فَوَادَكَ بِشَرَبَةِ بَرْدٍ** Cool thy heart by a draught. (A.) And **اسْقِنِي سَوِيْقًا اُبْرَدَ بِهِ كَبِدِي** [Give thou me to drink سَوِيْق with which I may cool my liver]. (T.) And **بَرَدَ عَيْنَهُ بِالْكُحْلِ** (A'Obeyd, T, M,) or **بِالْبُرُودِ** (S, Mgh, K,) aor. and inf. n. as above, (M,) [He cooled his eye with the collyrium, or] he applied the cooling collyrium to his eye, (T, S, M, Mgh, K,) and allayed its pain. (M.) The following words, cited by IAqr,

• **بَرَدُوا غَوَازِبَ اَيْنَتِي حُدْبٍ** •

[lit. They cooled the fore parts of the humps, or the backs, of humped she-camels], mean †they put off from them their saddles, that their backs might become cool. (M.) You say also, **بَرَدَ ظَهْرَ فَرَسِكَ سَاعَةً** [lit. cool his back] awhile. (A.) And **لَا تُبَرِّدْ عَنْ فُلَانٍ** †Do not thou alleviate the punishment [in the world to come] due to the offence of such a one by thy reviling him, or cursing him, when he has acted injuriously to thee. (T, S, M, A, L.) And **بَرَدَ الْخُبْرَ** (T, L, K,) **بِالْمَاءِ** (T,) He poured [cold] water upon the bread, (T, L, K,) and moistened it [therewith: see **بُرُودٌ**]. (T, L.) — **بُرِدَ** (a verb like **غُبِيَ**, K) It (a company of men) was hailed upon. (S, M, K,) And **بُرِدَتْ الْأَرْضُ** The land, or ground, was hailed upon. (S.) — **بُرِدَ** (S, M, &c.,) aor. 2, (TA,) inf. n. **بُرِدَ** (Mgh, TA,) also signifies He filed (M, Mgh, K) iron, (S, M, &c.,) and the like, (M,) with a **مِبْرَدٍ**. (S, M, Mgh, Mgh, K.) — **بُرِدَ** and **اِبْرَدَ** He sent him as a **بَرِيدٍ** [or messenger on a post-mule or post-horse]. (K.) And **بُرِدَ بَرِيدًا** (M,) and **اِبْرَدَ** (A,) He sent a **بَرِيدٍ**. (M, A.) And **اِبْرَدَ إِلَيْهِ** (S,) or **اِبْرَدَ إِلَيْهِ بَرِيدًا** (T, TA.) He sent to him a **بَرِيدٍ**. (T, S.)

2: see **بُرْدَةٌ** in four places. — **بُرِدَ عَلَيْهِ** †He made it incumbent, or obligatory, on him. (M, A.) — And **بُرِدَ** (K, TA, but omitted in the CK,) inf. n. **تُبْرِيدٌ**; (TA;) and **اِبْرَدَ** (M, K;) †It (a thing, M) made him, or rendered him, weak; weakened him; (K;) or made him, or rendered him, weak and languid. (M.) — **بُرِدَ** also signifies, as is indicated in the TA voce **حَبَابٍ**, It (a locust) spread forth its wings; which are termed its **بُرْدَانٍ**: see **بُرْدَانٍ**.]

4. **اِبْرَدَ** He entered upon a cold, or cool, time: (Mgh, Mghb:) he entered upon the last part of the day: (M, K:) he entered upon the time when the sun had declined: (Mohammad Ibn-Ka'ab, T:) and he entered upon the cool season, at the end of the summer. (Lth, T.) [Hence,] **اُبْرَدُوا بِالطَّعَامِ** Delay ye to eat food until it is cool: occurring in a trad. (El-Munawwee.) And **اُبْرَدُوا بِالظُّهْرِ** (T, A, Mgh, Mghb) Defer ye the noon-prayers until the cooler time of the day, when the vehemence of the heat shall have become allayed. (Mgh, Mghb.) And **اُبْرَدَ عَنْكَ مِنَ الظُّهْرِ** Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (M, and L in art. **فَجَح**.)

He gave him to drink what was cold, or cool. (M, K.) You say also, **سَقَيْتُهُ فَأُبْرَدْتُ لَهُ**, meaning I gave him to drink what was cold, or cool. (A'Obeyd, S.) — **اِبْرَدَ** He brought it cold, or cool. (M, K.) — See **بُرْدَةٌ**, first sentence. — And see 2. — See also 1, in four places; last three sentences.

5. **تَبَرَّدَ فِيهِ** He descended into it, (i. e., into water, TA,) and washed himself in it, to refresh himself by its coolness. (M, K.) See also 8. — **تَبَرَّدَ** also signifies †He became weakened. (TA.)

8. **اِبْتَرَدَ** He washed himself with cold water: (S:) and likewise, (S,) or **اِبْتَرَدَ الْمَاءَ** (K,) he drank water to cool his liver: (S, K:) or the latter signifies he poured the water cold upon himself, (M, K,) meaning, upon his head: (M:) and **تَبَرَّدَ بِالْمَاءِ** (T, A,) and **اِبْتَرَدَ** (A,) he washed himself with water, or with the water. (T.)

10. **اِسْتَبْرَدَ عَلَيْهِ لِسَانَهُ** †He let loose his tongue and used it like a file against him. (A.)

بُرْدَةٌ and **بُرْدَةٌ** [originally inf. ns.] Cold; coldness; chill; chilness; cool, as a subst.; coolness; the former, contr. of **حَرٌّ**; (S, M, A, Mghb;) and the latter, of **حَرَارَةٌ**. (S.) — And [hence] the former, †Pleasantness; enjoyment; ease; comfort: as in the saying, **نَسَأَلُكَ الْجَنَّةَ وَبُرْدَهَا** †We ask of Thee Paradise and its pleasantness, &c. (L.) — Also †Sleep: (T, S, M, A, K:) [an inf. n. used as a subst.]: so in the Kur lxxviii. 24: (S, M, K:) for sleep cools a man: (TA:) or, accord. to I'Ab, it there means the coldness, or coolness, of beverage. (T.) You say, **مَنَعَ الْبُرْدُ الْبُرْدَ** †The hail prevented sleep. (A.) — And †Saliva: (Th, T, M, K:) so, accord. to Th, in the saying of El-'Arjec,

• **وَإِنْ شِئْتَ لَمْ أَطْعَمْ نَقَاحًا وَلَا بَرْدًا** •

And if thou desire, I will not taste sweet water, nor saliva [from any lips but thine]. (T, M, TA.) [But this is cited in the S as an ex. of **بُرْدٌ** signifying sleep.] — See also **بَارِدٌ**. — [Hence,] **اِبْرَدَ**: see **الْاِبْرَدَانِ**, voce **اِبْرَدَ**.

بُرْدٌ A kind of garment; (S;) a kind of striped garment: (M, K:) accord. to some, of the description termed **وَشْيٌ** [or variegated]: (M:) or particular kinds thereof are distinguished by such terms as **بُرْدٌ عَصَبٌ** and **بُرْدٌ وَشْيٌ** (Mghb:) also, (as a coll. gen. n., TA,) garments of the kind called **أُخْبِيَّةٌ**, [pl. of **كَيْتٌ**], which are wrapped round the body; (K;) one of which is called **بُرْدَةٌ**: (M, K:) or, as Lth says, the **بُرْدُ** is [a] well-known [garment], of the kind called **بُرُودٌ** and **بُرُودُ الْوَشْيِ**; (T;) but the **بُرْدَةُ** is a garment of the kind called **كَيْتٌ**, four-sided, black, and somewhat small, worn by the Arabs of the desert: (T, S, Mgh, Mghb, TA:) or this latter (the **بُرْدَةُ**) is a striped garment of the kind called **شَمْلَةٌ**: (T:) or it is an oblong piece of woollen cloth, fringed: (M:) Sh says, I saw an Arab of the desert wearing a piece of woollen cloth resembling a napkin, wrapped round the body like an apron; and on my saying to him, What dost thou call it? he answered, **بُرْدَةٌ**: (T:) [the modern **بُرْدَةُ**, in every case in which I have

seen it, I have observed to be an oblong piece of thick woollen cloth, generally brown or of a dark or ashy dust-colour, and either plain, or having stripes so narrow and near together as to appear, at a little distance, of one colour; used both to envelop the person by day and as a night-covering: the **بُرْدَةُ** of Mohammad is described as about seven feet and a half in length, and four and a half in width, and in colour either **أَخْضَرُ** or **أَحْمَرُ**, i. e. of a dark or ashy dust-colour or brown; for such are the significations of these two epithets when applied to a garment of this kind, and in some other cases:] the pl. of **بُرْدٌ** is **أُبْرَدٌ** (M, K) and **أُبْرَادٌ** [both pls. of pauc.] and **بُرُودٌ** (S, M, K) and **بُرْدٌ** (IAqr, T,) or this last is pl. of **بُرْدَةٌ** (S, M,) and **بِرَادٌ**, like as **قِرَاطٌ** is pl. of **قِرْطٌ**, or this, also, is pl. of **بُرْدَةٌ**, like as **بِرَامٌ** is pl. of **بُرْمَةٌ**. (M.) — **دُو بَرْدٌ**, as opposed to **دُو كَيْتٌ**, means †A rich man. (S in art. **عَج**.) — **بُرْدَةٌ** (so in copies of the K, in the TA **بُرْمَةٌ**) or **بُرُودٌ** (so in a copy of the A,) †[There happened between them two the rending of **بُرُودٌ** of the fabric of El-Yemen, accord. to the reading in the K, or of costly **بُرُودٌ**, accord. to the reading in the A,] means they arrived at a great, or severe, state of affairs; (K;) or is said of two men who have contended together in vehement altercation so that they have rent each other's garments; (A;) [accord. to the reading in the K,] because **يُمْنٌ**, [in the CK **يُمْنٌ**,] which are **بُرُودٌ** of El-Yemen, are not rent save on account of some great, or severe, thing, or affair. (K.) — **هَبَا فِي بُرْدَةٍ** †They two do one deed; or act alihe; (IAqr, M, K;) and resemble each other, as though they were in one **بُرْدَةٍ**: (IAqr, M:) or they two have become near together, and in a state of agreement. (K in art. **خَمْس**, q. v.) — And **سَلَبَ الصَّبَا بُرْدَتَهَا** †He, or it, deprived the wine of its colour. (A.) — And **بُرْدَا الْجَرَادِ** (T,) or **الْجَنْدَبِ** (S,) †The two wings [of the locust, or of the species called **جَنْدَب**]. (T, S.) — And **بُرْدَةُ الضَّانِ** †A certain sort of milk. (K.)

بُرْدٌ Hail; what descends from the clouds, resembling pebbles; (M, Mghb;) frozen rain; (Lth, T;) what is called **حَبُّ الْغَمَامِ** (S, A, Mghb, K) and **حَبُّ الْمَزْنِ** (Mghb) [i. e. the grains, or berries, of the clouds: a coll. gen. n., of which the n. un. is with **ة**, signifying a hailstone].

بُرْدٌ Possessing coldness or coolness: an epithet applied to the [plant called] **صَلْبَانٌ**. (S.) — **سَحَابٌ بَرْدٌ** (S, K,) and **أُبْرَدٌ** (S, K,) **سَحَابٌ بَرْدٌ** (T, S, M, K,) and **أُبْرَدٌ** (S, K,) Clouds containing hail (T, S, M, K*) and cold. (T.) You say also **سَحَابَةٌ بَرْدَةٌ** A cloud containing hail (T, S, M, A*) and cold; (T;) but not **سَحَابَةٌ بَرْدَاءٌ**. (M.)

هِيَ لَكَ بَرْدَةٌ: see **بَارِدٌ**: — and see also **بُرْدَةٌ**. — **بُرْدَةٌ نَفْسُهَا** She is purely thine; (Fr, A'Obeyd, T, S, M;) syn. **خَالِصَةٌ**: (M:) A'Obeyd explains it by **خَالِصًا** (T, S, M,) not in the fem. form, (TA,) on the authority of Fr. (T.) — **هَوَ لِي بُرْدَةٌ يَجْنِي**

(A'Obeyd, M,) or *هُوَ لَبْرَدَةٌ يَمِينِي* (S,) *He, or it, is known to me.* (A'Obeyd, S, M.) = *بَرْدَةٌ* a proper name applied to *The eve.* (K.)

بَرْدَةٌ: see *بَرْدٌ*, in five places.

بَرْدَةٌ (T, S, M, A, &c.) and *بَرْدَةٌ* (T, M, K) *Indigestion; a malady arising from unwholesome food:* (S, M, A, L, Mgh, K:) or *heaviness of food to the stomach:* (IAqr, T, L:) so termed because it makes the stomach cold. (T, L, Mgh.) It is said in a trad., *أَصْلُ كُلِّ دَاءٍ الْبَرْدَةُ* [*The origin of every disease is indigestion*]. (T, S, M, A.) = Also, the former, *The middle of the eye.* (K.)

بَرْدَةٌ *An ague; i. e. a fever attended by a cold fit,* (K,) or *by shivering.* (TA.)

بَرْدِيٌّ *A well-known kind of plant,* (S, M, K,) of which the kind of paper termed *قُرْطَاسٌ* is made; (TA in art. *قُرْطَاسٌ*, q. v.) [namely, *papyrus*; and] of which mats are made; (Mgh;) [app. meaning *rushes* in general: but the former is generally meant by it in the present day, and is probably the proper signification: anciently, mats, as well as ropes and sails &c., were made of the rind of the papyrus; and even small boats were constructed of its stalks bound together; and of such, probably, was the ark in which the infant Moses was exposed: it is a coll. gen. n.:] n. un. *بَرْدِيَّةٌ* (M, TA.) Hence, *قُطْنُ الْبَرْدِيَّةِ* *The cotton of the papyrus, which, resembling wool, is gathered from the stalk, and, mixed with lime, composes a very tenacious kind of cement.* (Golius, from Ibn-Muaroof.) — [Also, a rel. n. from the same, meaning *Of, or belonging to, or resembling, the plant so called.* Hence the saying,] *لَهَا سَاتِي بَرْدِيَّةٌ* [*She has a shank like a papyrus-stalk*]. (A.)

بَرْدِيٌّ *One of the most excellent sorts of dates:* (S, Mgh:) *an excellent sort of dates,* (AHn, M, K,) *resembling the بَرْنِيّ:* (AHn, M:) or *a sort of dates of El-Hijaz.* (TA.)

بَرْدَانٌ *Feeling cold or chilly or cool:* fem. with *ة*: perhaps post-classical; for I have not found it mentioned in any of the lexicons.]

بَرَادٌ: see *بَارِدٌ*. = Also *Weakness of the legs, from hunger or fatigue.* (Ibn-Buzurj, T.) [See also 1.]

بَرُودٌ: see *بَارِدٌ*. — *Beverage that cools the heat of thirst.* (T.) — Also, (T, L, K,) and *مَبْرُودٌ* (T, M, A, L, K,) *Bread upon which water is poured;* (T, L, K;) *which is moistened with cold water:* (A:) eaten by women to make them fat. (M, A, L.) The subst. applied to such bread is *بَرِيدٌ* (A.) — *بَرُودٌ* [as an epithet in which the quality of a subst. predominates] also signifies *Cold water which one pours upon his head.* (M.) — *Anything with which a thing is rendered cold, or cooled.* (S, M.) — *A collyrium which cools the eye;* (Lth, T, M, Mgh;) also termed *بَرُودٌ الْعَيْنِ*. (T, S.) — *بَرُودُ الظِّلِّ* *Pleasant in social intercourse:* applied alike to the male and the female. (TA, from a trad.) — *ثَوْبٌ بَرُودٌ* *A garment without nap:* (K:) and *a garment that is not warm nor soft.* (TA.)

Bk. I.

بَرِيدٌ: see *بَرُودٌ*. = Also *A mule appointed [for the conveyance of messengers] in a رِبَاطٌ [or public building for the accommodation of travellers and their beasts, or in a سَكَّةٌ, which is a house or the like specially appropriated to messengers and the beasts that carry them: thus it signifies a post-mule: afterwards, it was applied also to a post-horse, and any beast appointed for the conveyance of messengers]:* (Mgh:) [this is what is meant by the words in the S and K, *الْبَرِيدُ الْمُرْتَبِّ*: it is a word of Persian origin, (Z in the Fāḩḩ,) arabicized, from *بَرِيدَةٌ* (Z in the Fāḩḩ, and Mgh,) i. e. “docked,” or “having the tail cut off;” for the post-mules (*بِغَالُ الْبَرِيدِ*) had their tails cut off in order that they might be known: (Z in the Fāḩḩ:) [or perhaps it is from the Hebrew פָּרֵד “a mule:”] or it is applied to the beast appointed for the conveyance of messengers (*دَابَّةُ الْبَرِيدِ*) because he traverses the space called *بَرِيدٌ* [defined below: but the reason before given for this appellation is more probable: it is like the Lat. “veredus”]: (T, Mgh:) pl. *بَرْدٌ* (Z, Mgh, Mgh) and *بَرْدٌ*, which is a contraction of the former, like as *رَسُلٌ* is of *رُسُلٌ*. (Z.) You say, *حَمِيلُ فُلَانٍ عَلَى الْبَرِيدِ* [*Such a one was borne on the post-mule or post-horse*]. (S.) Imra-cl-Keys speaks of a *بَرِيد* of the horses of Barbar. (S.) — Having been originally used in the sense first explained above, it was afterwards applied to *A messenger borne on a post-mule [or post-horse]:* (Z in the Fāḩḩ, and Mgh:) or *messengers on beasts of the post:* (M, K:) or *a messenger that journeys with haste:* (A:) or [simply] *a messenger:* (S, Mgh, K:) pl. as above. (M, Z.) Hence the saying, *فِي الْبَرِيدِ الْحَقِي بَرِيدُ الْمَوْتِ* *Fever is the messenger of death:* (T, Mgh:) because it gives warning thereof. (T.) Hence also *الْبَرِيدُ* applied to *The animal called الْفَرَانِقِيُّ*, (said to be the *jachal*, but some say otherwise, TA,) because he gives warning before [the approach of] the lion. (T, S, K.) And *صَاحِبُ الْبَرِيدِ* [*The master of the messengers that journey on post-mules or post-horses*]. (S.) [And *خَيْلُ الْبَرِيدِ*, occurring in many histories &c., *The post-horses, that carry messengers and others*.] — Also, having been applied to a messenger on a post-mule [or post-horse], it then became applied to *The space, or distance, traversed by the messenger thus called;* (Mgh, Mgh;) *the space, or distance, between each سَكَّةٌ and the سَكَّةٌ next to it; the سَكَّةٌ being a structure of either of the kinds called بَيْتٌ and قَبَّةٌ, or a رِبَاطٌ [explained above], in which the appointed messengers lodge; (Z in the Fāḩḩ;) the space, or distance, between two stations, or places of alighting; or two parasangs, or leagues; (M, K;) [six miles;] each parasang, or league, being three miles, and each mile being four thousand cubits: (TA:) or twelve miles; (S, A, Mgh, K;) i. e. four parasangs, or leagues: (Mgh, TA:) [for] the space, or distance, between each station termed سَكَّةٌ and the next to it is either two parasangs or four: (Z in the Fāḩḩ:) the distance of twelve miles is [also] termed *السَّكَّةُ الْبَرِيدِ*: (T:) the pl. is as above. (T, Z.) A journey of four *بَرْدٌ*, or forty-eight miles,*

renders it allowable to shorten prayers; which miles are of the Hushimee measure, such as are measured on the road to Mekkeh. (T.) — Also *The course, or pace, of a camel along the space thus called: so in the following verse of Muzarrid, in praise of 'Arābch El-Owsee:*

• فَدَتْكَ عَرَابُ الْيَوْمِ أُمِّي وَخَالَتِي
• وَنَاقَتِي التَّاجِي إِلَيْكَ بَرِيدَهَا

[*May my mother, and my maternal aunt, and my she-camel that is swift in her course to thee from one station to another, be ransoms for thee, O 'Arābch, (the name being contracted,) this day!*]. (S.)

بَرَادَةٌ *Filings; (M, Mgh, K;) what falls from iron [f.c.] when filed.* (S.)

بَرُودٌ: see *بَرْدٌ*.

بَرَادَةٌ *A vessel which cools water:* (M, K:) or *a كُؤَارَةٌ* [app. meaning either a *stand*, or a *shelf*, upon which mugs (*كُؤَرَانٌ*, pl. of *كُؤَرٌ*), are placed; erroneously in the K, *كُؤَارَةٌ*, and *كُؤَارَةٌ*, as I find it in different copies;] upon which water is cooled: (Lth, T, K:) but [Az says,] I know not whether it be a classical or a post-classical word. (T.) Hence the saying, *بَازَتْ كُؤَرَانَهُمْ عَلَى الْبَرَادَةِ* *Their mugs passed the night upon the بَرَادَةُ*. (A, TA.)

بَارِدٌ (S, M, Mgh, K) *Cold; chill; cool;* (S, Mgh;) applied to water [&c.]; (M, K;) as also *بَرْدٌ*, [originally an inf. n., like *عَدَلٌ*, used as an epithet,] (M, K,) and *بَرُودٌ* (S, M, K,) and *بَرْدٌ*; (M, K;) but the last two are intensive forms [signifying *very cold* or *chill* or *cool*]. (TA.) — *أَنْشَأْتُ بَرْدًا* *Anything loved, beloved, liked, or approved.* (TA.) [Hence,] *أَنْشَأْتُ بَرْدًا* *An easy and a pleasant life, or state of life.* (ISK, T, M, A, L, K.) And *بَرْدَةُ الْعَيْشِ*, and *تَبْلَةُ بَارِدَةِ الْعَيْشِ*, [the latter written in the TT *بَرْدَةُ الْعَيْشِ*], *A night of easy and pleasant life.* (M, L.) And *غَنِيمَةُ بَارِدَةٍ*: see the latter word. — *أَنْشَأْتُ بَرْدًا* *A hot mind that is constant, continual, permanent, settled, or incessant.* (S, L.) — *أَنْشَأْتُ بَرْدًا* *A thousand [pieces of money &c.] are incumbent, or obligatory, on him, to me, and established against him; or are owed, or due, to me, by, or from, him.* (S, M.) — *بَارِدُ الْعِظَامِ*, and *جَاءَ فُلَانٌ بَارِدًا مَخَةً*, *Such a one came in a lean, or an emaciated, state: in the contr. case, one says, جَاءَ فُلَانٌ مَخَةً*, and *حَارَ الْعِظَامِ*. (A, TA.) — *بَارِدٌ* also signifies *Blunt*; applied to a sword and the like: see 1. — And, contr., *بَارِدٌ* for you say, *مَرْفَعَاتُ بَارِدٍ* [pl. of *بَارِدَةٌ*, meaning] *Sharp, or cutting, swords:* (TA:) or *slaying swords.* (S.)

بَارِدَةٌ *Spoil acquired without fatigue;* (IAqr, T;) also termed *بَارِدَةٌ*; and to this is likened, by the Prophet, fasting in winter. (T.) Also *بَارِدَةٌ* *Gain made by merchandise at the time of one's buying it.* (IAqr, T.)

أَبْرَدٌ [*More, and most, cold, or chill, or cool*]. — [Hence,] *الْبَرْدَانِ* and *الْبَرْدَانِ* *The morning*

between daybreak and sunrise, and the evening, between sunset and nightfall; (T, S, M, K;) also called العَصْرَانِ (S, K) and الصَّرْعَانِ and الرَّدْقَانِ (T:) or (as in the S, but in the M and K "and") the morning-shade and evening-shade: (S, M, K:) so called because of their coldness, or coolness. (TA.) — See also بُرْدٌ — ثَوْرٌ أَبْرَدُ A bull upon which are spots, or patches, of white and black: (S, M:) of the diul. of El-Yemen. (M.) — And الأَبْرَدُ The leopard: fem. with ة: (T, K: [but in the TT, the fem. is written like the masc.:]) pl. الأَبْرَادُ. (T, K.) The female is also called الخَيْمَةُ. (T.)

أَبْرَدَةٌ (S, M, &c.,) with kesr (S, Mgh, K) to the ر, (Mgh, TA,) [in the CK أَبْرَدَةٌ] Cold in the belly, or inside; (M, K;) a well-known malady, arising from the prevalence of cold and humidity, and preventing one, by languor, from performing the act of coition: (S, Mgh:) and a dripping of the urine, which prevents a man's taking pleasure in women. (T, L.) — Also Coldness of the damp earth, and of rain. (M, L.) An Arab says, إِنَّمَا تَبَارِدَةُ الْيَوْمِ [Verily it (the morning, الغَدَاةُ, L) is cold to-day]; and another says to him, لَيْسَتْ بِبَارِدَةٍ إِنَّمَا هِيَ أَبْرَدَةُ الثَّرَى [It is not cold: it is only the coldness of the damp earth]. (S, L.)

أَرْضٌ مُبْرَدَةٌ [pass. part. n. of 4]. You say, مَبْرُودٌ see مَبْرُودٌ.

جُنَّتَاكَ مُبْرِدِينَ [act. part. n. of 4]. You say, مَبْرِدٌ We came to thee when the heat had become allayed. (T.) — Also One sending, or who sends, a بُرِيدٍ [or بُرْدٌ, i. e., a messenger on a post-mule or post-horse, or messengers on post-mules or post-horses]. (S.)

مُبْرَدٌ (S, K, &c.) A file; (M;) syn. سُوْهَانٌ; (M, K;) which is a Persian word: (M:) pl. مَبَارِدُ. (Mgh.) — [Hence,] جَعَلَ لِسَانَهُ عَلَيْهِ مُبْرَدًا [He made his tongue like a file upon him; i. e.] he annoyed him, or hurt him, with his tongue, and vituperated him. (A.) [See a saying of Moosab Ibn-Jábir voce جَنْ.]

مُبْرَدَةٌ [A cause of coldness or coolness]. You say, هَذَا الشَّيْءُ مُبْرَدَةٌ لِلْبَدَنِ [This thing is a cause of coldness, or coolness, to the body]: and As relates that he said to an Arab of the desert, "What induceth thee to take a sleep in the morning while the sun is yet low?" and he answered, إِنَّمَا مُبْرَدَةٌ فِي الصَّيْفِ [Verily it is a cause of coolness in the summer, and a cause of warmth in the winter]. (S, A.)

مُـ: see what follows.

مَبْرُودٌ Made, or rendered, cold or chill or cool: (S, Mgh, K:) [and مُبْرَدٌ signifies the same in an intensive manner:] applied to water [&c.: or signifying mixed with snow: see بَرْدَةٌ]. (K.) — شَجَرَةٌ مَبْرُودَةٌ A tree deprived of its leaves by the cold. (AHn, M.) — أَرْضٌ مَبْرُودَةٌ (M, A, K) and مَبْرَدَةٌ (K) Land, or ground, hailed upon: (M,

K:) or snowed upon. (A, TA.) — See also بَرْدٌ.

بردع

بَرْدَعَةٌ: see بَرْدَعَةٌ.

برذع

بَرْدَعٌ: see what next follows.

بَرْدَعَةٌ (S, Mgh, Mgh, K) and بَرْدَعَةٌ (Mgh, K) A [cloth of the kind called] حُلْسٌ which is put beneath the [saddle called] رَحْلٌ (S, Mgh, Mgh, K) of the camel: (Mgh:) pl. بَرَادِعُ (Mgh, Mgh) and بَرَادِعُ. (Mgh.) Ru-beh says, [using the sing. without the ة as a coll. gen. n.,]

• وَتَحْتَ أَهْنَاءِ الرِّحَالِ الْبَرْدَعُ •
[And beneath the curved pieces of wood of the camels' saddles are the bardha'ahs]. (TA.) — This is the primary signification: but in the conventional language of our time, it is applied to An ass's saddle; the thing upon which one rides on an ass, like the سَرْجُ to the horse; (Mgh;) [i. e. a pad, or stuffed saddle; generally stuffed with straw; and used for a mule as well as for an ass;] or an ass's بَرْدَعَةٌ is a saddle like the رَحْلُ and قَتَبٌ. (TA voce إِكْأَفٌ, q. v.) = بَرْدَعَةٌ also signifies Land which is neither hard nor soft: (K:) pl. as above. (TA.)

بَرَادِعِي A maker of بَرَادِعُ, pl. of بَرْدَعَةٌ: a rel. n. similar to أَنْهَاطِي. (TA.)

برذن

Q. 1. بَرْدَنٌ (M, K,) inf. n. بَرْدَنَةٌ (T,) He (a horse) went in the manner of the بَرْدُونُ, q. v. (T, M, K.) — He (a man) was, or became, heavy, or sluggish: whence IDrd thinks بَرْدُونٌ to be derived: (M, Mgh:) but this opinion is of no account. (M.) — He was unable to reply, (T, K,) when asked respecting a thing. (T.) — He subdued, overpowered, or overcame: (K: [expl. by قَهَرَ and غَلَبَ; but I think that the right reading may be قَهَرَ and غَلَبَ, meaning he was, or became, subdued, &c.:]) said of a man. (TA.)

بَرْدُونٌ [A horse of mean breed, or of coarse make; a jade: but commonly applied to a hack, or hackney; a horse for ordinary use, and for journeying:] دَابَّةٌ (S, K,) not in an absolute sense, but of a particular sort, namely, (MF,) a horse that is not of Arabian breed: (T, MF:) or a heavy, or sluggish, دَابَّةٌ: (so in a copy of the S:) or a coarse horse: (Towsheeh, TA:) or a horse of coarse make, hardy so as to endure travel upon the mountain-roads and rugged ground, not of Arabian breed, mostly brought from Er-Room [meaning Asia Minor or Greece]: (TA, from the Expos. of the 'Irāqceyyeh of Es-Sakháwee:) or a horse of large and coarse make, with thick limbs; whereas those of Arabian breed are light of flesh, lank in the belly, and more slender in the limbs: (El-Bájee, TA:) or a Turkish horse; opposed to Arabian: (Mgh, Mgh:) or a pacing-

horse; syn. رَهَوَانٌ: (TA voce هِمْلَانٌ:) fem. with ة; (Ks, S, M, Mgh, Mgh, K;) sometimes; but without ة it is applied to the female as well as the male: (IAmb, Mgh:) pl. بَرَادِينُ. (T, S, Mgh, K.)

مَبْرُودٌ owner of a بَرْدُونُ (K:) or a rider thereon. (TA.)

برز

1. بَرَزَ (S, A, Mgh, K,) aor. 2, (S, TA,) inf. n. بَرُوزٌ (S, Mgh, TA,) He (a man, S) went, or came, or passed, out, or forth; he issued. (S, A.) He (a man, TA) went, or came, or passed, out, or forth, into the field, plain, or open tract or country: (K:) or did so to satisfy a want of nature: (TS, TA:) as also, in the former sense, (K,) or in the latter, (S,) تَبَرَزَ (S, K, TA;) and بَرَزَ; (Sgh, TA;) and so, in the former sense, بَرَزَ, inf. n. تَبَرِيزٌ; (Har p. 510;) [and in the latter sense, بَارَزَ, accord. to an explanation of its part. n. مَبَارِزٌ in Har p. 506:] or تَبَرَزَ signifies he voided his excrement, or ordure. (Mgh, Mgh.) You say, بَرَزَ إِلَى الْقَرْبِ فِي الْحَرْبِ He went, or came, out, or forth, into the field to his adversary in battle or war. (TA.) — He, or it, (a man, TA, or thing, Mgh, or anything, Fr,) appeared, or became apparent, (Fr, Sgh, Mgh, K,) after concealment, (Fr, K,) or after obscurity; (Sgh;) as also بَرَزَ. (Sgh, K.) — [It was, or became, prominent, or projecting: often used in this sense.] = بَرَزَ (Mgh, K,) inf. n. بَرَاةٌ (Mgh,) He (a man) was, or became, such as is termed بَرَزٌ, q. v.: (Mgh, K:) and in like manner, بَرَزَتْ, inf. n. as above, she (a woman) was, or became, such as is termed بَرَزَةٌ. (A.)

2. بَرَزَهُ (inf. n. تَبَرِيزٌ, S, K,) He made it apparent, manifest, plain, or evident; he showed, or manifested, it; (S, A, K;) namely, a writing, or book, (A,) or other thing; (S, A;) as also بَرَزَهُ: (A, Mgh:) or أَبْرَزَ الْكِتَابَ signifies he put forth, or produced, the writing, or book; syn. أَخْرَجَهُ: (TA:) and [as it often signifies in the present day,] published, it; syn. نَشَرَهُ. (K, TA.) [See also 4 below.] It is said in the Kur [xxvi. 91 and lxxix. 36], وَبَرَزَتِ الْجَحِيمُ, meaning And Hell shall be uncovered. (A.) — بَرَزَ رَاكِبَهُ He (a horse) saved his rider. (K.) — See also 1. — [Hence,] بَرَزَ الْقَرْسُ (S, Mgh,) or بَرَزَ عَلَى الْخَيْلِ (K,) inf. n. تَبَرِيزٌ (Mgh,) The horse outstripped (S, Mgh, K) the [other] horses (Mgh, K) in the race-ground: (Mgh:) it is said of a horse that outstrips in a race: and, accord. to some, the like is said of whatever outstrips: (TA:) and بَرَزَ عَلَى الْغَايَةِ [He (a horse) passed beyond the goal]. (A.) — Hence, بَرَزَ فِي الْعِلْمِ, inf. p. as above, He surpassed, or excelled, his fellows in knowledge. (Mgh.) And [simply] بَرَزَ He surpassed his companions (S, K) in excellence, or in courage. (K.) And بَرَزَ عَلَى أَقْرَانِهِ [He surpassed, or excelled, his fellows, or his opponents]. (A.) — See also 4, last signification.

3. بَارَزَهُ فِي الْحَرْبِ (A, Mgh, K, K,) inf. n.

مَبَارَزة and مَبَارَز, (S, A, Mṣb, K,) *He went, or came, out, or forth, in the field, to [encounter] him* (i. e. his adversary) *in battle, or war.* (K, TA.) — See also 1.

4. ابرزه *He made, or caused, him (a man) to go, or come, or pass, out, or forth:* (S:) [or to go, or come, or pass, out, or forth, into the field, plain, or open tract or country: (see 1:)] and *he made, or caused, it (a thing) to go, or come, or pass, out, or forth; or he put it, or took it, or drew it, out, or forth; syn. أَخْرَجَهُ; as also استبرزه.* (K.) See also 2, in two places. — ابرز *He determined, resolved, or decided, upon journeying:* (IAqr, K:) the vulgar say ابرز. (TA.)

5: see 1, in two places.

6. هُمَا يَتَبَارَزَان *They two (meaning two adversaries) go, or come, out, or forth, into the field, each to [encounter] the other, in battle or war.* (K, TA.) — تَبَارَزَا *They both separated themselves, each from his company, and betook themselves each to the other.* (K.)

10: see 4.

برز *A man characterized by pleasing or goodly aspect, and by intelligence: fem. with ة:* (S, TA:) or *a man of open condition or state:* (TA:) or *pure in disposition:* (TA:) *abstaining from what is unlawful and indecorous:* (S, A, Mṣb:) *of great dignity or estimation:* (Mṣb:) fem. with ة: (A, Mṣb:) pl. fem. بَرَزَات: (A:) or, as also بَرَزِي, *a man who abstains from what is unlawful and indecorous, and in whose intelligence, (K:) or, as in some copies of the K, in whose excellence, بَغْضَلِي, but this is app. a mistranscription, or, as some say, in whose abstinence from what is unlawful and indecorous, (TA,) and his judgment, confidence is placed:* (K:) and *برزة* *a woman whose good qualities or actions, or whose beauties, are apparent:* (K:) or *open in her converse; syn. مُتَجَاهِرَة: or, as in some correct lexicons, dislaimful of mean things; syn. مُتَجَالَّة: or of middle age, (كُهْنَة,) who is not veiled or concealed like young women:* (TA:) or *of great dignity or estimation:* (AO, TA:) or *who goes or comes forth to people, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent:* (TA:) or *who abstains from what is unlawful and indecorous, and goes or comes forth to men, and talks with them, and is advanced in age beyond those women who are kept concealed:* (Mgh, Mṣb:) or *open in her converse, (مُتَجَاهِرَة,) of middle age, (كُهْنَة,) of great dignity or estimation, who goes or comes forth to people, and with whom they sit and talk, and who abstains from what is unlawful and indecorous:* (K:) or *in whose judgment, and her abstaining from what is unlawful and indecorous, confidence is placed:* (TA:) or *who does not veil her face from a man and bend her head down towards the ground.* (IAqr, on the authority of Ibn-Ez-Zubeyr.)

برزي: see برز.

براز *A field, plain, or wide expanse of land,*

(S, Mṣb, K,) *without trees; (Mṣb;) as also براز; but this latter form is rare: (Mṣb:) or an open tract of land destitute of herbage and trees and without hills or mountains: (Mgh, Mṣb:) or a place in which is no covert of trees or other things: (Fr, S:) an open place in which is no covert. (TA.) — [Hence,] اِبْرَازَ إِلَى الْبِرَازِ *He went forth to satisfy a want of nature.* (A.) And اَرَادَ الْبِرَازَ اَبْعَدَ *[When he desired to satisfy a want of nature, he went far off]:* a trad.; respecting which El-Khattābee says that the relaters of traditions err respecting the word, pronouncing it with kesr, for براز is an inf. n.: but (SM says that) authorities differ as to this point. (TA.) — [It is further said,] براز, (Mgh, Mṣb,) or براز, (S, K,) is metonymically applied to*

Excrement; human ordure; (S, Mgh, Mṣb, K;) the feces of food. (S.) براز: see براز, in three places. براز act. part. n. of بَرَزَ [q. v.]. — *Wholly, or entirely, apparent or manifest.* (TA.) — اَرْضٌ بَارِزَةٌ *Land that is apparent, open, or uncovered, (Bḍ and Jel in xviii. 45, and TA,) upon which is no mountain nor any other thing, (Jel,) or that has no hill nor mountain nor sand.* (TA.) اِبْرِيزِي: see what next follows.

براز: see براز, in three places.

براز act. part. n. of بَرَزَ [q. v.]. — *Wholly, or entirely, apparent or manifest.* (TA.) — اَرْضٌ بَارِزَةٌ *Land that is apparent, open, or uncovered, (Bḍ and Jel in xviii. 45, and TA,) upon which is no mountain nor any other thing, (Jel,) or that has no hill nor mountain nor sand.* (TA.)

اِبْرِيزِي: see what next follows.

اِبْرِيزِي (Sh, IAqr, A, Mṣb, K) and اِبْرِيزِي (Sh, IAqr, K,) the latter of which is incorrectly written in [some of] the copies of the K اِبْرِيزِي (TA.) *Pure gold:* (Sh, Mṣb, K:) or *an ornament of pure gold:* (IAqr:) the former an arabicized word [app. from the Greek ὀβριζον, as also the latter]: (Mṣb:) of the measure اِنْعِيزِل; the . and ي being augmentative. (IJ.)

مَبْرُزٌ [lit. *A place to which one goes forth in the field, or plain, or open tract or country; a privy, or place where one performs ablution; syn. مَبْرُزٌ; (S:) [as also مَبْرُزٌ, occurring in the TA in art. جَوَز.]*

كِتَابٌ مَبْرُزٌ (K,) and مَبْرُوزٌ (S, Mṣb, K,) *A writing, or book, put forth, or published; syn. مَبْرُورٌ: (S, K:) or made apparent, shown, or manifested: (Mṣb:) the latter anomalous; (S, Mṣb;) being from اَبْرَزَ; (Mṣb;) and AHāt disapproved it; and thought that it might be a mistake for مَبْرُورٌ, meaning “written;” but it [is said that it] occurs in two poems of Lebeed: (S:) in one of these instances, however, for المَبْرُوز, some read المَبْرُز; and Sgh says that he found not the other instance in the poems of Lebeed: IJ says that المَبْرُوز is for مَبْرُور.*

(TA.) You say, قَدْ اَعْطَوْهُ كِتَابًا مَبْرُوزًا *They had given him a writing, or book, published; i. e., مَبْرُورًا.* (TA.)

مَبْرُوز: see مَبْرُز, throughout.

مَبْرُز: see مَبْرُز.

برز

برزخ *A thing that intervenes between any two things: (L:) or a bar, an obstruction, or a thing*

that makes a separation, between two things: (S, A, L, K:) so in the Kur lv. 20: pl. بَرَاخِ. (L.)

— *The interval between the present life and that which is to come, (S, A,) from the period of death to the resurrection, (S, A, K,) upon which he who dies enters; (S, K;) the period, or state, from the day of death to the day of resurrection: so in the Kur xxiii. 102. (Fr.) — بَرَاخِ الْاِيْمَانِ *What is between the beginning of faith, (L, K,) which is the acknowledgment, or confession, of God, (L,) and the end thereof, (L, K,) which is the removal of what is hurtful from the road: (L:) or what is between doubt and certainty.* (L, K.)*

برسر

Q. 1. بُرْسَر *He (a man) was affected with the disease termed برسر; (S, Mgh, Mṣb, K;) as also بُلْسَر.* (TA.)

بُرْسَر, (in the T with fet-ḥ, [بُرْسَر], Mgh,) *A certain malady, or disease, (S, Mṣb, K,) well known, (S, Mṣb,) attended by delirium: (K:) [in the present day, this term is applied to the pleurisy, as also ذَاتُ الْجَنْبِ; and so it is explained by Golius and Freytag; or, as the latter adds, accord. to Avicenna, pleurodyne: hut] in some of the books of medicine, it is said to be a tumour, (Mṣb,) or a hot tumour, (TA,) that is incident to the septum which is between the liver and the bowels, [app. meaning the upper parts of the greater and lesser omentum,] and then reaches to the brain: (Mṣb, TA:) also pronounced بُلْسَر: (ISK, Mṣb:) i. q. مَوْر: (M, TA:) it is an arabicized word; (IDrd, Mgh, Mṣb;) or seems to be so; composed of بَر and سَر; the former of these, in Persian, signifying the “breast,” or “chest;” and the latter, “death” [and “fire” and “a swelling;” of which three meanings, the second and third are agreeable with the two explanations of برسر given above]: so says Az. (TA.)*

بُرْسِير, with kesr, (K,) vulgarly pronounced with fet-ḥ to the ب, [بُرْسِير], (TA,) [*Alexandrian trefoil or clover; trifolium Alexandrinum; described by Forskāl in his Flora Aegypt. Arab. p. 139; the most common and the best kind of succulent food for cattle grown in Egypt: it is sown when the waters of the inundation are leaving the fields; and yields three crops; the second of which is termed رُبَّة; and so is the third; but this is generally left for seed: when dry, it is termed دَرِيْس: if his words have not been perverted by copyists, F explains it as] the grain of the قُرْط, حَبُّ الْقُرْط [but I think it probable that this is a mistranscription, for خَيْرُ الْقُرْط, i. e., the best of the (species of trefoil, or clover, called) قُرْط, resembling the رُطْبَة [or رُطْبَة, or superior to this latter in size, or quality (أَجَلٌ مِنْهَا): (K:) the قُرْط resembles the رُطْبَة, [written in the TA without the vowel signs,] but is superior to this latter in size, or quality (أَجَلٌ مِنْهَا), and larger in the leaves, and is what is called in Persian شَبْدَر [or شَبْدَر]: (AHn, TA.)*

it is one of the best kinds of herbage for horses and the like, which fatten upon it. (TA.)

ابْرِيسَم (M, [and thus written in copies of the K,]) with kesr to the ر [as well as the ة], accord. to IAr., (M,) [and] with fet-h to the س; (K;) or ابْرِيسَم; (M;) and [app. ابْرِيسَم] with dumm to the س; (K;) or it has three dial. forms; accord. to ISk, it is ابْرِيسَم [app. ابْرِيسَم]; others say that it is ابْرِيسَم [app. ابْرِيسَم], with fet-h; IAr. says that it is ابْرِيسَم, with kesr to the . and the ر, and with fet-h to the س, and he says that there is not in the language an instance of اِفْعِلَل, with kesr, but there are instances of اِفْعِلَل, as اِفْعِلَل [q. v.] and ابْرِيسَم; (S; [but I find that in two copies of that work, and in the L, this passage is mutilated; for it runs thus; "ISk says that it is ابْرِيسَم, with kesr to the . and ر, and with fet-h to the س," &c.;]) or one of its dial. forms is ابْرِيسَم, with kesr to the . and the ر and the س; but ISk disallows this, [or, probably, as appears from what has been said above, we should read here, "accord. to ISk, but others disallow this,"] saying that there is not in the language an instance of اِفْعِلَل with kesr to the [former] ل, but with fet-h, as اِفْعِلَل and اِفْعِلَل; and the second form is ابْرِيسَم, with fet-h to those three letters; and the third is ابْرِيسَم, with kesr to the ., and fet-h to the ر and the س; (Mgh;) and IB [appears to indicate the second and third of these forms, for he] says that some pronounce ابْرِيسَم with fet-h to the . and the ر, and some pronounce it with kesr to the ., and with fet-h to the س; (TA;) Silk; syn. حَرِير: (M, K;) or, accord. to some, specially, raw silk: (TA:) [it is said that] حَرِير is the same as ابْرِيسَم: (Mgh in art. حر:) or dressed silk; syn. ابْرِيسَم مَطْبُوع: (Mgh and Mgh in that art.:) or stuff wholly composed of silk: or of which the woof is silk: (Mgh in that art., from the Jemā et-Tefāreḳ:) [and it is also said that] قَز is the same as ابْرِيسَم: (K in art. قز:) or a kind thereof: (S in that art.:) or that whereof ابْرِيسَم is made: (Lth, Az, Mgh, TA, all in that art.:) [medicinal properties are ascribed to it: it is said that] it is exhilarating, warming to the body, moderate in temperament, and strengthening to the sight when used as a collyrium: (K:) the word is arabicized, (S, Mgh, K, [but in the last it is said, after the explanation of the meaning, "or it is arabicized,"]) from [the Persian] ابْرِيسَم [i. e. ابْرِيسَم]: (TA:) and is perfectly decl., even if used as a proper name, in the manner of a surname, because it was arabicized in its indeterminate state, not like اِسْحَاقُ &c., which were arabicized in their determinate state, and are not used by the Arabs indeterminately. (S.)

ابْرِيسَمِي or ابْرِيسَمِي [&c.] A manufacturer [or seller] of ابْرِيسَم. (TA.)

مَبْرَص A man affected with the disease termed مَبْرَص; (Mgh, Mgh, K;) as also مَبْرَص. (Mgh, TA.)

برص

1. بَرَص, aor. -, inf. n. بَرَص, i. q. بَرَص, aor. -, inf. n. بَرَص: (Mgh:) [or rather, used allusively for the latter verb: see أَبْرَص. See also بَرَص, below.]

9. ابْرِشاش, inf. n. ابْرِشاش, He (a horse) was, or became, marked with small specks, called بَرَص, differing from the rest of his colour. (S.)

بَرَص, in the hair of a horse, Small specks, differing from the rest of the colour; (S, K;) as also بَرَصَة: (K:) or both signify a colour in which one speck is red and another black or dust-coloured or the like. (TA.) — And hence, (TA,) the former, (A, TA,) or both, (K,) A whiteness that appears upon the nails. (Ibrāhīm El-Harbee, A, K.) — And the former, White specks in the skin. (A.) — [See also 1.]

بَرَصَة: see بَرَص, in two places.

بَرِش: see أَبْرَص.

أَبْرَص, applied to a horse, (S, K,) or to one of the sort termed مَبْرَصُونَ (Lh,) Marked with the small specks termed بَرَص; (Lh, S, K;) as also بَرِش. (K.) Also, شَاةُ بَرَصَة A ewe, or she-goat, marked with specks of various colours. (TA.) And حَيَّةُ بَرَصَة A serpent black speckled with white, or white speckled with black. (TA.) — [Hence,] i. q. أَبْرَص: fem. بَرَصَة: pl. بَرَص: (Mgh:) [or rather, used allusively for أَبْرَص; for] Jedheemch (S, A, K) Ibn-Mālik (S, TA) Ibn-Fahm, (TA,) the king [of El-Heereh], (K,) was surnamed أَبْرَص in allusion to his being أَبْرَص; (S, A, K;) the Arabs fearing to apply to him this latter epithet: (K:) or he was thus called because he was marked with black or red specks caused by a burn. (Kh.) — مَكَانُ أَبْرَص A place of various colours, abounding in plants or herbage: (K:) and أَرْضُ بَرَصَة, and سَنَةُ بَرَصَة, land, and a year, in which is abundance of herbage (Ks, K) of various colours; (Ks;) as also رَشَاءُ and رَشَاءُ. (TA.)

برص

1. بَرَص, (S, [so in two copies, in one mentioned by Freytag بَرَص, which is a mistake,] M, Mgh, K,) aor. -, (Mgh, K,) inf. n. بَرَص, (M, Mgh,) He (a man, S) was, or became, affected with بَرَص [or leprosy (see بَرَص below)]. (S, M, Mgh, K.) [See also بَرَص.]

2. بَرَصَ رَأْسَهُ (A,) inf. n. تَبْرِصُ (K,) He shaved his head. (Ibn-'Abbād, A, Sgh, K.) — بَرَصَ الْمَطَرِ الْأَرْضَ (TK,) inf. n. as above, (K,) The rain fell upon the land before it was ploughed, or tilled. (Ibn-'Abbād, Sgh, K.)

4. أَبْرَصَ He begot a child that was أَبْرَص [or leprosy]. (K.) = أَبْرَصَ اللَّهُ God rendered him, or caused him to be or become, أَبْرَص [or leprosy]. (S, K.)

5. تَبْرَصَ الْأَرْضَ He (a camel, A, TA) found no pasture in the land without depasturing it; (Sgh, K;) left no pasture in the land. (A.)

بَرَص, with fet-h, A certain small reptile (دَوْبَقَة) that is in the well. (Ibn-'Abbād, Sgh, K. [In the CK, فِي الْبَعِيرِ is put by mistake for فِي الْبُئْرِ.]) [Perhaps it is the same as is called بَرَص, (see this word below,) which may be a vulgar pronunciation; and if so, this may be the reason why the author of the K has added, contr. to his usual rule, "with fet-h."]

وَزَعَةُ i. q. بَرَص [A lizard of the species called gecko, of a leprous hue, as its name بَرَص indicates; so applied in the present day]; (TA;) and أَبُو بَرِص, (M,) or أَبُو بَرِص, (TA,) is a surname of the same. (M, TA.) [See also بَرَص; and see بَرِصَة, voce أَبْرَص; and بَرِصَة.]

بَرَص [Leprosy; particularly the malignant species thereof termed "leuc";] a certain disease, (S, TA,) well known, (TA,) which is a whiteness; (S;) a whiteness incident in the skin; (M;) a whiteness which appears upon the exterior of the body, by reason of a corrupt state of constitution. (A, K.) — What has become white, in a beast, in consequence of his being bitten. (K, TA.)

بَرَصَة + i. q. بَلَوَقَة: (Ish;) pl. بَرِصَات, (Ish, K,) which signifies White places, (Ish,) or portions distinct from the rest, (K,) in sand, which give growth to nothing. (Ish, K.) — The pl. also signifies The alighting-places of the jinn, or genii: (K:) [reminding us of our fairy-rings:] in which sense, also, it is pl. of بَرَصَة. (TA.) — Also, the sing., An aperture in clouds, or mist, through which the face of the sky is seen. (M, TA.)

بَرَصَة: see سَامُ أَبْرَص, voce أَبْرَص.

بَرِص A shining, or glistening; syn. بَصِص (A, K) and بَرِيق. (A.) = Also A certain plant, resembling the سَعْد [or cyperus], (AA, K,) growing in channels of running water. (AA.) = أَبُو بَرِص: see بَرَص.

أَبُو بَرِص dim. of أَبْرَص, q. v. = أَبُو بَرِص is also the name of A certain bird, otherwise called بَلْعَة, [so written in the TA, without any syll. signs,] accord. to IKh, and mentioned in the K in art. بَلَص. (TA.)

دَابَّةٌ صَغِيرَةٌ A certain small reptile (دَوْبَقَة), smaller than the وَزَعَة; when it bites a thing, the latter is not cured. (M, TA.) [See also بَرَص; and see سَامُ أَبْرَص, voce أَبْرَص.]

بَرَص [Leprous;] having the disease called بَرَص: (S, M, K:) fem. بَرَصَة: (M, Mgh:) pl. بَرِصَات, (Mgh, TA) and بَرِصَان. (TA.) — سَامُ أَبْرَص (S, M, Mgh, K,) the former word being decl., prefixed to the latter as governing it in the gen. case; (S, Mgh;) and سَامُ أَبْرَص, as one word, the former being indecl. with fet-h for its termination, and the latter being imperfectly decl., (S, Mgh,) in this and in the former instance; (Mgh;) and سَمُ أَبْرَص; (as in some copies of the K in art. سمر;) i. q. الْوَزَعَةُ [The species of lizard described above, voce بَرَص]: (M, and so in the JK and K in art.

وزغ) or such as are large, of the وزغ [whereof وزغ is the n. un.]: (A, Mṣb:) or [one] of the large [sorts] of the وزغ (S, K:) determinate, as a generic appellation: (S, TA:) Aṣ says, I know not why it is so called: (TA:) [the reason seems to be its leprous hue: see برص:] its blood and its urine have a wonderful effect when put into the orifice of the penis of a child suffering from difficulty in voiding his urine, (K, TA,) relieving him immediately; (TA;) and its head, pounded, when put upon a member, causes to come forth a thing that has entered into it and become concealed therein, such as a thorn and the like: (K:) the dual is سَمَا أَبْرَصَ (S, M, Mṣb, K:) and the pl. is سَوَامُ أَبْرَصَ (S, M, A, Mṣb, K,) having no dual form nor pl.; (M;) or, (K,) or sometimes, (Mṣb,) or if you will you may say, (S,) without mentioning أَبْرَصَ; and البَرَصَةُ (S, Mṣb, K;) and الأَبْرَاصُ (S, M, A, Mṣb, K;) without mentioning سَامَ (S, Mṣb, K;) the last of these pls. being as though formed from a rel. n., [namely, أَبْرَصِي,] although without [the termination] ة, like as they said الْمَهَابُ [for الْمَهَابَةُ]. (M.) — الأَبْرَصُ The moon. (A, Sgh, K.) [So called because of its mottled hue.] You say, بَتَّ لِأَبْرَصٍ [I passed the night, none but the moon cheering me by its presence]. (A, TA.) — حَبَّةٌ بَرَصَاءٌ A serpent having in it, (K,) i. e., in its skin, (M, TA,) white places, distinct from the general colour. (M, K, TA.) — أَرْضٌ بَرَصَاءٌ Land bare of herbage; (A;) of which the herbage has been depastured (K, TA) in some places, so that it has become bare thereof. (TA.)

برطل

Q. 1. بَرَطْلٌ (inf. n. بَرَطْلَةٌ, TK,) He placed a long stone (بَرَطْلٌ) in the fore part (إِزَال, q. v.) of his watering-trough. (Lth, K.) — [He gave him a بَرَطْلٌ, or bribe;] he bribed him. (K.) And بَرَطْلٌ He was bribed. (TA.)

Q. 2. تَبَرَطْلٌ He received a [بَرَطْلٌ, or] bribe. (K.)

بَرَطْلٌ A long stone: pl. بَرَاطِلٌ (S:) or a broad stone: (TA in art. برمر:) or a stone (Seer, A, K) of an oblong form (A, TA) a cubit in length, (Seer, TA,) or an iron, long, broad, and hard by nature, (K,) not such as is made long, or sharpened or made sharp-pointed, by men, (TA,) with which the millstone is pecked (تَنْقَرُ [i. e., wrought into shape, and roughened in its surface, by pecking]): so says Lth: (TA:) to this is sometimes likened the muzzle, or fore part of the nose and mouth, of a she-camel of high breed: (Lth, TA:) [and hence,] it signifies also † the muzzle, or fore part of the nose and mouth, of an old bear: (TA:) some say that the dual signifies two elongated stones, of the hardest kind, slender, and sharp-pointed, with which the millstone is pecked (تَنْقَرُ [explained above]). (TA.) Also, (K,) accord. to Sh, (TA,) A pickaxe, or stone-cutter's pick; syn. مِعْوَلٌ (Sh, Mṣb, K:) pl. as

above: accord. to IḤar, what is called in Persian اسكنه [app. a mistranscription, or a dial. var., of اسكنك]. (TA.) — A bribe; syn. رَشْوَةٌ (Mṣb, K:) app. mentioned in the K as an Arabic word; and if so, the pronunciation with fet-ḥ to the ب is a vulgarism, since there is no such measure as فَعْلِيلٌ: Abu-l-'Alà El-Ma'arree says that it is not known in this sense in the [classical] language of the Arabs; and it seems as though it were taken from the same word signifying "an oblong stone;" as though the bribe were likened to a stone that is thrown: (TA:) or it seems as though it were taken from the same word signifying a مِعْوَلٌ; because therewith a thing is got out; (Mṣb;) and so El-Munáwwe asserts it to be: (TA:) pl. as above. (Mṣb, K.) Hence the phrase, أَقْتَمَهُ الْبَرَطْلُ [He tipped him the bribe; conveyed it to him in like manner as one puts a morsel into another's mouth; somewhat like our phrase he greased his fist]. (TA.) And the saying, الْبَرَاطِلُ تَنْصُرُ الْإِبَاطِلُ [Bribes render victorious false allegations]: (Mṣb, TA:) a prov. (Mṣb.)

مَبْرَطْلُ الرَّأْسِ A man having a long head. (A in art. كوز.)

برع

1. بَرَعَ الْجَبَلُ He ascended, or ascended upon, the mountain. (TA.) — And بَرَعَ صَاحِبُهُ He was, or became, superior to his companion; he excelled him; (IḤar;) he overcame him. (K.) — بَرَعَ (S, Mṣb, K,) aor. ʔ; (Mṣb, MṢ, PṢ, [accord. to the TA, which is followed in the TK, ʔ, which is evidently a mistake,]) and بَرَعٌ, aor. ʔ; (S, Mṣb, K;) and بَرَعٌ, aor. ʔ; (Sgh, K;) inf. n. بَرُوعٌ (M, K,) which is of بَرَعَ (TA,) and بَرَاعَةٌ (S, M, Mṣb, K,) which is of بَرَعَ [and is the more common]; (Mṣb, TA;) He excelled in knowledge, or courage, or other qualities: (Mṣb:) or he excelled his companions in knowledge &c.: (S, K:) or he was, or became, accomplished, perfect, or complete, in every excellence, and in goodness. (M, K.)

5. تَبَرَعَ بِالْعَطَا He gave what was not incumbent, or obligatory, on him; he gave supererogatorily: (K:) or he gave gratuitously, unasked, or unbidden: (TA:) as though he affected بَرَاعَةً [or excellence] therein, and generosity. (Z, TA.) And تَبَرَعَ بِالْأَمْرِ He did, or performed, the thing, or affair, disinterestedly; not seeking, or desiring, a compensation. (Mṣb.) And تَبَرَعَ بِالْجِهَادِ [He engaged unbidden, or disinterestedly, in war against unbelievers]. (Mṣb in art. طوع.)

بَرِيعَةٌ see بَارِعٌ.

بَارِعٌ Anything overtopping. (IḤar.) — Excelling in knowledge, or courage, or other qualities: (Mṣb:) or excelling his companions in knowledge &c.: (S, K:) or accomplished, perfect, or complete, in every excellence, and in goodness: (K:) fem. with ة. (K.) And بَرِيعَةٌ, applied to a woman, (IḤar,) Excelling in goodness, or beauty, and in intelligence. (IḤar, K.) And

بَارِعَةٌ, applied to a girl, Goodly, or beautiful. (TA.) — أَمْرٌ بَارِعٌ A case, a state, or condition, or an affair, exalted, or of high estimation; (TA;) goodly, or comely. (K, TA.) — سَعْدٌ A certain نَجْمٌ [or asterism]. (TA, [in which it is here said to be "of the Mansions," i. e., of the Mansions of the Moon; but it seems that لَيْسَ, or the like, has been omitted by a copyist; for it is said in art. سعد, (q. v.,) on several authorities, to be not of the Mansions of the Moon.])

هَذَا أَكْبَرُ مِنْهُ This is larger, bigger, or more bulky, than he, or it. (K, TA.)

فَعَلَهُ مُتَبَرِّعًا He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. مُتَطَوِّعًا. (S, K.)

برعر

Q. 1. بَرَعِمَتِ الشَّجَرَةُ The tree put forth its بَرَاغِمَ [pl. of بُرْعُومَ, (S,) or its بُرْعَمَةَ. (M, K.)

بَرَعِمَ: } see what next follows.
بُرْعَمَةَ: }

بُرْعَمَةٌ and بُرْعُومَةٌ (S, K) and بُرْعَمَةٌ and بُرْعُومَةٌ (K) The calyx of the fruit, or produce, of a tree: (K:) and blossoms, or white blossoms, syn. نَوْرٌ (K, TA,) before they open: (TA:) or flowers, (S, and Mṣb in explanation of the first word in art. زهر,) or the flower of a tree, (K,) before the opening thereof: (S, Mṣb ubi supra, K:) pl. بُرَاغِمَ (S, TA.) — بُرَاغِمَ also signifies The heads, or tops; or round, high, slender tops; or peaks; (SMAWICH;) of mountains: (AZ, K:) sing. بُرْعُومَةٌ (AZ, TA.)

بُرْعُومَةٌ see بُرْعُومَ, in two places.

برغت

بُرْعُوتٌ (S, K,) also, accord. to Es-Suyootce, with fet-ḥ and with kesr to the first letter, and Dmr says the like; [so that it is app. written also بُرْعُوتٌ, as it is commonly pronounced by the vulgar, though it is generally said that there is no word of this measure except صَعْفُوقٌ; and بُرْعُوتٌ, like بُرْدُونٌ, for there is no word of the measure فَعْلُولٌ;] but each of these two forms requires proof; (MF;) [like the Hebr. פָּרַעַל, which, accord. to Gesenius, is undoubtedly from an Æthiopic root signifying "to spring," "to dance," The flea;] a certain insect (دَوْبَةٌ), resembling the حُرْقُوقُ (TA;) well known: (K:) [a coll. gen. n. : n. un. with ة:] pl. بُرَاغِمَتْ. (S.)

برق

1. بَرَقَ (S, Mgh, K,) aor. ʔ, (S, Mgh,) inf. n. بَرُوقٌ (S,) or بَرِيقٌ (Mgh, K,) or this is a simple subst., (S,) and بَرَقَ and بَرَقَانٌ (K, TA, but in

the CK **بَرَقَ**, as in the §, *It* (a thing, Mgh, K, a sword, &c., §, and the dawn, K, TA) *shone, gleamed, or glistened.* (§, Mgh, K, TA.) — Also sail of a cloud, aor. as above, inf. n. **بَرِقَ** and **بَرَقَ** and **بَرَقَانٌ**, *It gleamed or shone [with lightning]*; and so **أَبْرَقَ** (JK,) and **تَبَرَّقَ**. (K in art. **حَلَجَ**.) And **بَرَقَتِ السَّمَاءُ**, (§, Mgh, K,) aor. as above, (Mgh, TA,) inf. n. **بَرَقَانٌ** (Aq, S, Mgh, K) and **بَرَقَ** (Mgh, TA) and **بَرَقُوكَ** (K,) *The sky lightened*; (Mgh, K;) as also **أَبْرَقَتْ**: (AO, AA, K:) or *gleamed or shone [with lightning]*: (§, K:) or *lightened much before rain*; as also **أَبْرَقَتْ**. (TA in art. **رَعَدَ**.) And **بَرَقَ الْبَرْقُ** *The lightning appeared.* (K.) — And [hence] said of a man, (JK, Mgh, K,) or **رَعَدَ وَبَرَقَ**, (§,) *He threatened*; (JK, S, K;) or *he threatened with evil*; (Mgh;) [or *he threatened and menaced*]; or *he frightened* (§ and K in art. **رَعَدَ**) and *threatened*; (§ in that art.); and **أَبْرَقَ** signifies the same; (JK, Mgh, K;) and so **أَرَعَدَ وَأَبْرَقَ** (K:) or, accord. to Aq, **أَرَعَدَ** and **أَبْرَقَ** are not allowable. (TA, and § in art. **رَعَدَ**, q. v.) But **بَرَقَتْ**, inf. n. **بَرِقَ**, said of a woman, (K,) or **رَعَدَتْ وَبَرَقَتْ**, (§,) means *She beautified* (§ and A in art. **رَعَدَ**, and K) and *adorned herself*, (§, K,) [as also **تَبَرَّقَتْ**, (occurring in the K in art. **اَلَقَ**, coupled with its syn. **تَزَيَّنَتْ**)] and *showed, or presented, herself*, (A in art. **رَعَدَ**, and TA,) **لِي** to me: (A in art. **رَعَدَ**;) or *she exhibited her beauty intentionally*: (TA:) and **أَبْرَقَتْ** means the same, (Lh, K,) inf. n. **تَبَرَّقَ**; (TA;) and so **أَبْرَقَتْ** (K:) you say, **أَبْرَقَتْ** **بُوجْهَهَا وَبَاقِيَهَا** *She beautified herself in her face and the rest of her person*: (Lh, TA:) and **أَبْرَقَتْ** **عَنْ وَجْهَهَا** *She showed her face.* (JK, Ibn-'Abhād, K.) — Also, said of a star, or an asterism, *It rose.* (Lh, K.) One says, **لَا أَفْعَلُهُ مَا بَرَقَ النُّجُومُ فِي السَّمَاءِ** *I will not do it as long as the star, or asterism, [by which may be meant the asterism of the Pleiades,] rises in the sky.* (Lh, TA.) — **بَرَقَ الْبَصَرُ**, (§,) or **بَصُرَهُ**, (K,) *The eye or eyes, or his eye or eyes, glistened*, (§, K,) *being raised, or fixedly open*: (§:) or *became raised, or fixedly open*: occurring in the Kur [lxxv. 7], accord. to one reading: (Fr, TA:) or *the eye, or his eye, became open by reason of fright.* (TA.) **بَرَقَ** has a different meaning, which see below. (§.) — **بَرَقَتْ**, said of a she-camel, *She put her tail between her thighs, making it to cleave to her belly, without being pregnant*: (IAqr, TA:) or *she raised her tail, and feigned herself pregnant, not being so*; as also **أَبْرَقَتْ**, (Lh, S, K,) and **أَبْرَقَتْ بِذَنْبِهَا** (TA:) or **أَبْرَقَتْ** signifies *she smote with her tail at one time upon her vulva and another time upon her buttocks*; and also, *she feigned herself pregnant, not being so.* (JK.) — **بَرَقَ** *He feared, so that he was astonished or amazed or stupified, at seeing the gleam of lightning*: (TA voce **بَحَرَ**;) or *his (a man's) sight became confused in consequence of his looking at lightning.* (Bd in lxxv. 7.) And hence, (Bd ibid.) **بَرَقَ الْبَصَرُ**, (§, Bd,) or **بَصُرَهُ**, (K,) aor. **بَرَقَ**; (§, K;) and **بَرَقَ**, aor. **بَرَقَ**; (K;) or the latter has [only] a meaning explained above; (§) inf. n. **بَرِقَ**, which is of the former verb;

(§;) accord. to the K, **بَرِقَ**; but this is wrong; (TA;) and [of the latter verb,] **بَرَقُوكَ**; (Lh, K;) *The eye or eyes, or his eye or eyes, became dazzled, so as not to close, or move, the lid, or lids*: (§, K:) or *became confused, so as not to see.* (K.) **بَرَقَ بَصَرُهُ** signifies also *His eye or eyes, or his sight, became weak*: whence **بَرَقَتْ قَدَمَاهُ** *His two feet became weak.* (TA.) Also **بَرَقَ** alone, (TA,) inf. n. **بَرِقَ**, (Fr, K, TA,) *He (a man, TA) was frightened*; or *he feared, or was afraid*: (Fr, K, TA:) and *he became confounded, or perplexed, and unable to see his right course.* (K.) — **بَرِقَ** said of a skin, aor. **بَرَقَ**, (JK, K,) inf. n. **بَرِقَ**, (JK,) so in the O, in which, as in the K, the part. n., being **بَرِقَ**, indicates that the verb is like **فَرِحَ**; (TA;) and **بَرِقَ**, (K,) so in the L, (TA,) aor. **بَرَقَ**, (K,) inf. n. **بَرِقَ** and **بَرَقُوكَ**; thus in the L, which indicates that the verb is like **نَصَرَ**; (TA;) *It became affected by the heat so that its butter melted and became decomposed*, (Aq, JK, K,) and *did not become compact.* (K.) — **بَرِقَ طَعَامًا**, (JK,) or **بَرِقَهُ بَزَيْتٍ أَوْ سَمْنٍ**, (§, K,) aor. **بَرَقَ**, (JK,) inf. n. **بَرِقَ** (JK, S) and **بَرَقُوكَ**, (L,) *He poured upon the food, (JK,) or put into it, (§, K,) somewhat, (JK,) or a small quantity, (§, K,) of olive-oil (JK, S, K) or of clarified butter.* (§, K.) And **بَرَقَتْ لَهُ** *I made his food [somewhat] greasy for him with clarified butter.* (TA.) And **أَبْرَقُوا الْمَاءَ بَزَيْتٍ** *Pour ye upon the water a little olive-oil.* (§.) — **بَرَقَتْ** **الْغَنَمُ**, aor. **بَرَقَتْ**, (§, K,) inf. n. **بَرِقَتْ**, (§,) *The sheep, or goats, had a complaint in their bellies from eating the بَرَقُوكَ*: (§, K:) and in like manner, **أَبْرَقَ الْإِبِلُ** *the camels.* (TA.)

2. **بَرَقَ بَعَيْنُهُ**, (JK,) or **بَرَقَ بَصَرُهُ**, (TA,) *He glistened with his eyes by reason of looking hard, or intently.* (JK, TA.) And **بَرَقَ عَيْنُهُ**, inf. n. **بَرِقَ**, *He opened his eyes wide, and looked sharply, or intently.* (Lh, S, K.) — **بَرَقَتْ**, said of a woman: see 1. — And **بَرَقَ** *He decorated, or adorned, his place of abode.* (El-Mu'arrij, K.) — **ثَوْبٌ بَرَقَتْ وَعَرَقَتْ** *Thou madest a sign with a thing, that had nothing to verify it, [app. meaning thou madest a false display, or a vain promise,] and didst little.* (IAqr.) — Also **بَرَقَ**, (inf. n. as above, TA,) *He (a man) journeyed far.* (El-Mu'arrij, K.) — **بَرَقَ فِي الْمَعَامِي** *He persisted, or persevered, in acts of disobedience.* (El-Mu'arrij, K.) — **بَرَقَ بِي الْأَمْرِ** *The affair was unattainable, or impracticable, to me.* (K.)

4: see 1, in eight places. — **أَبْرَقَ**, (Aboo-Nasr, S, K,) or **أَبْرَقَ بِسَيْفِهِ**, (JK,) said of a man, (Aboo-Nasr, JK, S,) *He made a sign with his sword [by waving it about so as to make it glisten].* (Aboo-Nasr, JK, S, K.) — And **أَبْرَقَ** *He betook himself, or directed his course, towards the lightning.* (TA.) — *He entered into [a tract where-in was] lightning.* (TA.) — *He saw lightning.* (TA.) Tufeyl uses the phrase **أَبْرَقْنَ الْخَرِيفَ** as meaning *They (women borne in vehicles upon camels) saw the lightning of [the season, or the rain, called] the خَرِيف.* (AAF, TA.) — *He was smitten, or assailed, or affected, by lightning.*

(§, K.) = **أَبْرَقَهُ الْفَزَعُ** [app. *Fright, or fear, made him to be confounded, or perplexed, and unable to see his right way*: see **بَرَقَ**]. (TA.) — [And hence, perhaps,] **أَبْرَقَ الصَّيْدَ** *He roused the game, or chase.* (K.)

5: see 1, in two places.

10. **أَسْتَبْرَقَ** *It (a place, and the horizon,) shone, or gleamed, with lightning.* (TA.)

بَرَقَ [Lightning:] *what gleams in the clouds, (TA,) or, from the clouds*; from **بَرَقَ** [in the first of the senses explained above], said of a thing, inf. n. **بَرِقَ** and **بَرِقَ**: (Bd in ii. 18:) or *an angel's smiting the clouds, and putting them in motion, in order that they may become propelled, so that thou seest the fires [issue from them]*: (Mujāhid, K:) or *a whip of liāt with which the angel drives the clouds*: (I 'Ab, TA:) sing. of **بَرَقُوكَ**, i. e., of the **بَرَقُوكَ** of the clouds: (§, K:) or it has no pl., being originally an inf. n. (Bd ubi suprā.) **بَرَقَ الْخُلْبُ** and **بَرَقَ خُلْبٌ** and **بَرَقَ خُلْبٌ** signify *That [lightning] which is without rain.* (§. [See also art. **خُلْبَ**].)

بَرَقَ [Lizards of the species called] **ضَبَابٌ**, pl. of **ضَبٌ**. (IAqr, K.) It is app. pl. of **بَرَقُوكَ** or of **أَبْرَقَ**: more probably, I think, of the former; from the raising of the tail, which is a habit of those lizards. — See also **بَرَقَ**.

بَرَقَ *A lamb*; syn. **حَمَلٌ** [q. v.]: (§, K:) a Persian word, (§,) arabicized; (§, K:) originally **بَرَقَ**: (K:) pl. [of mult.] **بَرَقَانٌ** (§, K) and **أَبْرَقَانٌ** and [of pauc.] **أَبْرَقَانٌ**. (K.)

بَرِقَ [part. n. of **بَرَقَ**: and particularly explained as meaning] *A skin affected by the heat so that its butter melts and becomes decomposed*, (JK, O, K,) and *does not become compact.* (K.)

بَرَقَةٌ [app. an inf. n. of un., signifying *A flash of lightning*]. (M, TA in art. **وَبَسَ**.) = *A fit of confusion, or perplexity, afflicting one in such a manner that he is unable to see his right course.* (K, TA.)

بَرَقَةٌ *A quantity of lightning*: (Bd in xxiv. 43, TA:) pl. **بَرَقَاتٌ**; (TA;) or [this is a coll. gen. n., of which the former is the n. un.; or, probably, it is a mistranscription, and] the pl. is **بَرَقَاتٌ**, also pronounced **بَرَقَاتٌ**. (Bd ubi suprā.) = *Rugged ground in which are stones and sand and earth mixed together, (§, K, TA,) the stones thereof mostly white, but some being red, and black, and the earth white and of a whitish dust-colour, and sometimes by its side are meadows (رَوْضٌ);* (TA;) as also **أَبْرَقَ** and **بَرَقَاتٌ**: (§, K, TA:) or a portion of such land (أَرْضٌ) as is termed **بَرَقَاتٌ**, which consists of tracts containing black stones mixed with white sand, and which, when spacious, is termed **أَبْرَقَ**: (JK:) [and] a mountain mixed with sand; as also **أَبْرَقَ**: (IAqr, TA:) the pl. of **بَرَقَةٌ** is **بَرَقَاتٌ** (K, TA) and **بَرَقَاتٌ** (JK, S;) and that of **أَبْرَقَ** is **أَبْرَقَاتٌ** (JK, S, K,) after the manner of a subst., because the quality of a subst. is predominant in it; (TA;) and that of **بَرَقَاتٌ** is **بَرَقَاتٌ**. (Aq, IAqr, S, K.) The **بَرَقَ** of the

country of the Arabs are more than a hundred; and are distinguished by particular adjuncts, as *برقة الأجادل* and *برقة الأجادل* &c. (K.) One says *قَنْدُ بَرْقَةٍ* [A hedge-hog of a برقة], like as one says *ضَبُّ كُذْيَةٍ* (S.) — [The colour denoted by the epithet *أَبْرَقُ*: in a mountain, a mixture of blackness and whiteness: see *حَقَبَةٌ*, voce *أَحْقَبَ*.] = Paucity of grease or gravy (JK, TA) in food. (TA.)

بَرْقَانٌ Shining much in the body: (JK, K:) applied to a man. (JK.) = Locusts when they become yellow, and have variegated stripes or streaks: (JK:) or locusts that are variegated (K, TA) with white and black: (TA:) [a coll. gen. n.]: n. un. with ة. (K.) — [See also *بَرْقٌ*, of which it is a pl.]

بَرْقُوقٌ (K,) with damm, (TA,) [vulg. *بَرْقُوق*, The plum; or] *إِجَاصٌ* [or plums]; (K:) known in Syria by the name of *جَابَزَك*: (TA:) and (as some say, TA) the *مُشَمِّش* [or apricot]: a post-classical word [probably arabicized from the Persian *بَرْقُوق*, which is applied to both the fruits above mentioned]. (K.)

الْبَرْقُ A certain beast which Muhammad rode on the night of the ascension [to heaven]; (S, Mgh, K:) or which the apostles ride in ascending to heaven; resembling a mule; (Mgh;) or less than the mule, but greater than the ass: (K:) so called because of the intense whiteness of his hue, and his great brightness; or because of the quickness of his motion; in respect of both of which he is likened to lightning. (TA.)

بَرْوٌ A she-camel raising her tail, and feigning herself pregnant, not being so; as also *مَبْرُوقٌ*: (S, K:) and *بَارِقٌ* a she-camel putting her tail between her thighs, making it to cleave to her belly, not being pregnant: (IAqr, TA:) pl. of the first *بَرْوٌ*; (TA:) and of the second *مَبْرُوقٌ*. (S, K.) The Arabs say, *دَعْنِي مِنْ تَعْدَابِكَ وَتَأْنِمْكَ* [Let me alone and cease from thy lying and thy sin like the she-camel's raising of her tail and feigning herself pregnant when she is not so]: *شَوْلَانٌ* being in the accus. case as an inf. n.: i. e., thou art in the predicament of the she-camel that raises her tail so as to make one imagine her to be pregnant when she is not so. (TA.) The pl. *بَرْوٌ* is also applied to scorpions, as meaning *Raising their tails like the she-camel termed بَرْوٌ*. (TA.) — Also, applied to a man, *Fearful, or timid*; (JK;) or *cowardly*. (TA.)

بَرْوٌ A certain kind of plant (JK, S) which camels do not feed upon except in cases of necessity; (JK;) a small, feeble tree, which, when the sky becomes clouded, grows green: (K:) n. un. with ة: (S, K:) it was described by an Arab of the desert to AHn as follows: a feeble, juicy plant, having slender branches, at the heads of which are small envelopes (*قَمَاعِلٌ صَغَارٌ*) like chick-peas, in which is a kind of black grain: its feebleness is such that it withers on the spot when the sun becomes hot upon it: and nothing feeds upon it; but men, when they are afflicted with dearth, or drought, express from it a bitter juice,

then work it together, or knead it, with *هَبِيد* [or colocynths, or the pulp, or seeds, thereof], or some other thing, and eat it; but it is not eaten alone, because it occasions excitement: it is one of the plants that are plentiful in time of drought and scarce in time of fruitfulness; when copious rain falls upon it, it dies; and when we see it to have become abundant, and coarse, or rough, we fear drought: accord. to another of the Arabs of the desert, the *بَرْوَةُ* is a bad kind of herb, or leguminous plant, that grows among the first of the herbs, or leguminous plants: it has a reed like the *سَبَاط* [so I render *سَبَاط* مثل *السَّبَاط*, but I think that the right reading is, *لَهَا قُضْبٌ مِثْلُ السَّبَاطِ* it has twigs like whips, agreeably with the description next preceding, in which it is said to have slender branches,] and a black fruit, or produce. (TA.) Hence, *أَشْكُرُ مِنْ بَرْوَةٍ* [More grateful than a *barmakah*]; (S, K;) because it grows green when it sees the clouds, (S,) or by means of the least moisture falling from the sky: (TA:) a prov. (S.) And *أَضْعَفُ مِنْ بَرْوَةٍ* [Weaker than a *barmakah*]. (TA.)

بَرِيقٌ [accord. to the Mgh and K an inf. n. of *بَرَقَ*, but accord. to the S a simple subst.,] A shining, gleaming, glistening, glitter, lustre, brilliancy, or splendour. (S, K, TA.)

بَرِيقَةٌ Milk upon which is poured a little grease or clarified butter: (ISK, S, K:) or food in which is milk: and such as has a little clarified butter, and grease, put into it: (TA:) or food that has a little olive-oil poured upon it: (JK:) or condiment in which is put a little olive-oil or grease: (L:) pl. *بَرَائِقٌ*; (JK, S, L, K;) with which *تَبَارِيقٌ* [pl. of *تَبْرُوقٌ*] is syn., (L, TA,) applied to food (S, TA) in which is put a little olive-oil or clarified butter: (S:) or *تَبْرُوقٌ* signifies the grease in a cooking-pot: and water with a little olive-oil poured upon it: and *تَبَارِيقٌ* is its pl. (JK.)

بَرِيقٌ Shining, gleaming, or glistening, much, or intensely. (TA.) See also *إِبْرِيقٌ*, and *بَارِقٌ* — *قَتَى بَرِيقُ الشَّيَا* A young man whose middle pairs of teeth are beautiful and bright, glistening, when he smiles, like lightning: meant to imply cheerfulness of countenance. (TA.) — *بَرِيقَةٌ* A woman characterized by beauty and splendour or brilliancy [of complexion or skin]: (K, TA:) or, as some say, who shows her beauty intentionally. (TA.) [See *إِبْرِيقٌ*.]

بَرْوَاتٌ A certain plant also called *خُنْتِي* [i. e. the asphodel, called by both these names in the present day]: the eating of its fresh, juicy stalk, boiled with olive-oil and vinegar, counteracts jaundice; and the smearing with its root, or lower part, removes the two kinds of *هَبَق* [q. v.]. (K.)

بَارِقٌ Shining, gleaming, or glistening. (Mgh.) — Clouds (*سَحَابٌ*) having, or containing, [or emitting,] lightning. (S.) You say also *سَحَابَةٌ بَارِقَةٌ* [A cloud having, or emitting, lightning]: (S, TA:) and *سَحَابَةٌ بَرِيقَةٌ* signifies the same [but in an intensive manner: see *بَرِيقٌ*]. (TA.)

بَارِقَةٌ; Swords: (S, K, TA:) so called because of their shining, or glistening: (TA:) pl. *بَوَارِقٌ*; (JK, Ham p. 306;) applied to swords and other weapons. (Ham ubi supr.) Hence the trad. of Ammār, *الْجَنَّةُ تَحْتَ الْبَارِقَةِ* [Paradise is beneath the swords]; (JK, TA;) meaning, in warring in the cause of God. (JK.) You also say, *رَأَيْتُ الْبَارِقَةَ*, meaning I saw the shining, or glistening, of the weapons. (Lh, TA.) — See also *بَرْوٌ*.

بَرْوٌ (JK, Mgh,) with fet-h to the ب, (Mgh,) or *بُورٌ*, with damm, (K,) A certain thing, or substance, that is put into dough, (JK, Mgh, TA,) and causes it to become inflated; (Mgh;) or into flour; (TA voce *بُورٌ*;) [or this is a particular kind thereof, as appears from what follows: accord. to Golius, *nitrum* and *aphronitrum*: but] it is of four kinds; *مَائِيٌّ* [or the water-kind], and *جَبَلِيٌّ* [or the mountain-kind], and *أَرْمَنِيٌّ* [or Armenian], and *مِصْرِيٌّ* [or Egyptian], which is the *نَطْرُون* [q. v., i. e. *natron*]: (K:) the best thereof is the *أَرْمَنِي*; and this is said to be meant by the term when it is used absolutely: this is called also *بُورُ الصَّاعَةِ* [a term now applied to borax, as is *بورق* alone, and *مِلْحُ الصَّاعَةِ*], because it polishes silver well [or because of its use in soldering]: the dust-coloured kind thereof is called *بُورُ الْخَبَازِينَ* [the *بورق* of the bakers, or makers of bread]: the *نَطْرُون* is the red kind thereof: and there is a kind thereof having an oily quality: and a kind consisting of thin butyraceous fragments; and this, if light and hard, is the *إِفْرِيقِي*: and the best thereof is that which is produced in Egypt: (TA:) bruised, or powdered, the belly is smeared with it, near to a fire, and it expels worms: and moistened with honey or with oil of jasmine, the male organs of generation are anointed with it, for it is excellent for the venereal faculty. (K.) — Also A man in whom one does not trust, or confide: pl. *بَوَارِقٌ*. (JK.)

بُورِقِيٌّ [or *بُورِقِيٌّ*] A seller of *بورق* [or *بورق*]. (TA.)

أَبْرَقٌ A rope (*حَبْلٌ*) having two colours; (S, O;) twisted with a black strand and a white strand: (JK:) and in like manner, (JK,) a mountain (*جَبَلٌ*, JK, K) in which are two colours, (K, TA,) black and white: (TA:) and (so in the S, but in the K "or,") anything having blackness and whiteness together. (S, K.) You say *أَبْرَقَ بَرْقًا* and *تَبَسَّ أَبْرَقٌ* [A black and white he-goat and she-goat]: (S, K:) and *شَاةٌ بَرْقَاءٌ* a ewe whose white wool is cleft, or divided, by black flecks [or streaks]: (K:) *أَبْرَقٌ* and *بَرْقَاءٌ* applied to sheep or goats are like *أَبْلَقٌ* and *بَلَقَاءٌ* applied to beasts of the equine kind, and *أَبْقَعٌ* and *بَقْعَاءٌ* to dogs. (Lh, TA.) — *بَرْقَاءٌ* is also a name given to An eye; (S, M;) because it has blackness and whiteness mingled in it: (M, TA:) dual *بَرْقَاوَانٌ*. (TA.) And *عَيْنٌ بَرْقَاءٌ* signifies An eye black in the iris, with whiteness [of the rest] of the bulb. (TA.) — *رَوْضَةٌ بَرْقَاءٌ* A meadow, or garden, in

which are two colours. (TA.) — See also **بُرْقَة**, in seven places. — **أَبْرَقُ** also signifies *A certain bird*. (Tekmileh, K.) — And [the pl.] **بُرُقُ** is used as a name for The [locusts, or crickets, termed] **جَنَادِب**. (IB, TA.) — Also *A certain Persian medicine, good for the memory*. (Sgh, K.)

إِبْرِيش, a Persian word, (S, Mgh,) arabicized, (S, Mgh, K,) originally **رَبَرِش**; (CK;) [in a MS. copy of the K and in the TA, incorrectly, **أَبَرِش**;] *[A ewer, such as is used for wine, and also such as is used for water to be poured on the hands; each having a long and slender spout, and a handle;] a well-known vessel; (TA;) a vessel having a spout (Mgh, and Bḍ and Jel in lvi. 18) and a handle: (Bḍ and Jel ibid:) accord. to Kr, a **كُوز**; and so says AHn in one place; but in another he says that it is like a **كُوز**: (TA:) [it is somewhat like a **كُوز** with the addition of a spout:] pl. **أَبَارِشُ** (S, Mgh) [and sometimes **أَبَارِقَة**]. — *A sword such as is termed **بَرَق** (K:); i. e. (TA) a sword that shines, gleams, or glistens, much, or intensely: (S, Kr:) or simply a sword: or, as some say, a bow: (JK:) or it signifies also a bow in which are **تَلَامِيع** [or places differing in colour from the rest, and, app., glistening]: (K:) thus, accord. to Az, in a verse of 'Amr Ibn-Aḥmar: but correctly, accord. to Sgh, it has there the first of the significations explained in this sentence: and it is said, also, that **سَيْفُ إِبْرِيش** signifies a sword having much lustre, and much diversified with wavy marks or streaks, or in its grain. (TA.) — A woman who is beautiful, and splendid, or brilliant, (Lh, JK, K, TA,) in colour [or complexion]: (Lh, TA:) or, as some say, who shows her beauty intentionally. (TA.) [See also **بَرَّاقَة** (voce **بَرَّاق**).]**

أَبْرَقُ dim. of **إِسْتَبْرَقُ**, q. v. (S, K.)

إِسْتَبْرَقُ, (IDrd, S, K, &c.,) sometimes with the conjunctive **ا**, (TA,) *Thick* **دِيَبَاج** [or silk brocade]: (Ed-Dāḥḥak, S, K, and so Bḍ and Jel in xviii. 30, &c.:) or *made [or interwoven] with gold*: (K:) or *closely-woven, thick, beautiful* **دِيَبَاج** *made [or interwoven] with gold*: (TA:) or *closely-woven cloths, or garments, of silk, like* **دِيَبَاج**: (IDrd, K:) or *thick silk*: (IAth, TA:) or *a red thong cut from an untanned skin* (**قِدَّةٌ حَمْرَاءُ**), as though it were [composed of] pieces of bow-strings, or chords: (Ibn-'Abbād, K:) it is an arabicized word, (IDrd, S, K,) from **إِسْتَرَوْه**, (IDrd, K,) which is Syriac; (IDrd, TA;) or from the Persian, (S, TA,) in which **سَبَر** and **سَبَر** signify “thick,” absolutely, whence **سَبَرَة** and **سَبَرَة** are particularly applied to signify “thick **دِيَبَاج**,” and then the latter is arabicized by substituting **ق** for the **ه**: so says Esh-Shihāb El-Khaffājee: or the **ا** and **س** and **ت** are augmentative, and it is mentioned in the present art. in the S and K as though this were the case, agreeably with the form of its dim., which is said by J and in the K to be **أَبْرَقُ**; for in forming the dim., a word is reduced to its root. (TA.)

بُرْقَة; pl. **تَبَارِقُ**; see **بَرِيقَة**, in four places.

مَبْرَقُ [A shining, gleaming, or glistening: or a time thereof]. You say, **جَاءَ عِنْدَ مَبْرَقِ الصُّبْحِ** [He came at the shining, &c., or at the time of the shining, &c., of the dawn; or] when the dawn shone, or gleamed, or glistened. (K, TA. [In the latter, **مَبْرَق** is said to be here a meemee inf. n.])

مَبْرَقُ: see **بُرُقُ**.

برقش

Q. 1. **بَرَّقَتْهُ**, (S, A, TA,) inf. n. **بَرَّقَتْهُ**, (TA,) *He variegated it with divers, or different, colours*: (S, TA;) from **أَبُو بَرَّاقِش**, the bird so called: (S:) or he adorned him, or it. (A.) [See also **بَرَّقَتْهُ**, below.] — Hence, **بَرَّقَتْهُ قَوْلُهُ** + *He embellished his saying*. (Har p. 235.)

Q. 2. **تَبَرَّقَشَ** *He adorned himself* (A, K) *with various colours*. (K.) You say, **تَبَرَّقَشَ لَنَا** *He adorned himself with various colours for us*: (K:) or with various colours of every kind. (TA.) And **تَبَرَّقَشَتْ** *She assumed various colours: or she varied in dispositions*: syn. **تَلَوَّنَتْ**. (A.) And **تَبَرَّقَشَ الْبَيْتُ** *The house, or chamber, or tent, became variegated*. (TA.) And **تَبَرَّقَشَتِ الْبِلَادُ** *The countries became adorned with various colours; from* **أَبُو بَرَّاقِش**. (TA.)

بَرَّقِش *A certain bird*, (S, K,) different from that called **بَرَّاقِش**, (K, accord. to the TA, [for we there read **طَائِرٌ آخَرُ**; the bird called **بَرَّاقِش** **أَبُو بَرَّاقِش** having been mentioned before; but in the CK, in the place of **آخَرُ**, we find **أَخْضَرُ**, i. e., green;]) of small size, (S, TA,) that assumes various colours, of the kind called **حَمَر**, (TA,) like the sparrow, (S, TA,) and called **شُرْشُور** (S, K) by the people of *El-Hijāz*: (S, TA:) but Az states his having heard certain of the Arabs of the desert call it **أَبُو بَرَّاقِش**. (TA.)

بَرَّقَتْهُ *The diversity of colour of that which is termed* **أَرَقَشُ**. (K.) [See also 1.]

أَبُو بَرَّاقِش *A certain bird that assumes various colours*: (S;) a small wild bird, like the **قَنْغَذ** [or hedge-hog, but **قَنْغَذ** is probably a mistranscription for **قَنْبَر**, or lark], the upper part of whose feathers is dust-coloured (**أَغْبَرُ**, as in the K, accord. to the TA), or white (**أَغْرُ**, as in some copies of the K), and the middle red, and the lower part black, so that when it is roused, or provoked, it ruffles its feathers and becomes variously changed in colour: (Lth, K:) or a certain bird that is found in the trees called **عِضَاء**, and the colour of which is between blackness and whiteness, having six **قَوَادِم** [or primary feathers], three on each side, heavy in the rump, that makes a noise with its wings when it flies, and assumes various colours: (IKh:) a certain variegated bird. (TA in art. **أَبُو**) — [Hence,] **هُوَ أَبُو بَرَّاقِشُ** + *He is varying, or variable, in dispositions*. (A, TA.)

الجَارُ الْبَرَّاقِشِيُّ *The neighbour that is variable*

in his actions; like **الجَارُ الْيَرْبُوعِيُّ**. (IAar, TA in art. **أَبُو**.)

برقع

Q. 1. **بَرَّقَعَهُ**, (S, K,) inf. n. **بَرَّقَعَهُ**, (TA,) *He attired him with a* **بُرْقَع**: (S, K:) and **بَرَّقَعَتِ الْمَرْأَةُ** *he attired the woman with a* **بُرْقَع**. (Mgh.) — **بَرَّقَعَتْ لِحْيَتَهُ** [He veiled his beard with a **بُرْقَع**;] *he assumed the guise of such as wear the* **بُرْقَع**; (TA;) i. e. **صَارَ مَأْبُونًا** [he became effeminate, or a catamite]. (K, TA.) A poet says,

• **أَلَمْ تَرَ قَيْسَ عَيْلَانَ بَرَّقَعَتْ**
• **لِحْيَاهَا وَبَاعَتْ نَبْلَهَا بِالْمَغَارِلِ**

[Dost thou not see that *Keys, Keys'-Eylán*, have veiled their beards, and sold their arrows for spindles?]. (TA.) — **بَرَّقَعَتْ فَلَانًا بِالْعَصَا** (K,) inf. n. as above, (TA,) + *He struck such a one with the staff, or stick, between his ears*, (S, TA,) so that it became like the **بُرْقَع** upon his head. (TA.)

Q. 2. **تَبَرَّقَعَتْ** *He attired himself with a* **بُرْقَع**: (S, K:) and **تَبَرَّقَعَتْ** *she (a woman) attired herself with a* **بُرْقَع**. (Mgh.)

بُرْقَع: see what next follows.

بُرْقَع (IAar, S, Mgh, Mgh, K) and **بُرْقَعٌ** (IAar, S, Mgh, K,) but some disallow this latter, (Mgh,) and **بُرْقُوعٌ** (IAar, S, K,) but AHn disallows this, as well as the second, (TA,) *A thing pertaining to women and to horses or similar beasts, (K,) or to horses or similar beasts and to the women of the Arabs of the desert; (S;) a thing with which a woman veils her face; (Mgh;) having in it two holes for the eyes: (Lth:) a small piece of cloth, or rag, pierced for the eyes, worn by horses or similar beasts and by the women of the Arabs of the desert: (Mgh:) [or, accord. to the general fashion of the present time, a long strip of cotton or other cloth, black, blue, or of some other colour, or white, concealing the whole of the face of the woman wearing it, except the eyes, and reaching nearly to the feet, suspended at the top by a narrow band, or other fastening, which passes up the middle of the forehead, and which is sewed, as are also the two upper corners, to a band which is tied round the head, beneath the head-veil: (see my “Manners and Customs of the Modern Egyptians,” ch. i.:)] **بُرْقَعَةٌ**, if correct, is a more particular term: (Mgh:) the pl. is **بَرَّاقِعُ**. (Lth, Mgh.) [See **نَقَاب**.] — **الْبُرْقَعُ** *The curtain of the door of the Kaqbeh*. — See also **بُرْقَع**.*

بُرْقَع: see what next follows.

بُرْقَع (S, K, TA,) imperfectly decl., (S, TA,) and **بُرْقَعٌ** (Fr, Az, Ibn-'Abbād,) of a rare form, like **هَجْرَع**, (Fr, Az,) or **الْبُرْقَعُ** and **الْبُرْقَعُ** (K, TA,) but perhaps this last is a mistranscription, for **بُرْقَع**, (TA,) a name of *The heaven, or sky*: (Fr:) or *the seventh heaven*: (AAF, S, K:) or *the fourth heaven*: (Lth, Az, K:) or *the first heaven*: (K;) i. e. *the lowest heaven*: IDrd says, so they assert; and in like manner says

IF; and he says, the ب is augmentative, the radical letters being ر ق ع, for every heaven is termed رَقِيعٌ, and the heavens [together] are termed أَرْقَعة: (TA:) or the lowest heaven is termed الرَّقِيعُ. (S, TA.) [See an ex. vocc سِدْر.]

بَرْقعة: }
بَرْقوع: } see بَرْقُع.

فَرَسٌ أَمْرٌ مَبْرُوعٌ (TA,) or فَرَسٌ مَبْرُوعٌ (Mgh.) A horse having what is termed مَبْرُوعَةٌ (TA:) or a horse having the whole of his face white. (Mgh.) And شاةٌ مَبْرُوعَةٌ A sheep, or ewe, having the head white. (S, K.)

غُرَّةٌ مَبْرُوعَةٌ A blaze, or whiteness, on the face of a horse, occupying the whole of his face, except that he looks يَنْظُرُ [for which يَنْظُرُ is erroneously substituted in the CK] in blackness; (S, L, K;) [i. e.] this whiteness passing downwards to the cheeks without reaching to the eyes. (L, TA.)

برك

1. بَرَكَ (S, Mgh, K,) aor. ٢, (S, TA,) inf. n. بَرُوكٌ (S, Mgh, Mgh, K) and تَبَرَّكَ (K,) said of a camel, (S, Mgh, Mgh, K) i. q. اسْتَنَاحَ [i. e. He lay down, or kneeled and lay down, upon his breast, with his legs folded]; (S, K;) he made his breast to cleave to the ground; (Mgh;) he fell upon his بَرَك, i. e. breast; (Mgh;) he threw his برك, i. e. breast, upon the ground; (TA;) and in like manner, بَرَكَ (TA, and so in some copies of the K,) inf. n. تَبَرُّكٌ. (TA.) And تَبَرَّكَتِ النَّعَامَةُ The ostrich lay upon its breast. (TA.) And بَرَكَ is also said of a lion, and of a man. (K vocc رِبَضُ.) [Of the latter, one also says, بَرَكَ عَلَى رُكْبَتَيْهِ He fell, or set himself, upon his knees; he kneeled.] The بَرُوكُ of a man praying, which is forbidden, is The putting down the hands before the knees, after the manner of the camel [when he lies down; for the latter falls first upon his knees, and then upon his stiffl-joints]. (Mgh.) — Hence, i. e., from the verb said of a camel, inf. n. بَرُوكٌ. (TA.) He, or it, (i. e. anything, S,) was, or became, firm, steady, steadfast, or fixed; continued, remained, or stayed; (S, K;) in a place: (TK:) [and so, app., with - for its aor.; for] you say, بَرَكَ لِلْقِتَالِ, aor. ٢, [He was, or became, firm, &c., for the purpose of fighting,] and in like manner بَرَكَ, aor. ٢. (TA.) [See also a similar signification of 8.] — † It (the night) was, or became, long, or protracted; as though it did not quit its place. (A and TA in art. قَعَسُ.) — See also 8, in two places.

2: see 1. — تَبَرُّكٌ also signifies The praying for بَرَكَةٌ (S, K, TA,) for a man, &c. (TA.) You say, تَبَرَّكْتُ عَلَيْهِ, inf. n. تَبَرُّكٌ, I said to him, بَارَكَ اللَّهُ عَلَيْكَ [or فَيْكَ &c., God bless thee! &c.]. (TA.) And بَرَكَ عَلَى الطَّعَامِ He prayed for, or invoked, a blessing on the food. (TK.)

3. بَارَكَ عَلَيْهِ He kept, or applied himself, constantly, or perseveringly, to it; (Lh, K;) namely, an affair, (TA in art. حَفَظَ,) or commerce, or

traffic, &c. (Lh, TA.) — بَارَكَ اللَّهُ فِيكَ (Fr, S, Mgh, K,) and بَارَكَكَ (S, K,) and عَلَيَّكَ (S, K,) and بَارَكَكَ (Fr, S, K,) inf. n. مَبَارَكَةٌ. (TK,) [God bless, beatify, felicitate, or prosper, thee;] God put in thee, (TA,) give thee, make thee to possess, (T, K,) بَرَكَةٌ [i. e. a blessing, good of any kind, prosperity or good fortune, increase, &c.]. (TA, TK.) بَارَكَ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ (in a trad., TA,) means Continue Thou, or perpetuate Thou, (O God,) to Mohammad and to the family of Mohammad the eminence and honour which Thou hast given them: (K, TA:) [or still bless or beatify, or continue to bless or beatify, Mohammad &c.: though it may well be rendered simply bless or beatify &c.:] Az says that it is from بَرَكَ said of a camel, meaning “he lay down upon his breast in a place and clave thereto.” (TA.) And اَللّٰهُمَّ بَارِكْ لَنَا فِي الْمَوْتِ, in another trad., means [O God, bless us] in the state to which death will bring us. (TA.) The Arabs say to the beggar, بَرُوكَ فِيكَ [Mayest thou be blest; and, in the present day, God bless thee]; meaning thereby to repel him; not to pray for him: and by reason of frequency of usage of this phrase, they have made بَرُوكَ a noun: a poet [in Har شريش العدوى (app. Shercees, not Sherceesh, El-Adawee), in the TA Abou-Fir'own,] says,

تَظُنُّ أَنَّ بَرُوكًا يَكْفِينِي

إِذَا خَرَجْتُ بِاسِطًا يَجِينِي

[She imagines that the saying “Mayest thou be blest” will suffice me when I go forth stretching out my right hand for an alms]. (Har p. 378. [This verse is differently cited in the TA; for there, instead of تَظُنُّ and خَرَجْتُ, we find تُحِبُّ and غَدَوْتُ.]) — [You also say of a man, بَارَكَ فِيهِ, &c., meaning He blessed him; i. e. he prayed God to bless him.] — See also 6.

4. اَبْرَكَهُ He made him (namely, a camel,) to lie down [or kneel and lie down] upon his breast. (S, K.) You say, اَبْرَكَتُهُ فَبَرَكَ I made him to lie down upon his breast, and he lay down upon his breast: but this is rare: the more common phrase is اَنْخَنَهُ فَاسْتَنَاحَ. (S.) — See also 8. — اَنْخَنَهُ [How blessed is he, or it?] is an instance of a verb of wonder with a passive meaning [and irregularly derived]. (TA.)

5. تَبَيَّنَ بِهِ i. q. تَبَرَّكَ بِهِ [He had a blessing; and he was, or became, blest; by means of him, or it: so accord. to explanations of تَبَرُّكٌ in the KL: but very often signifying he looked for a blessing by means of him, or it; he regarded him, or it, as a means of obtaining a blessing; he augured good from him, or it; تَبَيَّنَ بِهِ being opposed to تَشَامَرَهُ; as in the K in art. طِير, and in Bq in xvii. 14, &c.]: (S, K:) and تَبَارَكَ بِالشَّيْءِ He augured good from the thing. (Lh, K.) One says so of a man. (K in art. مَسَحَ.) And one says, تَبَرَّكَ بِاسْمِ اللَّهِ [He looked for a blessing by means of uttering the name of God, or saying اَللّٰهُ بِسْمِ اللَّهِ]. (Ksh, on the بِسْمِ اللَّهِ; &c.)

6. تَبَارَكَ, accord. to Zj, is an instance of تَفَاعَلَ [as quasi-pass. of فَاعَلَ, i. e., of بَارَكَ, like as تَبَاعَدَ is of بَاعَدَ,] from الْبَرَكَةِ; and so say the lexicologists [in general]. (TA.) [Hence,] تَبَارَكَ اللَّهُ means [Blessed is, or be, God; or] hallowed is, or be, God; or far removed is, or be, He from every impurity or imperfection, or from everything derogatory from his glory; (K;) or highly to be exalted, or extolled, is God; or highly exalted, or extolled, be He; (Abu-l-'Abbās, TA;) greatly to be magnified is God; or greatly magnified be He: (TA:) or i. q. † بَارَكَ, like قَاتَلَ and تَقَاتَلَ, except that فَاعَلَ is trans. and تَفَاعَلَ is intrans.: (S:) accord. to I Amb, it means [that] one looks for a blessing by means of [uttering] his name (يَتَبَرَّكُ بِاسْمِهِ) in every affair, or case: accord. to Lh, it is a phrase of glorification and magnification: (TA:) or تَبَارَكَ signifies He is abundant in good; from الْبَرَكَةِ, which is “abundance of good:” or He exceeds everything, and is exalted above it, in his attributes and his operations; because الْبَرَكَةُ implies the meaning of increase, accession, or redundancy: or He is everlasting; syn. دَامَ; from بَرُوكُ الطَّيْرِ عَلَى الْمَاءِ [“the continuing of the birds at the water”]; whence الْبَرَكَةُ, because of the continuance of the water therein: the verb is invariable [when thus used, being considered as divested of all signification of time, or used in an optative sense]; and is not employed [in any of the senses above] otherwise than in relation to God: (Bq in xxv. 1:) it is an attributive peculiar to God. (K.) — تَبَارَكَ بِالشَّيْءِ: see 5.

8. اَبْرَكَ (a man) threw his بَرَك [i. e. breast] upon the ground (as the camel does in lying down), or upon some other thing. (S.) — He (a sword-polisher) leaned upon the polishing-instrument, (K,) on one side. (TA.) And He (a horse) inclined on one side in his running. (TA: [accord. to which, this is from what next follows.]) — He hastened, or sped, and strove, laboured, or exerted himself, in running: (S, K:) and بَرَكَ, inf. n. بَرُوكٌ, (K,) or, as some say, this is a subst. from the former verb, (TA,) He strove, laboured, or exerted himself. (K.) — † It (a cloud) rained continually, or incessantly: (TA:) and اَبْرَكَتِ السَّمَاءُ † the sky rained continually; as also † اَبْرَكَتِ, (K,) and † اَبْرَكَتِ; but Sgh says that the first of these three is the most correct. (TA.) And اَبْرَكَتِ السَّحَابَةُ † The cloud rained vehemently. (K, TA.) — اَبْرَكَتْ فِي عَرْضِهِ, and عَلَيْهِ, † He detracted from his reputation, censured him, or impugned his character, and reviled him, (K, TA,) and laboured in vituperating him. (TA.) اَبْرَكَوا فِي الْحَرْبِ † They fell upon their knees in battle, and so fought one another. (K, TA.) [See بَرَاكَةٌ, below.] — اَبْرَكَتُهُ I prostrated him, or threw him down prostrate, and put him beneath my بَرَك [i. e. breast]. (S.)

بَرُوكٌ Many camels: (S, K:) or a herd of camels lying down upon their breasts: (K:) or any camels, males and females, lying down upon their breasts by the water or in the desert by reason of the heat of the sun or by reason of

satiety: (TA:) or all the camels of the people of an encampment, that return to them from pasture in the evening, or afternoon, to whatever number they may amount, even if they be thousands: (K:) one thereof is termed **بَارِك**; (K;) the two words being like **تَجَر** and **تَجَر**; (TA;) fem. **بَارِكَة**: (K:) pl. **بُرُوك**, (S, K,) i. e., pl. of **بَرَك**. (S.) — Also, (S, Mgh, K,) and **بَرْكَة**, which is with *kesr*, (S, K,) The breast (S, Mgh, K) of a camel: (Mgh, TA:) this is the primary signification: (TA:) as some say, the former signifies the breast of the camel with which he crushes a thing beneath it: (TA:) and (K) accord. to Lth, (TA,) the latter is the part next to the ground of the skin of the breast of the camel; (or, as in the 'Eyn, of the skin of the belly of the camel and of the portion of the breast next to it; TA;) as also the former: (K:) or, as some say, the former is the middle of the breast, where [the two prominences of flesh called] the **فُتْدَان** conjoin at their upper parts: (Ham p. 66:) or the latter is pl. of the former, like as **حَلِيَة** is of **حَلِي**: or the former is of man; and the latter, of others: or the former is the interior of the breast; (or, as Yaḡkoob says, the middle of the breast; TA;) and the latter, the exterior thereof: (K:) or the former is the breast, primarily of the camel, because camels lie down (**تَبَرَك**) upon the breast; and metaphorically of others. (Ham p. 145.) — Hence, **بَرَكُ الشَّتَاءِ** **بَرَك** *The first part of winter*; (L, TA;*) and the main part thereof. (L.) — And hence, (TA,) **الْبُرُوك** is an appellation applied to *The stars composing the constellation of the Scorpion*, of which are **الْقَلْبُ** and **الإِخْلِيلُ** and **الرُّبَانِي** and **النُّوَّة** [the 16th and 17th and 18th and 19th of the Mansions of the Moon], which rise [aurorally] in the time of intense cold; as is also **الْجُثُومُ**: (L, TA;*) or, accord. to IF, to a **نَوَا** of the **الْجُثُومِ**; because the **انواء** thereof do not set [aurorally] without there being during their period a day and a night in which the camels lie upon their breasts (**تَبَرَك**) by reason of the vehemence of the cold and rain. (TA.)

بَرَك: see **بَرَك**.

بَرْكَة: see **بَرْكَة**.

بَرَك *Remaining fixed* (**بَارِك**) at, or by, a thing. (IAqr, K.) So in the phrase **بَرَك عَلَى جَنْبِ الْإِنَاءِ** [Remaining fixed at, or by, the side of the vessel], in a verse describing a [gluttonous] man, who swallows closely-consecutive mouthfuls. (IAqr.) — **بَارُوك**, or *nightmare*; as also **بَارُوك**. (K.) — **بَارُوك** *A coward*; and so **بَرَك** the latter word. (K, TA.) — Also, [and by contraction **بَرَك**, as in a verse cited in the M and TA in art. **رَبِص**] **بَرَك** *A name of the month الْحِجَّة*; (AA, K;) one of the ancient names of the months. (AA.)

بَرْكَة, (S, K,) or **بَرْكَة**, (Mgh,) *A certain aquatic bird, white*, (S, Mgh, K,) and *small*: (K:) [the former applied in Barbary, in the present day, to a duck: pl. **بَرَك** (S, Mgh, K) and **بَرْكَان** and **بَرْكَان** and [pl. of pauc.] **أَبْرَاك**; (K;]

or, in the opinion of ISd, **أَبْرَاك** and **بَرْكَان** are pls. of the pl. [**بَرَك**]. (TA.)

بَرْكَة *A mode, or manner, of بَرُوك* [i. e. of a camel's kneeling and lying down upon the breast]; (S, O, K;) a noun like **رَكْبَة** and **جَلْبَة**. (S, O.) One says, **مَا أَحْسَنَ بَرْكَة هَذِهِ الشَّاةِ** [How good is this she-camel's manner of lying down on the breast!]. (S.) — See also **بَرَك**. — **حَوْضُ بَرَك** [i. e. watering-trough or tank]: (K:) or the like thereof, (S, TA,) dug in the ground, not having raised sides constructed for it above the surface of the ground; (TA;) and **بَرَك** signifies the same: (Lth, K:) said to be so called because of the continuance of the water therein: (S:) pl. **بَرَك**, (S, Mgh, K,) which Az found to be applied by the Arabs to the tanks, or cisterns, that are constructed with baked bricks, and plastered with lime, in the road to Mekkeh, and at its watering-places; sing. **بَرْكَة**; and sometimes a **بَرْكَة** is a thousand cubits [in length], and less, and more: but the watering-troughs, or tanks, that are made for the rain-water, and not cased with baked bricks, are called **أَصْنَاع**, sing. **صِنْع**: (TA:) [**بَرْكَة**] often signifies a basin; a pool; a pond; and a lake: and in the present day, also a bay of the sea: and a reach of a river:] also a place where water remains and collects, or collects and stagnates, or remains long and becomes altered. (ISd, K.)

بَرْكَة [A blessing; any good that is bestowed by God; and particularly such as continues and increases and abounds:] good, (Jel in xi. 50,) or prosperity, or good fortune, (Fr, K,) that proceeds from God: (Fr, in explanation of the pl. as used in the Kur xi. 76:) increase; accession; redundancy; abundance, or plenty; (S, Mgh, K, Kull;) whether sensible or intellectual: and the continuance of divinely-bestowed good, such as is perceived by the intellect, in, or upon, a thing: (Kull:) or firmness, stability, or continuance, coupled with increase: (Ham p. 587:) or increasing good: (Bd in xi. 50:) and abundance of good; implying the meaning of increase, accession, or redundancy: (Bd in xxv. 1:) or abundant and continual good: (so in an Expos. of the Jāmi' es-Sagheer, cited in the margin of a copy of the MS:) and, accord. to Az, God's superiority over everything. (TA.)

بَرْكَة: see **بَرْكَة**.

بَرَاك, (S, K,*) like **قَطَام**, (K,) said in war, or battle, (S,) means **أَبْرَكُوا** [Be ye firm, steady, or steadfast: in the CK, erroneously, **أَبْرَكُوا**]. (S, K.)

بَرْوَك *A woman that marries having a big son* (S, K) of the age of puberty. (S.)

بَرْوَك *A hastening, speeding, striving, labouring, or exerting oneself, in running*; a subst. from **أَبْرَكَ**: and inf. n. of **بَرَك** in a sense in which it is explained above with the former verb. (K: but see 8.)

مَبْرَك: see **مَبْرَك**.

بَرَاكَة (S, K) and **بَرَاكَة** (TA) *Firmness, steady-*

ness, or steadfastness, in war, or battle; (IDrd, S;) and a striving, labouring, or exerting oneself [therein]; from **الْبُرُوك** [inf. n. of **بَرَك**]: (S:) or a falling upon the knees in battle, and so fighting; as also **بَرْوَكَة**. (K.) — Also The field of battle: or, accord. to Er-Rāghib, **بَرَاكَة الْحَرْبِ** and **بَرْوَكَاؤُهُمَا** signify the place to which the men of valour cleave. (TA.)

بَرْوَكَة: see what next precedes, in two places.

بَرْكَانِي and **بَرْكَان** (Fr, Mgh, Mgh, K) and **بَرْتَكَان**, (S, Mgh, Mgh, K,) which is the form commonly obtaining, (Mgh,) and mentioned by El-Ghooree as well as J, (Mgh,) but disallowed by Fr, (Mgh, TA,) and **بَرْتَكَانِي** (K,) but this also is disallowed by Fr, (Mgh, TA,) or, accord. to IDrd, **بَرْتَكَة** and **بَرْتَكَانِي**, but he says that it is not Arabic, (TA,) *A kind of [garment such as is called] كَسَاء*, (S, Mgh, Mgh,) [similar to a **بَرْدَة**], well-known; (Mgh;) the black **كَسَاء**; (Fr, Mgh, K;) a woollen **كَسَاء** having two ornamental borders: (Fr, TA in art. **بَرْك**;) [in Spanish *barangane*: (Golius:)] pl. [of all except the first two] **بَرَانِك**. (IDrd, K.) **بَرْكَان**, without tesheed, is not mentioned by any one. (Mgh.)

بَرْكَانِي and **بَرْتَكَان** and **بَرْتَكَة**: see **بَرْكَان**, in four places.

بَارِك, fem. with *é*: see **بَرَك**, in two places: — and see **بَرَك**.

بُورَك i. q. **بُورَك**: (K;) that is put into flour, (TA,) or into dough. (JK and Mgh and TA in explanation of the latter word.)

بُورَك, as a noun: see 3.

بَارُوك: see **بَرَك**, in two places.

مَبْرَك *A place where camels lie upon their breasts*: pl. **مَبَارَك**. (Mgh.) You say, **فَلَانٌ لَيْسَ لَهُ مَبْرَكٌ جَمَلٍ** [Such a one has not a place in which a camel lies; meaning he does not possess a single camel]. (S.)

مَبَارَك is originally **مَبَارَكٌ فِيهِ** [or **لَهُ** or **عَلَيْهِ**, accord. to those who know not, or disallow, **بَارَك** as trans. without a preposition; and signifies *Blessed, beatified, felicitated, or prospered; gifted with, or made to possess, بَرْكَة*, i. e. a blessing, any good that is bestowed by God, prosperity or good fortune, increase, &c.]; (Mgh;) abounding in good; (Ksh and Bd in iii. 90;) abounding in advantage or utility: (Bd in vi. 92 and 156, and xxxviii. 28, and l. 9:) the pl. applied to irrational things is **مَبَارَكَات**. (Mgh.) You say also **بَرْيَكٌ** as meaning **مَبَارَكٌ فِيهِ**: (K:) or **طَعَامٌ بَرْيَكٌ** is as though meaning **مَبَارَكٌ** [i. e. *Blessed food; or food in which is a blessing, &c.*]. (S.)

مُبْتَرَك, [in the CK **مُبْتَرَكٌ**], applied to a man, *Leaning, or bearing, upon a thing; applying himself [thereto] perseveringly, assiduously, or constantly*. (K, TA.) — Also, applied to a cloud, *Bearing down [upon the earth], and paring off the surface of the ground [by its vehement rain: see 8].* (TA.)

مَتَّارِك [app. applied to God (see its verb)]
High, or exalted. (Th, TA.)

برم

1. بَرَمَ: see 4, in two places. = بَرَمَ, aor. ٤; and تَبَرَّمَ; He was, or became, affected with disgust, loathing, or aversion; (M, K;) he was vexed, grieved, disquieted by grief, or distressed in mind. (M.) You say, بِرَمَ بِهِ, inf. n. بَرَمَ; (T, S, M, Msh, K;) and تَبَرَّمَ بِهِ; (T, S, Msh, K;) He was, or became, disgusted by it, or by reason of it; he loathed it; (T, S, M, Msh, K;) he was vexed, grieved, disquieted by grief, or distressed in mind, by it, or by reason of it. (T, M, Msh, K.) — بَرَمَ بِحُجَّتِهِ, aor. ٤, † [He was unable to adduce, as he had intended, his argument, allegation, or evidence,] is said when one has intended to adduce an argument, allegation, or evidence, and it did not present itself to him. (A, K, TA.)

4. اَبْرَمَهُ, (inf. n. اِبْرَامَ, T,) He made it (a rope, AHn, M, K, or a thread, or string, T) of two strands, or distinct yarns or twists, and then twisted it; (AHn, T, M, K;) as also بَرَمَهُ [aor. ٤, inf. n. بَرَمَ]: (T:) or he twisted it well; namely, a rope. (M.) — And hence, (T, TA,) † He made it (a thing, S, or an affair, T, M, K, or a compact, Msh) firm, strong, solid, or sound; he established it, settled it, or arranged it, firmly, strongly, solidly, soundly, or thoroughly; (T, S, M, Msh, K, TA;) as also بَرَمَهُ, (M, K,) [aor. ٤,] inf. n. بَرَمَ. (K.) — † He thought, or meditated, upon it; (namely, a thing;) or did so looking to its end, issue, or result; or he did it, performed it, or executed it, with thought, or consideration. (Msh.) = He affected him with disgust, loathing, or aversion; (T, S, M, Msh, K;) caused him to be vexed, grieved, disquieted by grief, or distressed in mind. (T, S, M, Msh.) You say, لَا تَبْرَمْنِي بِكَثْرَةِ فُضُولِكَ [Disgust me not, or vex me not, by the abundance of thy meddling, or impertinent, speech]. (T, TA.) = اَبْرَمَ It (a vine) put forth grapes in the state in which they are termed بَرَمَ, q. v. (Th, M, K.)

5: see 1, in two places.

7. اَنْبَرَمَ [It (a rope, or a thread, or string,) was made of two strands, or distinct twists, and then twisted: or was twisted well: see 4, of which it is quasi-pass. — And hence,] † It ([a thing, or an affair, or] compact, Msh) was, or became, firm, strong, solid, or sound; it was, or became, established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. (Msh, KL.)

بَرَمَ The fruit of the [trees called] عَضَاهُ (S, M, K:) n. nn. with ٥: (S, M:) in its first stage it is termed فَتْلَةٌ; then, بَلَّةٌ; then, بَرَمَةٌ. AHn has erred in saying that the فَتْلَةٌ is above the بَرَمَةٌ [in degree]: (M:) that of every kind of عَضَاهُ is yellow, except that of the عُرْفُطَ which is white, (S, M,) as though its filaments, or fringe-like appendances, were cotton, and it is like the button of a shirt, or somewhat larger: (M:) that of the سَكَمَ is the sweetest in odour, (S, M,) and this is yellow, and is eaten, being sweet, or pleasant: (M:) accord. to AA, the fruit of the طَلْحَ

[or acacia gummifera, which is of the trees called عَضَاهُ]: n. un. with ٥: (T:) sometimes, also, بَرَمَةٌ is applied to a fruit of the اَرَاك (M, K, TA) before it has become ripe and black; for when ripe, it is called مَرْدٌ; and when black, كَبَابٌ: (TA:) and the pl. is بَرَامٌ (M, K) and بُرَمٌ (M,) or بُرَمٌ. (K: [but the last is a coll. gen. n.]) — Also Grapes when they are above, (M,) or when they are like, (K,) the heads of young ants. (M, K.) = † One who does not take part with others in the game called اَلْمَيْسَر [q. v.], (As, T, S, M, K,) nor contribute with them anything, (TA,) by reason of his avarice, (Har p. 382,) though he eats with them of the flesh-meat thereof; (As, TA;) but sometimes he shuffles, or deals forth, (يُفَيْضُ,) the yaming-arrows for the players: (S in art. جَمَد:) likened to the بَرَمَ of the اَرَاك, because he is of no use: (Har ubi suprâ:) and بَرَمَةٌ occurs in the same sense; [the man so termed being likened to a بَرَمَةٌ of the اَرَاك; or] the ٥ being added to give intensiveness to the meaning: (M:) the pl. is اَبْرَامٌ. (T, S, M, K.) And hence, † Avaricious, or niggardly; mean, or sordid: (Har ubi suprâ:) or heavy, or sluggish; (K, TA;) destitute of good. (TA.) It is said in a prov., اَبْرَمًا قُرُونًا [Art thou (تَكُونُ) being understood after اَبْرَمًا] one taking no part with others in the game of اَلْمَيْسَر, as is implied in the S, or art thou] heavy, or sluggish, (K, TA,) destitute of good, (TA,) yet eating two dates at once each time? (S, K, TA.)

بَرَمَ part. n. of بَرَمَ [and therefore meaning Affected with disgust, loathing, or aversion; or vexed, grieved, disquieted by grief, or distressed in mind]. (M, Msh.)

بَرَمَةٌ A cooking-pot (T, M, &c.) of stone, (T, Mgh, Msh,) or of stones: [see مَبْرَمَ:] (M, K:) or [simply] a cooling-pot, (S, TA,) as some say, in a general sense, so that it may be of copper, and of iron, &c.: (TA:) pl. بَرَامٌ (T, S, M, Mgh, Msh, K) and بُرَمٌ (T, M, &c.) and [coll. gen. n.] بُرَمٌ. (T, M, K.) = Also A certain thing which women wear upon their arms, like the bracelet. (TA.)

بَرَمَةٌ [originally n. un. of بَرَمَ]: see بَرَمَ.

بَرَمٌ A rope composed of two twists twisted together into one; as also مَبْرَمٌ: (S:) or a thread, or string, twisted of two distinct yarns or twists: (T:) or a thread, or string, twisted of white and black yarns: (Ham p. 704:) or a twisted rope in which are two colours, (A'Obeyd, S,) or two threads, or strings, of different colours, (IAqr, T, M, K,) red and yellow, (M,) or red and white, (K,) sometimes (A'Obeyd, S) bound by a woman upon her waist, and upon her upper arm: (A'Obeyd, S, K:) a rope of two colours, adorned with jewels, so bound by a woman: (M, K:) or a thread, or string, (Lth, A'Obeyd, T,) with beads strung upon it, (Lth, T,) or of different colours, (A'Obeyd, T,) which a woman binds upon her waist: (Lth, A'Obeyd, T: [see also حَوَظُ:] or a string of conies, which is bound upon the waist of a female slave. (Abou-Sahl El-Harawee in art. بَزَمَ of the TA.) — Anything in which are

two colours (T, M, K) mixed together: (M, K:) and any two things mixed together and combined. (M.) — An amulet (M, K, TA) that is hung upon a boy; because of the colours therein. (TA.) — A garment, or piece of cloth, in which are silk (قَز) and flax. (T.) — Also, (K,) or the dual thereof, (AO, T, S,) which latter is the right, (TA,) The liver and hump [of a camel], (AO, T, S, K,) cut lengthwise, and tied round with a string or thread, or some other thing, (S, K,) in some copies of the S, or with a gut; (TA;) said to be thus called because of the whiteness of the hump and the blackness of the liver. (S, K.) So in the phrase, اَشْوِ لَنَا مِنْ بَرِيصِيهَا [Roast thou for us some of her liver and hump, cut lengthwise, &c.]. (AO, T, S: [in copies of the K, بَرِيصِيهَا; and in the CK, بَرِيصِيهَا.]) — Also, the sing., Water mixed with other [water &c.]. (TA.) — Tears mixed with [the collyrium termed] اِنْجِد; (M, K;) because having two colours. (TA.) — A mixed company of people. (M, K.) — An army; (S, K;) because comprising a mixed multitude of men; (K;) or because of the colours of the banners of the tribes therein: (S, K, TA:) or an army in which is a mixed multitude of men: (M:) or an army having two colours: (T:) and the dual, two armies, Arabs and foreigners. (IAqr, T.) — A number of sheep and goats together. (IAqr, T, M, K.) — The light of the sun with the remains of the blackness of night: (IAqr, T:) or the dawn; (M, K;) because of its combining the blackness of night and the whiteness of day: or, as some say, بَرِيمُ الصُّبْحِ means the tint (خَيْطُ [q. v.]) of the dawn that is mixed with two colours. (M.) — † Inducing suspicion, or evil opinion; [as though of two colours;] (IAqr, T;) suspected. (IAqr, T, Sgh, K.)

بَرِيمَةٌ, with fet-h, and with teshdced to the r, which is meksoorah, A ذَاتَرَةٌ [or feather, or portion of the hair naturally curled or frizzled, in a spiral manner, or otherwise,] upon a horse, whereby one judges of its goodness or badness: pl. بَرَارِيمُ. (TA: [and used in this sense in the present day.]) — See also بَرِمَ.

بَرِمَ The [implement called] عَتَلَةٌ: or particularly the عَتَلَةٌ of the carpenter: (M, K:) [i. e.,] an auger, a wimble, or a gimlet; [called in the present day بَرِيمَةٌ; accord. to Mirkât el-Loghah, cited by Golins, who writes the latter word without teshdced, the former signifies such an implement ("terebra") of a large size;] that with which the carpenter perforates: and also said to signify that with which the saddler perforates leather: (KL:) also a well-known kind of [implement such as is called in Persian] تَبِيْشَةُ [i. e., a hatchet, or the like]: (PS:) AO said, the بَرِمَ is the عَتَلَةٌ of the carpenter: or he said, the عَتَلَةٌ is the بَرِمَ of the carpenter: (T:) this word, (M,) the بَرِمَ of the carpenter, (S,) is Persian, (S, M,) arabicized. (S.)

بَرِمٌ see بَرِمَ. — Also A garment, or piece of cloth, of which the thread is twisted of two yarns, or distinct twists. (S, K.) And hence, (S,) A certain kind of garments, or cloths. (S, K.) — † A thing, or an affair, or a compact,

made firm, strong, solid, or sound; established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. See its verb, 4. — And hence, مُبَرَّمٌ قَضَاً + Ratified destiny; such as is rendered inevitable.]

مُبرِّمٌ [act. part. n. of 4. — And also] A gatherer of عَصَاهُ [q. v.]: (M:) or, of the بَرَم of the عَصَاهُ: (K:) or, specially, a gatherer of the بَرَم of the أَرَاك. (M.) — A maher of بَرَام [or stone cooking-pots]: (K:) or one who wrenches out the stones of which they are made from the mountain, (M, K, TA,) and fashions them, and hews them out. (TA.) — And hence, (M,) + A heavy, or sluggish, man; as though [in the CK كَانَهُ is erroneously put for كَانَهُ] he cut off for himself something from the persons sitting with him: (M, K:) or, as some say, [so in the M; but in the K, "and"] bad, or corrupt, in discourse; (M, K;) who discourses to others of that in which is no profit nor meaning; (TA;) from the same word as signifying "a gatherer of the fruit of the أَرَاك," (M, TA,) which has no taste nor sweetness nor sourness nor virtue, or efficacy: (AO, TA:) or one who is a burden upon his companion, without profit and without good; like the بَرَم who takes no part with others in the game of النَجِير, though he eats of the flesh-meat thereof. (As, TA.)

مُبرِّمٌ sing. of مَبَارِمٌ, (TA,) which signifies The spindles with which the twisting termed إِبْرَام is performed. (M, K, TA.) [See 4.]

برن

بَرْنِي A sort of dates, (T, S, M, Msh, K,) well known, (K,) the best of dates, (M,) or of the best of dates, (Msh,) red, intermixed, or tinged, with yellow, having much لَحْدَ [i. e. flesh, or pulp], and very sweet, (T,) or yellow, and round: (M:) n. un. with ة: (M:) it is an arabicized word, originally بَرْنِيك, i. e. good, or excellent, fruit: (K:) accord. to AHn, of Persian origin, i. e., بَارَنِي meaning fruit, and نِي denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; بَر meaning fruit; and هِنِي, good or excellent [or wholesome]: the Arabs introduced it into their language: (Msh:) or, accord. to the Mojam of El-Bekree, it is from بَرْن, the name of a town, or village. (TA.) It is converted by a rájiz into بَرْنَج; the double ي being changed into [double] ج. (S, M.) — You say also نَخْلٌ بَرْنِي and نَخْلَةٌ بَرْنِي [Palm-trees, and a palm-tree, of which the dates are of the sort described above]. (T.)

بَرْنِي n. un. of بَرْنِي. — Also A kind of vessel, (S, Mgh, Msh, K,) well known, (Msh,) of baked clay: (S, Mgh, K:) or, as some say, of those that are termed قَوَارِير [i. e. flasks, or bottles, generally of glass]; such as are used by the seller of perfumes: (Mgh:) or a thing like a vessel of baked clay, big, or bulky, and green: and sometimes of the kind termed قَوَارِير: (M:) or a thing like vessels of baked clay, big, or bulky, and green; of the kind termed قَوَارِير that are thick,

with wide mouths: (Lth, T:) pl. بَرَانِي. (Mgh.) — And A cock: (IAar, T:) or a young cock, (M, K,) when it attains to maturity, (M,) or when it begins to do so: (K:) of the dial. of El-'Irāk: (M:) pl. as above. (T, M, K.)

برنس

Q. 2. تَبَرَّنَسَ He more, or clad himself with, a بَرْنَس. (S.)

قَلَنْسَوَةٌ A long قَلَنْسَوَةٌ, (S, Msh, K,) which the devotees used to wear in the first age of El-Islām: (S:) or any garment of which the head forms a part, (M, K,) being joined to it, (M,) whether it be a ذِرَاعَةٌ or a مِطْر or a جَبَّة; (M, K;) and this is said to be the correct explanation: (TA:) [agreeably with the latter explanation, it is applied in the present day to a hooded cloah, mostly of white woollen stuff; but often, of cloth of any colour:] pl. بَرَانَس: (Msh:) [some say] it is from البَرْنَس, meaning "cotton," and the ن is augmentative: or, accord. to some, it is not Arabic. (TA.) — بَرْنَسُ الْحُسْنِ + Comely, or goodly, hair. (TA in art. مَلَأَ.)

برنك

بَرْنَكَانِي and بَرْنَكَانُ: see بَرْنَكَان, in art. بَرَك.

بره

1. بَرَه, aor. َ, inf. n. بَرِه, or, as in some copies of the K, بَرَهَان, (TA, [and so I find in an excellent copy of the K, but in the CK بَرَهَان,]) His body returned to a healthy state, or his health of body returned to him, or his bodily condition become good, after having been altered by disease. (IAar, K.) [The ه is perhaps a substitute for ة: see بَرِي.] — And He was, or became, white in person, or body and members. (K.) — See also بَرَه, below.

4. اَبَرَه He adduced the evidence or proof: (Msh, K:) but as to بَرَهَن, meaning he manifested the evidence or proof, it is said, on the authority of IAar, to be post-classical; the former being the correct word: (AA, T, Z, Msh, TA:) or the former signifies he adduced, or uttered, or did, wonderful things, and overcame men. (K.)

Q. Q., or, as some say, Q., 1. بَرَهَن: see 4; and see art. برهن.

بَرَه [perhaps an inf. n., of which the verb is بَرِه] Softness, thinness of skin, and plumpness, (K, TA,) of a woman; as also بَرَهْرَه. (TA.)

بَرَه: see what next follows.

بَرَهَةٌ and بَرَهَةٌ A long space or period of time: (JK, S:) or a long time: (ISk, K:) or they have a more general sense; (K;) i. e. a space, or period, of time: pl. of the former بَرَه and بَرَهَات and بَرَهَات and بَرَهَات. (Msh.) You say, بَرَهَةٌ وَأَنْتَ عَلَيْهِ بَرَهَةٌ مِنَ الدَّفْرِ [A long space or period of time, or merely a space or period of time, passed over him]. (S.)

بَرَهَن: see art. برهن.

بَرَهْرَه A white (IAar, JK, Msh) girl (IAar,

Msh) or female: (JK:) or a woman (S, K,) white and youthful: or soft, or tender: (K:) or that quivers, (K,) or almost quivers, (S,) from suppleness, softness, or tenderness: (S, K:) or that shines, or glistens, by reason of her clearness [of complexion]: or thin-skinned; appearing as though water were running upon her, by reason of her softness, or tenderness: (TA:) of the measure فَعْلَعْلَةٌ, (S, TA,) from بَرَه: (TA:) dim. بَرَهْرَه (JK, TA) and بَرَهْرَه (JK,) or بَرَهْرَه; but بَرَهْرَه is bad, and seldom used. (TA.) Imra-el-Kays says,

• بَرَهْرَه رُودَةٌ رَحَصَةٌ • كَحْرَعُوبَةِ الْبَانَةِ الْمُتَقَطِّرِ •

[White, or white and youthful, &c., soft, or beautiful, tender, like the shoot of the ben-tree breaking forth with leaves: the last word being made masc. by poetic license, for the sake of the metre.]. (S.) — [Hence, app.,] it is said to signify also A white knife, of clear, pure, or bright, iron. (TA.) — See also بَرَه.

بَرَهْرَه and بَرَهْرَه: } see بَرَهْرَه.
بَرَهْرَه, or بَرَهْرَه:

أَبَرَه [app.] Having the body in a healthy state, or in good condition, after disease: and white in person, or body and members: [but whether it have both these significations, or only the latter of them, is not clear:] fem. بَرَهَاء. (K.)

برهن

Q., or, as some say, Q. Q., 1. بَرَهَن He adduced, (T, Z, Msh,) or established, (S, K, and Ham p. 7,) the بَرَهَن, (T, Z, Msh, K,) i. e. the evidence or proof [&c.]; (T, S, Msh, &c.); or he adduced his evidence or proof [&c.]; (T, Msh;) عَلَيْهِ [against him, or it, or (as in عَلَيْهِ عَلَيْهِ) of it], (S, K, and Ham p. 7,) and لَهُ [to him, or for him]: (Ham ubi suprā:) but this verb is said by Az and Z, on the authority of IAar, to be post-classical; the correct word, they say, being أَبَرَه: (Msh:) this they assert on the ground of the opinion that بَرَهَان [q. v.] is of the measure فَعْلَان; but J holds the ن to be a radical. (TA.)

بَرَهَان An evidence, or a proof: (T, S, Msh, K, and Ham p. 7:) and a demonstration; i. e. the manifestation of an evidence or proof: (Msh:) or a decisive and manifest evidence or proof: (TA:) or the firmest, strongest, or most valid, evidence or proof; which is such as ever necessarily implies truth, or veracity, as its consequence, or concomitant; for evidences, or proofs, are of five sorts; whereof this is one; another is that which ever necessarily implies falsity, or falsehood, as its consequence, or concomitant; another, that which is nearer to truth, or veracity; another, that which is nearer to falsity, or falsehood; and another, that which is intermediate between these two: (Er-Rághib, TA:) [pl. بَرَاهِين:] some say that the ن in this word is augmentative; (Msh, and Ham p. 7;) that it is of the measure فَعْلَان, from أَبَرَه [app. أَبَرَه] signifying the "act of cutting:" (Ham ubi suprā:) others, that it is radical: Az mentions both of these opinions: J confines

himself to the latter opinion: Z, to the former, saying, on the authority of IAqr, that the word is derived from *بَرْهَمَةٌ*, meaning "white," [or "fair in complexion,"] applied to a girl: (Mṣb:) Abu-l-Fetḥ [i. e. IJ] says that he holds it to be of the measure *فُعْلَانٌ*, like *قُرْطَاسٌ* and *قُرْنَسٌ*, the ن not being augmentative, as is shown by the verb above mentioned: (Ham ubi suprā:) but [it has been stated above that] this verb is said, on the authority of IAqr, to be post-classical. (Mṣb, TA.)

برو

1. *بَرْوَتُهُ*, i. e. *الْبَاقَةُ*: see 4. *بَرْوَتُهُ* (M, Mṣb, K,) aor. *بَرَّو*, (Lth, T,) inf. n. *بَرِّو* (M,) *I formed it, or fashioned it, by cutting; shaped it out; or pared it;* (K;) namely, a reed for writing, (Lth, T, M, Mṣb, K,) and a stick, or piece of wood, (M, K,) and an arrow, (K,) [&c.]; a dial. var. of *بَرِّيْتُهُ* (Lth, T, M, Mṣb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) — [Hence, perhaps,] *بَرَّاهُ*, aor. *بَرَّ*, inf. n. *بَرِّو*, *He (i. e. God) created him, or it:* (Fr, S, K:) [but] they affirm that it is originally *بَرَّاهُ* with hemz: (MF:) so says IATH: (TA:) or it is from *بَرَّ* or *بَرِّ*, signifying "dust," or "earth." (Fr, S.) — *بَرَّاهُ*, aor. *بَرَّ*, is also a bad dial. var. of *بَرَّاهُ* [signifying *He, or it, recovered from disease, or became convalescent, &c.*], aor. *بَرَّو*. (TA.)

4. *أَبْرَيْتُهَا* (S, M, K,) i. e. *الْبَاقَةُ* (S, M,) *I put a [ring such as is termed] بَرَّةٌ in her (a camel's) nose;* (S, M, K;) as also *بَرْوَتُهَا*: (IJ, M, K:) and *أَبْرَيْتُهُ*, namely, a camel, *I put him a بَرَّةٌ*. (Mṣb.) — *أَبْرَى* *Dust, or earth, came, or lighted, upon it.* (K, TA, in art. *أَبْرَى*.)

بَرَّةٌ (in which the final radical letter is elided, [and replaced by *ة*], Mṣb) *A ring (T, S, M, &c.) of brass, (Lth, Lh, T, S, M, [in a copy of the Mṣb, مِنْ صَفَرٍ is erroneously put for مِنْ صُفَرٍ]) or of silver, (Lth, T,) or of some other material, (Lh, M,) slender, and bent at the two ends [lest it should open at the place where the two ends meet], that is put in the nose of a she-camel, (Lth, T,) or put in the nose of the camel, (M, Mṣb, K,) or in the flesh of the nose of the camel, (Lh, S, M, K,) or, as Aṣ says, in one of the two sides of the two nostrils, (S,) app. either for the purpose of ornament or to render the animal obedient; (MF:) [generally for the latter purpose, to attach the rein thereto:] when the ring is of hair, it is termed *خَزَامَةٌ*; (Aṣ, S, Mṣb;) and when of wood, *خَشَاشٌ*: (Mṣb:) Abou-'Alē mentions, and explains in like manner, *بَرْوَةٌ* and *بَرِّى*; [the latter as pl. of the former;] but this is extr.: (M:) J says, [in the S,] Abou-'Alē says that *بَرَّةٌ* is originally *بَرْوَةٌ*, because it has *بَرِّى* for a pl., like as *قَرِيَّةٌ* has *قَرِّى*; but Abou-'Alē does not say this; he only desires to show that the final radical letter of *بَرَّةٌ* is و by the fact that *بَرْوَةٌ* is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of *بَرَّةٌ* is *بَرْوَةٌ*, assert that it is correctly *بَرْوَةٌ*: (TA:) *بَرْوَةٌ* also signifies an anklet: (M, K:) or any ring; such as a bracelet*

and an earring and an anklet and the like of these: (S:) the pl. (in the former and the latter senses, M, TA) is *بَرَّاتٌ* (S, M, K,) in [some of] the copies of the K erroneously written *بَرَّاةٌ* (TA,) and *بَرِّى* (T, S, M,) and *بَرِّون*, contr. to analogy, (Mṣb,) or *بَرِّين* (T, S, M, K, [in all of which, except the last, this is in the accus. or the gen. case, but, as it is the nom. case in the K, it may be that *بَرِّون* and *بَرِّين* are dial. vars., like *بَنُون* and *بَنِين*]) and *بَرِّين*. (M, K: [in a copy of the former of which, accord. to the TT, *بَرِّى* and *بَرِّى* are put in the place of the last two of these pls.]])

بَرِّى or *بَرِّى*, *Dust, or earth:* (Fr, S, M, Mṣb, K, mentioned in the M and K in art. *بَرِّى*:) whence *بَرَّاهُ* [if not originally *بَرَّاهُ*] meaning "He (i. e. God) created him." (Fr, S.) Hence the saying, *بِغِيَةِ الْبَرِّى*, or *الْبَرِّى*, [In his mouth be dust, or earth], (S, M,) a form of imprecation against a man. (M.)

بَرْوَةٌ *Cuttings, chips, parings, or the like, of a reed for writing, and of a stick, or piece of wood, and of soap, and the like.* (TA.) — See also *بَرَّةٌ*.

بَرَّةٌ: see *بَرَّةٌ*.

الْبَرِّيَّةُ *The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الْخَلْقُ: originally with ة: (S:) but not pronounced with ة: (IATH, TA in art. *بَرِّى*:) or, accord. to Fr, if from *بَرَّاهُ*, or *بَرِّى*, i. e. "dust," or "earth," it is originally without ة: pl. *بَرِّيَّاتٌ* and *بَرِّيَّاتٌ*. (S.)*

مُبَرَّاةٌ *A she-camel (T, S) having a [ring such as is termed] بَرَّةٌ put in her nose: (T, S, K:) pl. *مُبَرِّيَّاتٌ*. (TA in art. *عَرَفَ*.)*

بَرَّةٌ مَبْرُوءَةٌ (T, M, K) *A بَرَّةٌ made, or manufactured.* (T, TA.)

برى

1. *بَرِّى* (T, M, K,) first pers. *بَرَّيْتُ* (T, S, Mṣb,) aor. *بَرَّ*, (T, K,) inf. n. *بَرِّى* (T, S, M, Mṣb, K,) *He formed, or fashioned, by cutting; shaped out; or pared;* (Aṣ, T, M, K;) a reed for writing, (Lth, Aṣ, ISk, T, S, M, Mṣb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M:) as also *أَبْرَى*: (M, K:) and *بَرَّوْتُ* (Mṣb,) aor. *بَرَّ*, (Lth, T,) is a dial. var., (Mṣb,) used by some, who say, *هُوَ يَقْلُو الْبَرَّ* [instead of *يَقْلُو*]. (Lth, T.) — And hence, (Aṣ, T,) aor. and inf. n. as above, (Aṣ, T, M, K,) *†He (a man) fatigued, or jaded, and made to lose flesh, (Aṣ, T, S,) a she-camel, (Aṣ, T,) or a camel: (S:) or it (journeying) rendered him lean, or emaciated: (M, K:) and in like manner one says of a year of dearth or drought. (TA.) And *بَرَّيْتُ سَامِيًا بِسَبْرِى عَلَيَّهَا* [I wasted her hump by my journeying upon her]: occurring in a poem of El-Aqshā. (M.) — See also 3: — and see 5, in two places.*

3. *مُبَارَاةٌ* (T, S, M, &c.,) inf. n. *مُبَارَاةٌ* (T, TA,) *He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; i. q. عَارَضَهُ* (S, M, Mṣb, K;) i. e., (TA,) *he did the like of what he (the latter) did, (ISk, T, S, Mṣb, TA, and EM p. 64,) striving to over-*

*come him or surpass him; (EM ubi suprā:) as also *أَبْرَى* له, aor. *بَرَّ*, inf. n. *بَرِّى*; and *أَبْرَى* له, (Aṣ, T:) and he vied, or competed, with him, or contended with him for superiority, in glory, or excellence, or in beauty, or goodness; he emulated, or rivalled, him therein; syn. *بَاهَاهُ*: (TA in art. *بَهَجَ*:) and he vied, competed, or contended, with him in running; and strove with him to outstrip him, to be before him, to get before him, or to precede him. (TA.) You say, *فُلَانٌ يَبَارِى الرِّيحَ* [Such a one vies with the wind in bounty]: (T, S:) [for] the bountiful man whose gifts are common is likened by the Arabs to the wind because it blows upon all in common, not only upon particular persons. (Ham p. 445.) — *أَبْرَى* *He compounded, or made a compromise, with his wife for their mutual separation; (K:) as also *بَارَاهَا* [which is the original]. (TA.)**

4. *أَبْرَى*: see art. *أَبْرَى*. — Also *He found, or met with, sugar-canes.* (K.) — See also *أَبْرَى*, in art. *أَبْرَى*, last signification.

5. *التَّبَرُّى* signifies *The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing; (KL;) and so *أَبْرَى* له. (KL, PṢ.) You say, *أَبْرَى* له *He presented, addressed, applied, or betook, himself to him, i. e., one man to another man; advanced, came forward, or went forward, to him; or opposed himself to him; syn. تَعَرَّضَ; as also *أَبْرَى* له, aor. *بَرَّ*, (T:) and *أَبْرَى* له signifies [as above; or] he betook himself, and advanced, or went forward, to it, namely, an action; (Har ubi suprā;) and it presented itself to it, as a thought to the heart, or mind, syn. تَعَرَّضَ: (Ham p. 541:) *أَبْرَى* له, inf. n. *بَرِّى*, is syn. with تَعَرَّضَ [meaning as above, for it is syn. with تَعَرَّضَ and اِعْتَرَضَ; or it happened to him, befell him, or occurred to him]: (M:) and *أَبْرَى* is also syn. with عَرَّضَ [meaning it happened, befell, or occurred]. (Har p. 56.) You say also, *أَبْرَى* له, i. e. *أَبْرَى* له, (ISk, S, K) or *أَبْرَى* له (M) [both of which explanations mean *He presented, addressed, applied, or betook, himself, or he advanced, came forward, went forward, or attempted, to obtain his favour, or bounty; or he sought it, or demanded it; as also *مَعْرُوفُهُ*. (M, TA.) And *أَبْرَى* [I addressed, applied, or betook, myself to obtain their love, or affection]. (S, M.) And *أَبْرَى* له, i. q. *أَبْرَى* له, meaning, in this instance, *He hastened to cut short his speech.* (Har p. 280.) And *أَبْرَى* له, i. e. *أَبْرَى* له, [or *أَبْرَى* له, meaning *He addressed himself to reciting poetry, or verses.* (Har p. 34.) And *أَبْرَى* له, i. q. *أَبْرَى* له, [He presented himself, or advanced, or came forward, from the company]. (Har p. 647.)***

6. *تَبَارَى* *They vied, competed, or contended for superiority, each with the other; emulated, or rivalled, each other; imitated each other; (S, K,*

TA;) they did each like as the other did. (T, S, TA.) [See the part. n., below.]

7. **بَرَى**, (K, TA,) or **ابترى**, (so in a copy of the M,) *It was, or became, formed, or fashioned, by cutting; shaped out; or pared:* (M, K:) said of a reed for writing, and of a stick, or piece of wood, (M,) and of an arrow, (M, K,) &c. (M.) — See also 3: — and see 5, in six places.

8: see 1: — and see also 7.

بَرَى, or **بَرَا**: see art. **برو**.

بَرَا: see **مِبْرَاة**. — See also **بَرَاة**, in art. **برأ**.

بَرَاة: see **مِبْرَاة**.

بَرَاة: see **مِبْرَاة**.

مِبْرَى, applied to an arrow, i. q. **مِبْرَى** [i. e. *Formed, or fashioned, by cutting; shaped out; or pared*]; (T, M, K;) or (M, K) *completely*; (T, M, K;) *but not feathered, nor headed*: for an arrow when first cut is termed **قَطْع**; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed **بَرَى**; and when straightened, and fit to be feathered and headed, it is a **قِدَح**; and when feathered and headed, it becomes a **سَهْم**. (T.) — It is also sometimes used for **بَرَى**. (K, TA in art. **برأ**.)

الْبَرَاة: see art. **برو**.

بَرَاة (T, S, M, K) and **بَرَاة** (S, M, K), in which latter the **ا** is originally **ي**, (IJ, M,) *Cuttings, chips, parings, or the like*; (S, M, K;) *what falls from a thing that is formed, or fashioned, by cutting*. (T, S.) — [Hence,] **مَطَرٌ بَرَاةٌ** † *Rain that pares and peels the ground*. (TA.) — And **هُوَ مِنْ بَرَايَتِهِمْ** † *He is of the refuse, or lowest or meanest sort, of them*. (M, TA.) — But **بَرَاةٌ**, applied to a camel, means † *Enduring travel*: (T, S, M:) or *having fat and flesh*: (S:) and **ذَاتُ بَرَاةٍ**, applied to a she-camel, has the latter meaning: or the former: (M, K:) or *strong when fatigued and emaciated by travel*: (TA:) or, as some say, **بَرَاةٌ** in both cases means *the remains of fatness and compactness, or of fat, and of strength*. (M, TA.) **حَتَّ بَرَاةٍ** is said to mean † *Fleet, or swift, when emaciated by travel*; for the subst. **بَرَاةٌ** is said to be here put for the inf. n. **بَرَى**. (L in art. **حت**, q. v.)

بَرَاةٌ a quasi-inf. n. of 1 in the first of the senses assigned to it above: as when it is said that a reed for writing is not called a **قَلَمٌ** except after the **بَرَاة** [i. e. the *shaping, or paring*]. (Msb.)

بَرَاةٌ *A maker of arrows, who forms, or fashions, them by cutting; who shapes them out, or pares them: or who does so completely*: (K:) and *a maker of spindles, who forms, or fashions, them by cutting: and a cutter, or parer, of aloes-wood, that is used for fumigation*: (TA:) [and in like manner, **بَارِىٌ قِيسِيٌّ** *a fashioner, or shaper, of bows*: whence the saying,] **أَعْطِ الْقَوْسَ بَارِيَهَا** [Give thou the bow to its fashioner]; meaning † *commit thou thine affair to him who will execute it well*:

a prov. (Har p. 68. [See also Freytag's Arab. Prov. ii. 98.]

بَرَاةٌ: see **مِبْرَاة**.

بَرَاةٌ قِيسِيٌّ: see **بَرَاةٌ**.

بَرَاةٌ and **بَارِىَةٌ** and **بَارِىَةٌ**: see in art. **بور**.

مَبْرَى الْقَلَمِ [The place where the paring is commenced of the reed for writing]. (K in art. **جلف**.)

مِبْرَاةٌ The iron implement, (S,) or knife, (AHn, M, K,) with which one forms, fashions, shapes out, or pares, (AHn, S, M, K,) a bow; (AHn, M, K;) as also **مِبْرَاةٌ** (K, TA,) with teshdeed and medd, (TA,) or **مِبْرَاةٌ**, (so in a copy of the M,) or **مِبْرَاةٌ** (CK, and so in a MS. copy of the K.)

مِبْرَى: see **مِبْرَى**.

الْمُتَبَارِيَانِ part. n. of 6. It is said in a trad., **لَا يُجَابَانِ وَلَا يُؤْكَلُ طَعَامُهُمَا** [The two persons who vie with each other in the expensiveness of their entertainments shall not have their invitations accepted, nor shall their food be eaten]. (El-Jāmi' es-Sagheer of Es-Suyootce.) The **مُتَبَارِيَانِ** whose food is forbidden, in a trad., to be eaten, are *They who vie with each other in order that each may render the other unable to equal him in respect of the repast prepared by him for his guests: and the doing of this is disliked because of the rivalry and ostentation that are involved in it*. (TA.) — **الْمُتَبَارِيَانِ** is also an appellation of *The night and the day*. (Har p. 377.)

بز

1. **بَزَّ**, nor. **بَزَّ**, (S, TA,) inf. n. **بَزَّ**, (S, K, TA,) *He took it away; or seized it, or carried it away, by force*; (S, TA;) as also **بَزَّ**, (S, K,) and **بَزَّ**, (K:) *he took it away unjustly, injuriously, and forcibly*; as also **بَزَّ**, (K, TA:) *he gained the mastery over it*: (K, TA:) *he pulled it up or out or off; removed it from its place; displaced it*; (K, TA;) as also **بَزَّ**, and **بَزَّ**. (TA.) It is said in a prov., **مَنْ عَزَّ بَزَّ** *He who overcomes takes the spoil*. (S, A.) And you say, **بَزَّ** and **بَزَّ**, *He took away from him, or seized or carried away from him by force, his garment*. (A.) It is said in a trad., **فَبَزَّ نِيَابِي** *And he strips me, or despoils me, of my clothes and my goods; takes them from me by superior force*. (TA.) You say also, **بَزَّ نِيَابَهُ** *He pulled off from him his clothes*. (TA.) And **بَزَّ ابْنَهُ** *The man stripped his slave-girl of her clothes*. (Mgh, TA.) — Also **بَزَّ**, *as above, He pulled his garment towards him, or to him*: so in a verse of Khālid Ibn-Zuhayr El-Hudhalee [cited in art. **ريب**, but with this difference, that **بَزَّ** is there put in the place of **بَزَّ**]. (S, TA.) — **بَزَّ** is also explained in the TA by **حَبَسَ**; but without any ex.; and I think it probable that **حَبَسَ** is a mistake for **بَزَّ**.

8: see 1, in six places. — **بَزَّتْ مِنْ نِيَابِهَا** *She stripped herself of her clothes*. (A.)

R. Q. 1. **بَزَّ**: see 1, in two places. — **بَزَّ** [the inf. n.] also signifies *The being quick and active in wrongful, unjust, injurious, or tyrannical, conduct*: and the rel. n. is **بَزَّ**. (TA.)

بَزَّ inf. n. of 1. (S, &c.) — [Hence, app.,] **جِيءَ بِهِ عَزًّا بَرًّا** *He was brought without any means of avoiding it*; (A, TA;) *willingly or against his will*: (TA in art. **عز**;) [as though originally signifying *by being overcome and despoiled*.] — **بَزَّ** *Cloths, or stuffs, or garments*; syn. **نِيَابٌ**: (Iamb, Mgh, K:) [see also **بَزَّ**:] or *a kind thereof*: (Lth, Mgh, Msh:) or *such as are the goods of the بَرَّاز*, (S, A,) or *of the merchant*: (Msh:) or *the furniture of a house or tent, consisting of cloths or stuffs* (**نِيَابٌ**, IDrl, Mgh, Msh, K) and the like: (K:) in the dial. of the people of El-Koofeh, *cloths, or stuffs, or garments*, (**نِيَابٌ**) of linen and of cotton; not of wool nor of **خَزَّ**: (Mgh:) pl. **خَزَزٌ**; (A;) meaning, in conjunction with **خَزَزٌ**, (i. e., **خَزَزٌ وَبَزَزٌ**,) *good cloths or stuffs or garments*. (A.) [Golius explains it as "Chald. **ܕܒܝܝܣܐ**, Byssus, seu potius pannus lineus, bombacinus, etiam sericus:" as on the authority of the S and K (though he omits the explanations in both those lexicons) and Mejd and Ibn-Muaroof (who explains it only by the Persian word **جامه**, meaning *cotton or linen cloth, or a garment*), and the Mirkāt el-Loghah. He seems to have judged from its resemblance in sound to the Chaldee and Latin words with which he identifies it. The things which it signifies, however, may perhaps be so called because they are usual spoils: and hence also, perhaps, the application here next following.] — **بَزَّ** *Weapons, or arms; or a weapon*; syn. **سِلَاحٌ**: (S, Mgh, K;) as also **بَزَّ**, (S, A, Msh, K,) and **بَزَّ**, (K,) and **بَزَّ**: (TA:) the first of these four words including in its application *coats of mail and the مَغْفَر and the sword*: (TA:) or it signifies *a sword*: (IDrl, A, TA:) and **بَزَّ**, accord. to AA, *complete arms*. (TA.) You say, **تَقَلَّدَ بَرًّا حَسَنًا** *He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck*. (A.) And **عَزَا فِي بَزَّةٍ كَامِلَةٍ** *He went to war in complete arms*. (A.)

نَنْ بَزَّ *Constraint, or force*: as in the saying, **لَنْ يَأْخُذَهُ أَبَدًا بَزَّةٌ مِنِّي** *He will never take it by constraint, or force, from me*. (Ks, TA.) — **بَزَّ** *Outward appearance; state with regard to apparel and the like*; syn. **هَيْئَةٌ**, (S, A, Mgh, Msh, K, TA,) and **شَارَةٌ**: (TA:) *garb; mode, manner, or fashion, of dress*: (TA:) *apparel*. (A, Mgh.) You say, **رَجُلٌ حَسَنُ الْبَزَّةِ** *A man of goodly outward appearance, or state of apparel and the like*: (Mgh, Msh:) or as some say, *clothes and arms*. (Mgh.) And **إِنَّهُ لَذُو بَزَّةٍ حَسَنَةٍ** *Verily he has a goodly outward appearance and dress*. (A, TA.) — See also **بَزَّ**, latter part, in two places.

بَزَّ: see **بَزَّ**, latter part, in two places.

بَزَّ The trade of the **بَرَّاز**. (Mgh, Msh, K.)

بَزَّ The seller of the cloths or stuffs or the like called **بَزَّ**. (S, A, Mgh, K.)

بَزَزِي a subst. from **بَز** in the first of the senses explained above; The act of taking away; or spoliation; or the act of seizing, or carrying away, by force: (S, TA:) the act of taking, or obtaining, by superior power or force. (K, TA.) It is said in a trad., **ثُمَّ يَكُونُ بَزَزِي وَأَخَذَ أَمْوَالَهُ**, **ثُمَّ يَكُونُ بَزَزِي** Then it shall be by spoliation, and the taking of possessions without right: or, as some relate this trad., **بَزَزِيًا**; but accord. to Az, this is naught. (TA.) You say also, **رَجَعَتِ الْخَلَافَةُ بَزَزِي** [The office of Khaleefeh became reduced to be a thing taken by superior power or force]; was not taken by desert. (A, TA.) = See also **بَز**, latter part.

بَزَزِي: see R. Q. 1, and **بَزَزِي**.

بزخ

1. **بَزَخَ**, aor. **بَزَخَ**, (S, L, K,) inf. n. **بَزَخٌ**, (S, L, K,) *He had a prominent breast and hollow back*: (S, L, K:) or *he had the lower part of his belly prominent, and the part between the hips, or hauuches, [behind,] hollow, or depressed*: or *he had the middle of his back hollow, or depressed, and the lower part of his belly prominent*: or *he had his back retiring from his belly*: or *he had his belly depressed, and the ثَنَّة [here app. meaning the pubes], and the part next thereto, prominent*: (L:) **بَزَخٌ** is similar to **قَعَسَ**: [see **قَعَسَ**]: (A:) and **بَزَخٌ** signifies the same as **بَزَخٌ**. (IAgr, TA.) The epithet applied to a man is **بَزَخٌ**; and to a woman, **بَزَخَاءَ**. (S, A, L, K.) — Also, inf. n. as above, *He (a horse) [was saddle-backed; i. e.,] had a hollow back, and prominent croup and withers*. (ISd, L.)

6. **بَزَخَ** *He walked, or sat, in the manner of him who is termed بَزَخٌ*. (L.) And **تَبَزَخَتْ** *She (a woman) made her posteriors to stick out*: (S:) or *she had prominent posteriors*: (K:) or *she (an old woman, in walking,) erected her backbone, and made the part between her shoulders to recede, and bent the part above it, next her neck*: (L:) or *she had her posteriors prominent, and the upper part of her back, next the neck, bent*. (TA.) — *He (a horse) bent his hoof towards his belly, because of the shortness of his neck, at the time of drinking*. (TA.) — **بَزَخَ عَنِ الْأَمْرِ** *He drew back, held back, or hung back, from the thing, or affair; would not go forward in it*. (S, A, K.)

7: see 1.

بَزَخٌ A man having a prominent breast and hollow back: &c.: (see 1:) fem. **بَزَخَاءَ**. (S, A, L, K.) — A horse having a depressed croup and backbone: (S:) or [saddle-backed; i. e.] having a hollow back, and prominent croup and withers. (ISd, L.) It is applied to a horse such as is termed **بَزْدُونٌ**. (L.) — And the fem., A she-camel having a plain, or even, croup, or rump. (L.)

مَشَى مَبَزَخًا *He (a man) walked like an old woman affecting, or constraining herself, to erect her backbone, so that the part between her*

shoulders recedes: (A:) or, like an old woman having her posteriors prominent, and the upper part of her back, next the neck, bent. (TA.)

بز

1. **بَزَرَ الْقَدَرُ**, (Mgh,) [aor. **بَزَرَ** or **بَزَرَ**, accord. to the rule of the K,] inf. n. **بَزْرٌ**; (K;) and **بَزَرَهَا**, (A,) inf. n. **تَبْزِيرٌ**; (TA;) *He threw, or put, [i. e. seeds for seasoning the food,] into the cooking-pot*. (A, Mgh, K.) — [Hence,] **بَزَرَ** *He seasoned [تَوَبَّلَ] [meaning he embellished] his speech, or language*. (A.) — **بَزَرَ**, (TK,) inf. n. **بَزْرٌ**, (K,) also signifies *He sowed* (K, TK) seeds; (TK;) i. q. **بَذَرَ**. (K, TA.)

2: see 1, in two places.

بَزَرَ: see what next follows, in five places.

بَزَرَ and **بَزَرَهُ**, (S, Mgh, K,) the former the more chaste, (T, S, Mgh,) or the only form used by persons of chaste speech, (ISk, T, Mgh,) *The seed of herbs or leguminous plants, (S, A, Mgh, Mgh,) and of other plants*: (S, A, Mgh:) or *small seed or grain, such as that of herbs or leguminous plants and the like*: (TA:) or *any seed, or grain, that is sown* (Kh, Mgh, K) *for vegetation*; (K;) as also **بَذَرَ** [q. v.]: (Kh, Mgh:) pl. **بَزْرٌ**. (K.) — And *Seeds that are used in cooking, for seasoning food*; syn. **تَابَلٌ**: pl. **أَبْزَارٌ** and **أَبْزِيرٌ**; (K;) the latter of which is pl. of **أَبْزَارٌ**; (TA;) or of this word and of **أَبْزَارٌ**; both of which are sing.; arabicized [from the Persian **أَفْزَارٌ**]; the former of them anomalous, being of a pl. form: (Mgh:) **أَبْزَارٌ** and **أَبْزِيرٌ** are syn. with **تَوَابِلٌ**: (S:) or **أَبْزَارٌ** and **تَوَابِلٌ** both signify that *with which food is seasoned*; but the former of these is applied to *what is moist and what is dry*; and the latter, to *what is dry only*: this distinction, however, appears to be conventional [and modern]; for the [classical] language of the Arabs does not indicate it. (MF.) — Hence, **أَبْزِيرٌ** also signifies *Additions [or embellishments] in speech*. (A.) — **بَزَرَ** and **بَزَرَهُ** signify also *Oil of بَزْرٌ* [i. e. of seeds]. (S.) **بَزْرٌ** **الْكُتَّانُ** [commonly meaning *Linseed*] signifies *linseed-oil* in the dial. of the people of Baghdád. (K.) — Also **بَزْرٌ**, (Mgh,) or **بَزْرٌ الْقَزْ**, (Mgh,) *The eggs of the silk-worm*. (Mgh, Mgh.) — And the former of these, **بَزْرٌ**, *Offspring*. (K, TA.) One says, **مَا أَكْثَرَ بَزْرَهُ** *How numerous is his offspring!* (TA.)

بَزْرَةٌ: see **بَزْرٌ**.

بَزْرِي *One who expresses the oil of بَزْرٌ*. (TA.)

بَزَارٌ *One who sells الكُتَّانُ*, i. e., *linseed-oil*, in the dial. of the people of Baghdád. (K.)

بَزَارٌ *A man who induces in one, or throws one into, doubt or suspicion*; from the phrase **بَزَرَ كَلَامَهُ**. (A.)

أَبْزَارٌ and **أَبْزِيرٌ**: pl. **أَبْزِيرٌ**: see **بَزَرَ**, in three places.

أَبْزَارِي [One who sells **أَبْزَارٌ** or **أَبْزِيرٌ**]. (K.)

بَزْرٌ مَبْزَرٌ *Seasoned with أَبْزِيرٌ*, i. e. **تَوَابِلٌ**. (Mgh.) [See **بَزَرَ**.]

مَبْزُورٌ *Having many children*; applied to a man: and so **بَزْرَاءٌ** applied to a woman. (K, TA.)

بزغ

1. **بَزُوغٌ** [inf. n. of **بَزَغَ**] signifies *The beginning to rise, or come forth*: this is the primary meaning: mentioned by Zj. (TA.) — Hence, (TA,) **بَزَغَ**, said of a tush, or tusk, or canine tooth, (A,) or of the tush of a camel, (S, Mgh, K,) [aor. **بَزَغَ**,] inf. n. **بَزُوغٌ**, (Mgh,) *It came forth*; (S, Mgh, K;) *it clave the flesh, and came forth*. (A.) — And hence, (A, TA,) **بَزَغَتِ الشَّمْسُ**, (JK, S, A, Mgh, K,) aor. **بَزَغَتْ**, (TK,) inf. n. as above (JK, S, K) and **بَزَغَ**, (K,) *The sun began to rise*; (JK, TA;) *as though it clave the darkness with its light*: (A, TA:) or *rose*, (S, Mgh, K,) *with spreading light*: (TA:) or **بَزُوغٌ** has the meaning first explained above; the *beginning to rise, or come forth*. (K.) And in like manner one says, **بَزَغَ الْقَمَرُ** [The moon began to rise: or rose]. (A, TA.) = **بَزَغَ**, (S, Mgh, Mgh, K,) aor. **بَزَغَ**, (Mgh,) inf. n. **بَزَغٌ**, (JK, Mgh,) *He (a cupper, and a farrier,) scarified, (S, Mgh, K,) and made the blood to flow*: (Mgh:) *he (a farrier) scarified a beast* (JK, Mgh, TA) *in its أَشْعَر [or part next the hoof (in the TA, erroneously, شعر)]*. (JK,) *with a مَبْزَغٌ* (JK, Mgh, TA) *of iron*; (JK;) as also **بَزَغَ**, inf. n. **تَبْزِيعٌ**: (JK, TA:) Abou 'Adnán says that **تَبْزِيعٌ** and **تَعْرِيبٌ** signify the same, namely, the *making a slight incision, or stab, such as does not reach the sinews, or tendons*. (TA.) — And *He made his blood to flow*. (TA.)

2: see 1.

7. **أَبْزَغَ الرَّبِيعُ**, (S, and so in a copy of the K,) or **أَبْزَغَ**, (so in other copies of the K and in the TA,) *The first, or beginning, of the [season, or rain, or herbage, called] ربيع came*. (S, K.)

8: see 7.

قَمَرٌ بَازِغٌ, (TA,) and **شَمْسٌ بَازِغَةٌ**, (Mgh,) and **نُجُومٌ بَازِغَةٌ**, (JK, A,) [A moon, and a sun, and stars,] *beginning to rise*: (JK, TA:) or *rising*. (Mgh, TA.)

مَبْزَغٌ A lancet (S, Mgh, K) of a cupper and of a furrier. (JK, Mgh, TA.)

بزق

1. **بَزَقَ**, (S, Mgh, K,) aor. **بَزَقَ**, (Mgh, TA,) inf. n. **بَزَقٌ**, (S, TA,) or **بَزَاقٌ**, (Mgh,) [but see the latter below,] i. q. **بَصَقَ** (S, Mgh) or **بَسَقَ** (K) [He spat: see also 5]: but it is of weak authority, or rare; the most chaste being **بَصَقَ**. (TA in art.)

بَزَقَ = **بَزَقَ الْأَرْضَ** *He sowed the land*: (Az, K:) of the dial. of El-Yemen. (TA.) = **بَزَغَتِ الشَّمْسُ** i. q. **بَزَغَتْ**; (Az, K;) so in a trad., meaning *The sun rose*: the latter is that which is [commonly] known; but the former may be a dial. var.;

though the right reading seems to be **بَرَقَتْ**. (Az, TA.)

4. **ابزقت** *She* (namely, a ewe, JK, or a camel, K) *excerned the milk* [or *biestings into her udder before bringing forth*]; (Yz, JK, K, TA;) i. q. **ابقت** [q. v.]. (TA.)

5. **He ejected his spittle**, as the faster is commanded to do. (Mgh.)

بُزَاق is well known; (K;) i. q. **بُصَاق** [*Spittle*, or *saliva*, when it has gone forth from the mouth]: (S;) or *saliva that flows*. (TA in art. **رَضِب**.) [See also 1.]

مِيزَقَة *A spittoon*, or vessel in which to spit; syn. **مِثْلَة**. (TA in art. **تَغَل**.)

بزق

1. **بَزَلَة**, (Mgh, K,) aor. **بَزَل**, (TA,) inf. n. **بَزَل**, (Mgh, TA,) *He clave it, split it, or slit it*; (K;) as also **بَزَلَة**, (K,) inf. n. **بَزَل**. (TA. [But the latter verb probably has an intensive or a frequentative sense, or applies to many objects.]) — *He broached it, or pierced it, and drew forth what was in it*. (Mgh.) — *He broached, or pierced, the vessel containing it*, (IDrd, K, TA,) and *drew it forth*; (IDrd, TA;) namely wine, &c.; (IDrd, K, TA;) as also **بَزَلَة** and **بَزَلَة**. (K, TA.) You say, **ابزَلْتُ الشَّرَابَ لِنَفْسِي** [*I broached its vessel, and drew forth the wine, or beverage, for myself*]. (TA.) — *He removed it, or took it off, namely, the clay [that closed the mouth,] from the head of the دَن [or wine-jar]*. (Har p. 140.) — *He cleared it, or clarified it*; namely, wine, or beverage; (K;) as also **بَزَلَة**; but Az says, I know not **بَزَل** as signifying “the act of clearing, or clarifying.” (TA. [بَزَلْتُ الشَّرَابَ] is mentioned, but not explained, in the S. The meaning there intended may be either the third or the last given above.) — **بَزَلْتُ الشَّرَابَ** [*He decided it*, (K, TA,) and *settled it firmly*; (TA;) namely, a case, or an affair; or an opinion: (K, TA;) and **بَزَلْتُ** [*he decided it*; namely, the judicial sentence. (TA.)] — **بَزَلْتُ** [*He originated it, or devised it*; namely, his opinion. (TA.)] — **مَا عِنْدَهُ بُلْغَةٌ تَبْزُلُ حَاجَتَهُ** [*He has not a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want*. (Z, TA.)] — **بَزَل**, (S, Mgh, K,) aor. **بَزَل**, (S, Mgh,) inf. n. **بَزُول** (S, Mgh, K) and **بَزَل**, (K, TA, [in the CK **بَزَل**]) *It* (the **نَاب** [or *tush*] of a camel) *claves the flesh, and came forth*: (K, TA;) or *his* (a camel's) **نَاب** [or *tush*] *claves the flesh, and came forth*; (S, Mgh;) [or *he became such as is termed* **بَزَل**; generally] *by his entering the ninth year*. (Mgh.) — [And hence, as being likened to a camel that has attained his full strength,] inf. n. **بَزَالَة** [written without any indication of the syll. signs, but most probably **بَزَالَة**, though the verb seems to be **بَزَل**, not **بَزَل**,] + *It* (an opinion, or a judgment,) *was, or became, right*. (Mgh.)

2: see 1.

5. **ابزَل** and **ابزَل**, (K, TA,) or **ابزَل**, (so the latter is written in the CK,) *It clave, split, or slit*; intrans.: (K;) or the former signifies *it clave, split, or slit, much, in several places, or*

often; syn. **تَشَقَّق**: and † the second, said of a **طَلْع**, [app. here meaning a spathe, rather than a spadix, of a palm-tree,] *it clave, split, or burst*. (S.) — Also, the first, said of the body, *It burst forth, or flowed, with blood*: and in like manner one says of a water-skin **تَبَزَل** and **تَبَزَل بِالْمَاءِ** [*it burst forth, or flowed, with water, or the water*]. (TA.) — See also 1.

7: see 5, in two places.

8: see 1, in three places — and see 5.

10. **استبزله** *He opened it*; namely, a **دَن** [or wine-jar]. (Har p. 140.)

أَمْرٌ دُو بَزَل *A distressing, an afflictive, or a calamitous, affair or event or case*. (S, K.)

سَقَاءٌ فِيهِ بَزَل *A water-skin that bursts forth, or flows, with the water*: pl. **بَزُول**. (TA.)

بَزَلَة † *A great calamity or misfortune or disaster*. (IDrd, K, TA.) — † *Difficulties, distresses, or afflictions*. (IDrd, K.) You say, **هُوَ نَهَاضٌ بِبَزَلَة** † *He is one who manages great affairs*; (S, K, TA;) *who has ability and strength to overcome difficulties*. (TA.) — † *Good judgment or opinion or counsel*. (S, K.) — **مَا لِفُلَانٍ بَزَلَة** † *Such a one has not determination, resolution, or decision, of judgment, whereby to live*. (TA.) — **هُوَ دُو بَزَلَة** † *He has a firm, or well-established, way, or manner, of acting, or conducting himself*. (TA.) — **خُطَّةٌ بَزَلَة** † *A great event that distinguishes that which is true and that which is false*. (K, TA.)

بَزَال *The place that is broached, or pierced, in a vessel containing wine &c.*; (K;) *the place whence issues the thing [or liquid] whereof the containing vessel is broached, or pierced*. (IDrd.)

مِيزَال *An iron instrument with which the مِيزَال [or مِيزَال?] of a wine-jar is opened*. (Sgh, K.)

بَزُول: see **بَزَال**, in two places.

مُبَزَّل, applied to wine or beverage, i. q. **بَزَل** [which may mean either *That whereof the containing vessel has been broached and which has been drawn forth, or that which is cleared or clarified*; but more probably the former]. (Ibn-'Abbād.)

بَزَال, applied to a camel, the male and the female, (S, Mgh, Mgh, K,) *That has cut its ناب [or tush]*; (S, Mgh, K;) *by its entering the ninth year*; (Mgh;) or *in its ninth year*; (S, Mgh, K;) for then it cuts that tooth; (S, K;) or, as is sometimes the case, *in the eighth year*; (S;) and after this there is no age named: (IAar, K;) or a she-camel that has completed her ninth year, and attained her full strength: (Ham p. 506;) and **بَزُول** signifies the same, applied to the male and the female: (IDrd, K;) or, accord. to AZ, a she-camel is not termed **بَزَال**; but the epithet **بَزُول** is applied to her *that has completed a year after cutting the tooth above mentioned, until she is termed ناب*: (MF, TA:) the pl. (of **بَزَال**, S, Mgh) is **بَزَال** (S, Mgh, K) and **بَزَل** (S, K) and **بَزَل** (S,) or **بَزُول**, like **كُتِبَ**. (K.) **بَزَالٌ عَامِرٌ** and **بَزَالٌ عَامِرٌ** signify *That has passed a year, and two years, after cutting the tooth above mentioned*.

(MF, TA.) — Also *The tooth that has come forth at the time above mentioned*: (S, K;) pl. **بَزَال**. (IAar, K.) — And † *A man perfect in his experience and his intellect*: (K, TA:) or *rendered firm, or sound, in judgment by age and experience*: so says IDrd: likened to the camel thus termed: (TA:) or *old*: opposed to **جَدَعٌ**, q. v. (IAar in art. **جَدَع** of the TA.) — And † *A case, or an affair, and an opinion, firmly settled or established*. (TA.) — **أَخْطَبُ بَزَالٌ** † *A difficult, a distressing, or an afflictive, thing, affair, or business*. (TA.) You say also, **بَزَالٌ بِأَشْبَ بَزَالٍ** † *He was afflicted with a difficult and distressing thing or event*. (TA. [See also art. **شَب**]) — **شَجَّةٌ بَزَالَةٌ** *A wound in the head from which the blood flows*: (S;) or *such as is termed حَارِصَةٌ*, (K,) i. e. **مُتَلَحِّمَةٌ**, (TA,) [but see these two words, and see **شَجَّة**], *that cleaves the shin, but does not penetrate beyond it*: (K;) the mullet for which is said to be three camels. (TA.) — **مَا بَقِيَ لِهَمْ بَزَالَةٌ** is like the saying **مَا بَقِيَ لِهَمْ رَاغِيَةٌ وَلَا رَاغِيَةٌ**, i. e. † [There remained not to them] one [sheep or goat, or camel]. (S, TA.) You say also, **مَا عِنْدَهُ بَزَالَةٌ**, i. e. † *There is not in his possession anything of property, or of camels &c.*: (Ynqkoob, S, K;) or, a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want. (Z, TA.) And **لَا تَرَكَ اللَّهُ عِنْدَهُ بَزَالَةً** † [May God not leave in his possession] anything. (S.) And **لَمْ يُعْطِهِمْ بَزَالَةً** † [He did not give them] anything. (S.)

[**بَزَالٌ** app. The mouth of a wine-jar: see **بَزَال**.]

مِيزَال *A strainer, or thing with which wine, or beverage, is cleared, or clarified*; (S, K, TA;) as also **مِيزَلَة**. (K.) — *An instrument for broaching, piercing, or perforating*. (Mgh.)

مِيزَلَة: see **مِيزَال**.

مِيزَل: see **مِيزَال**.

بزوم

إِبْزَامٌ: see what follows.

إِبْزَامٌ (S, Mgh, K, &c.) and **إِبْزَامٌ** (K) [*A buckle*]; *the thing that is at the head [or end] of the [zone, or waist-belt, called] مَنْطِقَة* (S, K) and *the like, and that has a tongue, into which [thing] the other extremity [of the مَنْطِقَة] enters*; (K;) a ring with a tongue, which is at the head of the مَنْطِقَة and the like, and with which it is fastened; (Mgh;) the ring that has a tongue which enters into the hole in the lowest part of the shoulder-belt of the sword, and upon which the ring then bites, or presses; the ring altogether [with the tongue] being termed **إِبْزَام**; (Ish, TA;) the iron thing that is at the end of the girth of the horse's saddle, which is fastened therewith; and sometimes it is at the end of the مَنْطِقَة: (IB, TA:) pl. **أَبْزَامٌ**. (S.) — Also *A lock*; and so **إِبْزَامٌ**. (TA.) — You say, **إِنْ فَلَانًا لَا يُبْزِمُ**, meaning † *Verily such a one is a niggard*. (TA.)

بزو

1. **بَزَا**, aor. **يَبْزُو**, i. q. **تَطَاوَلَ** [app. as meaning *He stretched out his neck, looking at a thing far*

off]; and تَأَنَسَ [here meaning the same, or he looked, raising his head; said of a hawk, or falcon]: (Az, ISd, K:) and hence IJ says that بَزْ is [originally] of the measure فُلْع from this verb: (TA: [and it is said in the K that بَزْ seems to be hence derived:]) [or تطاول may here be used in another sense; for, accord. to Fci,] بَزَا, aor. as above, signifies he overcame, or subdued; and hence is derived بَزَا. (Msb.) You say also, بَزَا عَلَيْهِ, aor. as above, meaning تطاول [i. e., thus followed by عليه, He held up his head with an assumption of superiority over him; behaved haughtily towards him; exalted himself above him; or overpowered, subdued, or oppressed, him]. (S.) And بَزَى بِالْقَوْمِ The people, or company of men, were overcome, or subdued. (TA.) And بَزَاهُ, aor. as above, (K,) inf. n. بَزْوُ, (TA,) He overcame, or subdued, him; and laid violent hands upon him, or assaulted him; as also ابزى به (K:) or this last signifies he overcame him, and subdued him: (S:) and بَزَاهُ, he wronged him; or treated him wrongfully, or injuriously: and ابزاهُ may signify the same; or this may mean he induced him to become ابزى, q. v.: (Ham p. 502:) and accord. to Abou-Riyāsh, ابزى signifies he pressed heavily upon his adversary, or imposed on him that which he was unable to do, or to bear, in order to treat him wrongfully, or injuriously. (Ham pp. 104 and 105.) [It is said that] بَزَوَان [an inf. n. of which the verb, if it have one, is بَزَا,] signifies the act of Leaping; syn. وَثَبَ. (S: [but I think it not improbable that this may have been taken from a mistranscription of بَزَوَان, an inf. n. of بَزَى = بَزَى, (K,) nor. : (Ham p. 502:) and بَزَا, aor. : (K:) inf. n. بَزَا (S, K, TA) and بَزُو, (TA,) He (a man, TA) had what is termed بَزَا; (K:) i. e., prominence of the breast and depression of the back: (S, K, and Ham ubi suprā:) or depression of the back and prominence of the belly: or, as some say, prominence of the breast and depression of the lower part of the belly: (Ham ubi suprā:) or depression of the breast and prominence of the lower part of the belly: (Ham p. 105:) or a bending in the back next the posteriors: (K, TA:) or a projecting of the middle of the back over the posteriors: or a backward bulging of the posteriors: (K:) or he was as though his posteriors projected over the hinder part of the thighs: or he had the breast bulging forward and the posteriors backward, so that he appeared unable to straighten his back. (T, TA.) [See also 4.] The epithet is ابزى: fem. بَزَوَاء. (S, K.)

4. ابزى: see 1, in three places. = Also, (S, K,) inf. n. ابزَا, (A'Obeid, S,) He (a man, A'Obeid, S) elevated his posteriors; (A'Obeid, S, K:) as also تَبَزَى: (S, K:) or the latter signifies he acted in such a manner in his walk as to cause it to be imagined that he was ابزى; (Ham p. 105:) or he moved his posteriors in walking, like as does a woman; or he bent, or bowed, himself to others. (TA.) Accord. to IAgar, ابزاه [probably a mistranscription for ابزَا] signifies الصلف [i. e. الصِّلَف, app. meaning An extravagant affecting of elegance of carriage, such as is common with women]. (TA.)

Bk. I.

6. تَبَزَى: see 4. — Also He stepped wide. (K.) — And He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; or invested himself with that which did not belong to him. (K.)

بَزُو The equal, equivalent, or like, of a thing. (S, K.) You say, أَخَذْتُ مِنْهُ بَزُو كَذَا [I took from him, or of it, the equal, equivalent, or like, of such a thing]. (S.)

بَز (S, Msb, K) and بَزَا [mentioned in art. بوز] (Msb, TA, and so in some copies of the K in this art.) and بَزَا [mentioned in art. بَزَا] and بَزَا (TA) [A name given to several varieties of the hawk, or falcon;] a species of صَقْر, (K,) that preys, or hunts or catches game; (S;) the proudest and fiercest of birds of prey, found in the country of the Turks: it is said that this name is only given to the female, and that the male is of another kind, a kite, or a white falcon (شاهين), and hence the varieties of form &c. in different individuals of the species: that of which the prevailing colour is white is the best, and the fullest in body, and the boldest, and the easiest to train: this variety (the أَشَب) is found only in the country of the Turks, and Armenia, and the country of the Khazar: (Kzw:) [see also بَشَق:] respecting the derivation, see 1, in two places: the pl. (of بَزَا, S, ISd, Msb) is بَزَاة (S, ISd, Msb, K) and بَزَا; (ISd, K;) and (of بَزَا, Msb) بَزَان (Msb, K) and أَبَوَا; (Msb,) the former a pl. of mult., and the latter a pl. of pauc., (TA,) or the former is originally a pl. of pauc., (TA,) and the latter is originally [and therefore a pl. of بَزَا]; (IKh, TA in art. اميد) and (of بَزَا, K in art. بَزَا) [a pl. of pauc.] and بَزُو (K in this art. and in art. بَزَا) and بَزَان (K in the latter art.)

بَزَا: see بَزَى.

ابزى, applied to a man, (S, Mgh,) Having what is termed بَزَا; (S, K;) i. e., prominence of the breast and depression of the back, (S, Mgh, K, and Ham p. 105,) or of the part between the shoulder-blades: (Ham ubi suprā:) &c.: [see 1, latter part:] fem. بَزَوَاء. (S, K:) the masc. is sometimes coupled with ابزخ; and the fem., with بَزَخَاء, applied to an old woman who, when she walks, is as though she were bowing down her head and body: and the fem. is said by some to signify sticking out her posteriors to be seen of men. (TA.)

هُوَ مَبَزٌ بِهَذَا الْأَمْرِ He is strong, or able, to perform this affair; a prudent, or sound, manager thereof. (S.)

بس

1. بَسْ signifies The act of breaking: or breaking in pieces: syn. حَطَرَ. (TA.) — [And The act of mixing: see بَسِيسَة. This, or the former, is probably the primary signification.] — [And hence, app.,] بَسَّه, aor. : , inf. n. بَسُّ, (M, Msb,) He broke it, crumbled it, or bruised or brayed it; said of wheat, &c.; thus making it what is termed بَسِيسَة: (Msb:) or he mixed it, namely,

سَوِيق [or meal of parched barley or wheat], and flour, &c., with clarified butter, or with olive-oil; thus making it what is termed بَسِيسَة: (M:) or he moistened it, namely, سَوِيق, and flour, with a little water; (ISK, Msb;) but making it more moist than one does in the action termed لَتَّ: (Yaakoob, cited in the S; and ISK, in the Msb:) or بَسَّه signifies the making, or preparing, بَسِيسَة, by stirring about, or moistening, سَوِيق, or flour, or ground أَقْط, with clarified butter, or with olive-oil; (S, K;) after which it is eaten, without being cooked. (S.) — [And hence the saying in the Kur lvi. 5,] وَبَسَّتِ الْجِبَالُ بَسًّا And the mountains shall be crumbled with a vehement crumbling, (Lh, M, A, K,) like flour, and سَوِيق, (A,) and become earth: (Fr, K:) or become dust cleaving to the earth: (AO, M, TA:) or be levelled: (M, TA:) or mixed with the dust: (Zj, M, TA:) or reduced to powder and scattered in the wind. (TA.)

بَسِيسَة Wheat, &c., broken, or crumbled, or bruised: (Msb:) or سَوِيق [or meal of parched barley or wheat], and flour, &c., mixed with clarified butter, or with olive-oil: (M:) or what is stirred about with olive-oil, or with clarified butter, and not wetted [with water]: (Lh, M:) or سَوِيق, or flour, or ground أَقْط, stirred about, or moistened, with clarified butter, or with olive-oil; (S, K;) after which it is eaten, without being cooked: (S:) or سَوِيق, and flour, moistened with a little water, (ISK, Msb,) but more moist than such as is prepared in the manner termed لَتَّ: (Yaakoob, cited in the S; and ISK, in the Msb;) and used as travelling-provision: (TA:) and bread dried and pounded, and [mixed with water so that it is] drunk like as سَوِيق is drunk: (M, K:*) IDrd thinks it to be what is termed قُتُوت: also barley mixed with date-stones, for camels: (M, TA:) or, accord. to Ag, anything that one mixes with another thing: such as سَوِيق with أَقْط, which one then moistens with fresh butter: and such as barley with date-stones, which one then moistens, for camels: (Msb, TA:) pl. بَسَس, (IAgr, TA,) which is explained in the K as signifying messes of سَوِيق moistened, or stirred about with water, &c. (أَسُوفَة مَلْتُونَة). (TA.)

بَا

1. بَا يَه, and بَيَّعَ; (S, M, K;) aor. : (M, K;) inf. n. بَيْعًا and بَيْعًا (S, M, K) and بَيْعًا, (M, K,) all of the former verb; (M;) and بَيْعًا, (M, K,) of the latter; (M;) He was, or became, sociable, friendly, or familiar, with him; (namely, a man, S, TA;) or cheered, or gladdened, by his company or converse, or by his presence. (S, M, K.) — بَا بِالْأَمْرِ, inf. n. بَيْعًا and بَيْعًا, He was, or became, accustomed, or habituated, to the affair, or case. (M, K, TA.) — [And hence,] بَا يَه He despised, or made light of, him, or it. (M, K.)

4. أَبَاة I made him sociable, friendly, or familiar; or cheered him, or gladdened him, by my company or converse, or by my presence. (S, K.)

بَسُوْهُ A she-camel that offers no opposition to her milker, (S, K,) being of a good disposition, and accustomed to him. (TA.)

بَسْت accord. to some: بَسْتَان accord. to others.

بَسْتَان [accord. to its etymology (which will be explained below) and to general modern usage, A garden of sweet-scented flowers and trees: but accord. to the Arabic Lexicons,] a [garden such as is termed] جَنَّة (Mgh, Mshb:) or a [garden, or walled garden, such as is termed] حَدِيْقَة (M, K, TA,) of palm-trees; as in a poem of El-Aashà: (TA:) said by Fr to be an Arabic word; (Mshb, TA;) but this is denied by IDrd: (TA:) and said by some to be رُومِي [or Greek]: (Mshb:) [but correctly] it is an arabicized word, from [the Persian] بُوستان [bóstán], (K, [in which the ن is regarded as a radical letter,] Shifā el-Ghaleel, MF,) meaning "taking odour, or fragrance," or, as some say, "a place where odour, or fragrance, collects, or is collected:" (Shifā el-Ghaleel, MF:) its composition from بو and ستان requires the former meaning to be assigned to it: (TA:) [or rather it signifies "a place of odour, or fragrance:"] afterwards applied to trees: (TA:) pl. بَسَاتِيْن (Mshb, K) and بَسَاتُون (K,) like شَيْطَانِيْن and شَيْطَانُون. (TA.)

بُسْتَبَان [an arabicized word from the Persian بُوستان, i. q. بُسْتَانِي, which is the more common; A gardener, or] a keeper of a بَسْتَان. (TA.)

بُسْتَانِي: see what next precedes.

بس

بَسْد an arabicized word, [because س and د do not occur in any one Arabic word, (Mshb, voce اُسْتَاذ)] Coral; syn. مَرْجَان. (K.)

بسر

1. بَسَر He took anything when it was fresh, juicy, moist, or not flaccid; (TA;) as also ابَسَر [which is more commonly used]. (M, K, TA.) [Hence,] بَسَرْتُ التَّيَاتِ aor. ١, inf. n. بَسَرْتُ, I pastured [beasts] upon the herbage when it was fresh and juicy, I being the first to do so. (TA.)—Also, (K,) aor. as above, (TA,) and so the inf. n., (M,) i. q. اَعْجَلَ [as meaning † He was quick, or beforehand, or before the proper time, with a person or thing, or in doing, or seeking, a thing]. (M, K.) [Hence,] بَسَرْتُ النَّاقَةَ (A, S, M, K,) aor. and inf. n. as above; (M;) and ابَسَرَهَا (S, A,) and تَبَسَرَهَا (T); † He (the stallion) covered the she-camel without her desiring it: (A, S, A:) or before she desired it. (M, K.) And in like manner, بَسَر and تَبَسَر † He (a stallion) covered a mare when she had only begun to feel the excitement of desire. (TA.) And ابَسَر † He deflowered the girl before she had attained to puberty. (A, and Mshb in art. قَض.) And بَسَر and ابَسَر † He fecundated a palm-tree before the proper time for doing so. (M, K.) And بَسَر النَّقَاة (K,) inf. n. as above, (S,) † He drank the milk of the shin, (K,) or gave it to

be drunk, (S,) before it had become thick, and fit for churning. (S, K.) And بَسَر (M, K,) aor. as above, (M, A,) and so the inf. n., (S, M,) † He broke a pustule: (A:) or he squeezed a pustule, or a boil, before it was ripe: (TA:) or he laid it open by peeling off its crust, or scab, before it was ripe; (S, M, K;) as also ابَسَر (K.) And, inf. n. as above, † He dug rivers when water was scarce: or sought for, or after, water [when it was scarce]: and so, accord. to Az, تَبَسَر (L. [But for طابه او طابه, as part of the explanation, I read إذا عَزَّ الماءُ أو إذا عَزَّ الماءُ.]) And بَسَر النَّهْر † He dug a well in [the bed of] the river, it being dry. (L. [But here, for وهو صاف, I read جاف وهو.]) Also بَسَر (S, M, K,) aor. as above, (M,) and inf. n. as above (S, M) and بَسَر (M); and ابَسَر (M, A, K) and تَبَسَر (M, K); † He sought, sought for or after, demanded, or desired, a thing that he wanted, or needed, in an improper time: (M, K:) or in an improper place: (S, M:) or in an improper manner: (Jm:) or before its time. (A.) And the first of these verbs, † He required a debt to be paid before the time when it was due. (K, TA.) And † He required his debtor to pay a debt before the time when it was due: from بَسَر النَّاقَةَ, explained above. (Sh, TA.)—Also, inf. n. بَسَر, † He began a thing; and so ابَسَر (K.) And بَسَر بِهِ (TK) and ابَسَر بِهِ (TA, TK) † He began with it. (TA, TK.)—Also, aor. ٢, inf. n. بَسَر, He mixed [or full-grown unripe dates] with others, in beverage of the kind called نَبِيذ: the doing of which is forbidden in a trad.: (S:) or he mixed بَسَر with fresh ripe dates, or with dry dates, and made with them both together that kind of beverage. (TA.) And بَسَر تَمْرًا (M, K,) aor. and inf. n. as above; and بَسَرَهُ (M) and ابَسَرَهُ (K); He made, of dry dates, that kind of beverage, and mixed بَسَر with it. (M, K.)—Also, (M, K,) aor. ٢, inf. n. بَسَر and بَسَر (M,) He frowned; contracted his face; or grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austere, or morosely; (M, K;) as also بَسَر وَجْهَهُ, inf. n. بَسَر (S:) or he did so excessively: (Jel in lxxiv. 22:) or he looked with intense dislike or hatred. (TA.)

2: see 1; last sentence but one.

3. بَسَرْتُ, inf. n. مَبَسَرَةٌ, † She (a mare) desired the stallion when she had only begun to feel the excitement of lust. (AO.)

4. ابَسَر: see 1, in three places.—Also † He dug in ground that had not been dug before. (K.)—ابَسَر التَّخْلُ The palm-trees had dates in the state in which they are called بَسَر: (S, M:) or produced dates that did not ripen. (TA.)

5. تَبَسَر: see 1, in four places. It signifies also † He sought for, or after, fresh water recently produced by rain. (S. [See بَسَر.]) And † He dug for plants before they came forth: (M, TA:) [or] تَبَسَر تَبَات has this meaning. (TA.) And † He (a [wild] bull) came to the roots of dry plants, and ate them. (K.)

8. ابَسَر لَوْتَهُ: see 1, in seven places. = ابَسَر لَوْتَهُ

† His colour changed, (K, TA,) and became like that of بَسَر [or full-grown unripe dates]. (TA.)

بَسَر: see بَسَر = and see also بَسَر.

بَسَر Anything fresh, juicy, moist, not flaccid. (IF, M, Mshb, K.) You say تَبَات بَسَر A fresh plant: (Mshb:) or a plant that has risen from the surface of the ground, but not grown tall; because it is then fresh and juicy: (TA:) or such is called بَسَرَة [fem. of بَسَر]; as also what is fresh, juicy, moist, or not flaccid, of the plant called نَهْمِي (M.) A plant, or herbage, when it first appears in the ground is termed بَارِض; then, جَبِيْر; then, بَسَرَة; then, صَفَاء; and then, [when it is dry,] حَشِيْش. (S.)—Fresh water, (S, M, K,) recently produced by rain; (S, M;) as also بَسَر (M:) or this latter signifies cold, or cool, water: (K:) pl. of the former بَسَر; (S, K;) like as رَمَاح is pl. of رَمَح. (S.)—† A young, or youthful, man, and woman: (K, TA:) or young, or youthful, and fresh; fem. with ة: (M, A:) applied, respectively, to a man and a woman; (M;) or to a boy and a girl. (A.)—And, with ة, † The sun when it has just risen, (S, K, TA,) and is red, and not yet clear. (A, TA.) [Accord. to the A, this meaning seems to be derived from that next following.]—بَسَر and بَسَر (S, M, K) [the former, only, mentioned in the A and Mshb &c., as the latter is rare; coll. gen. us., signifying Full-grown] unripe dates; dates before they have become رَطْب; (M, K;) dates that have become coloured, but have not become ripe; (TA;) dates that have begun to colour, i. e., to become red or yellow; (Mshb in art. بَلَح;) dates beginning to ripen: (IAth, TA in art. بَلَح;) so called because fresh and juicy, and not flaccid: (M:) n. un. بَسَرَة and بَسَرَة: (S, M, K:) pl. بَسَرَات (S) [or بَسَرَات and بَسَرَات: (M:) Sb says that بَسَرَة [or بَسَرَة or each of these] has no broken pl.; but he allows بَسَرَان and بَسَرَان, as meaning two sorts of بَسَر and of تَمْر. (M.) [J says,] بَسَر in their first stage are termed طَلْع; then, خَلَال; then, بَلَح; then, بَسَر; then, رَطْب; then, تَمْر. (S:) but this saying of J is not good: the original thereof is termed طَلْع; and when they have become organized and compact (إِذَا انْتَعَدَ), they are termed سَيَاب سَيَاب [accord. to different copies of the K]; and when they have become green and round, and when they have become somewhat large, بَعُو; and when they have become large, [or full-grown,] بَسَر; then, جَمَّة; then, مَوَكَّت; then, تَذَنُوب; then, جَمَّة [in the CK جَمِيَّة]; then, نَعْدَة and خَالِع and مَقُو and رَطْب; and when completely ripe, خَالِعَة; then, تَمْر. (K.)—[Hence,] بَسَرَة signifies also † The head, or extremity, of the penis of a dog. (K, TA.)—And † A kind of bead; syn. حُرْزَة. (K.)

بَسَر: see بَسَر.

بَسَرَة fem. of بَسَر as an epithet, and n. un. of the same as a subst.: explained with the latter.

بَسَر n. un. of بَسَر, a dial. var. of بَسَر, q. v.

بَسْرٌ and بَسْرٌ, the latter an inf. n. used as an epithet, A face frowning; or contracted; or grinning, or displaying the teeth, with a frowning, or contraction, or a stern, an austere, or a morose, look. (M.) [See 1, last sentence.] وَوُجُوهُ يَوْمَئِذٍ بِأَسْرَةٍ, in the Kur lxxv. 24, means And faces on that day shall be excessively frowning or contracted, &c.: (Jel:) or expressive of dislike or hatred, and contracted. (K.) [See also بَاسِلٌ.]

بَاسُورٌ A well-known disease; (K;) a swelling, or tumour, which nature drives to every part of the body, from a humour that comes from the anus (المَقْعَدَةُ), and the testicles, and the edges of the labia majora of the pudendum muliebre, and other parts; and when in the anus, attended by a swelling of the veins; (Mgh;) sing. of بَوَاسِيرٌ; (S, K;) which signifies a certain disease that arises in the anus (المَقْعَدَةُ), [namely, the hemorrhoids, or piles, to which this term generally applies when it is used absolutely,] and also in the inside of the nose; (S;) what resembles boils in the anus: (Mgh:) sometimes the س is changed into ص: (Mgh, Mgh:) and it is said that the word is not Arabic. (Mgh.)

مُبَسِّرٌ: see what next follows.

نَخْلَةٌ مَبْسَرٌ (M, K,) and مَبْسَرٌ, without ة, as though a possessive epithet, (M,) A palm-tree of which the dates do not ripen. (M, K.) [See also 4.]

مَبْسُورٌ Affected by the disease termed بَوَاسِيرٌ pl. of بَاسُورٌ. (TA.)

مَبَايِرَةٌ † A mare desiring the stallion (AO, K*) when she has only begun to feel the excitement of lust, (AO,) or before she is fully excited by lust. (K.) [See also مَبَايِرٌ.]

بسط

1. بَسَطَهُ (M, Mgh, K,) aor. ٢, (M, TA,) inf. n. بَسْطٌ, (S, M, Mgh,) contr. of قَبَضَهُ; (M, TA;) as also بَسَطَهُ (M, TA,) inf. n. تَبْسِيطٌ. (TA.) [As such,] He spread it; spread it out, or forth; expanded it; extended it; (S, Mgh, K, B;) as also بَسَطَهُ (K:) and he made it wide, or ample: these are the primary significations; and sometimes both of them may be conceived; and sometimes, one of them: and the verb is also used, metaphorically, as relating to anything which cannot be conceived as composed or constructed: (B:) and بَسَطَ is the same as بَسَطَ, (S, and K in art. بصط,) in all its meanings. (K.) You say, بَسَطَ الثَّوْبَ [He spread, spread out, expanded, or unfolded, the garment, or piece of cloth]. (Mgh.) And بَسَطَ رِجْلَهُ [He stretched forth, or extended, his leg]. (TA.) And بَسَطَ ذِرَاعَيْهِ, and بَسَطَهَا, † He spread his fore arms upon the ground; the doing of which [in prostrating oneself] in prayer is forbidden. (TA.) And بَسَطَ يَدَهُ (M, Mgh, K) † He stretched forth, or extended, his arm, or hand; (M, K;) as in the saying بَسَطَ إِلَيَّ يَدَهُ بِمَا أَحِبُّ وَأَكْرَهُ [He stretched forth, or extended, towards me his arm, or hand, with, i. e. to do to me, what I liked and

disliked]: (M, TA:*) or he stretched forth his hand opened. (Mgh.) It is said in the Kur [v. 31], † لَنْ يَبْسُطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي [Assuredly if thou stretch forth towards me thy hand to slay me]. (M, TA.) الكَفُّ and بَسَطُ الْيَدِ is sometimes used to denote assaulting and smiting: [as in the last of the exs. given above; and] as in the words of the Kur [lx. 2], وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمُ [And they will stretch forth towards you their hands and their tongues with evil]; (TA;) i. e., by slaying, (Bd, Jel,) and smiting, (Jel,) and reviling. (Bd, Jel.) And sometimes to denote giving liberally: (TA:) [as in] بَسَطَ يَدَهُ فِي الْإِنْفَاقِ [He stretched forth his hand, opened, or] was liberal or bountiful or munificent [in expenditure]: (Mgh:) see بَسِيطٌ, below. (TA.) And sometimes to denote taking, or taking possession, or seizing: as in the saying, (TA.) † بَسَطَتْ يَدَهُ عَلَيْهِ [His hand was stretched forth against him]; i. e. he was made to have dominion over him by absolute force and power. (K, TA.) And sometimes to denote seeking, or demanding: [as in] بَسَطَ كَفَّهُ [He expanded his two hands in supplication; a common action, in which the two hands are placed together like an open book upon a desk before the face, in supplicating God:] see بَاسِطٌ, below. (TA.) — [And hence,] بَسَطْتُ لَهُ أَمْرِي † I displayed, or laid open, to him my state, or case, or affair; syn. فَرَشْتُهُ إِيَّاهُ: (A in art. فرش:) and أَمْرُهُ [his state, &c.]. (TA in that art.) — [Hence also,] بَسَطَ الْأَرْوَاحَ فِي الْأَجْسَادِ عِنْدَ † [God diffuses the souls in the bodies at the time of their being animated]. (TA.) — [Hence also,] بَسَطَ اللَّهُ الرِّزْقَ † God multiplied, or made abundant, and amplified, enlarged, or made ample or plentiful, the means of subsistence. (Mgh, K,*) It is said in the Kur [ii. 246], وَاللَّهُ يَقْبِضُ وَيَبْسُطُ [He largely extended to them equity, or justice]; as also بَسَطَهُ (TA.) — [Hence also,] † فَلَنْ يَبْسُطَ عَيْدَهُ ثُمَّ يَقْبِضَهُ [Such a one enlarges the liberty of his slaves; then abridges their liberty]. (A in art. قبض.) — [Hence also,] بَسَطَ وَجْهَهُ † It unwrinkled, as though it dilated, his countenance: see 7. And بَسَطَ قَلْبَهُ † It dilated his heart: see remarks on قَبَضَ and بَسَطَ, as used by certain of the Soofees, near the end of 1 in art. قبض. And بَسَطَهُ, alone, [signifies the same; or] † it rejoiced him; rendered him joyous, or cheerful: (M, K, TA:) because, when a man is rejoiced, his countenance becomes unwrinkled (يَبْسُطُ), and he becomes changed [and cheerful] in [its] complexion: it is wrongly said, by MF, to be not tropical: that it is tropical is asserted by Z, in the A: MF also says that it is not post-classical; and in this he is right; for it occurs in a saying of Mohāmmad: thus in a trad. respecting Fāṭimeh, مَا يَبْسُطُنِي [What rejoices her rejoices me]: (TA:) [see also قَبَضَهُ, where this saying is cited according to another relation:] † أَبْسَطُنِي [as signifying † it rejoiced me] is a mistake of the vulgar [obtaining

in the present-day]. (TA.) — [Hence also,] الْخَيْرُ بَسِيطٌ † [Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A in art. قبض.) — [Hence also,] بَسَطَ مِنْ فُلَانٍ † He rendered such a one free from shyness, or aversion: (S, O, K, TA:) he emboldened him; incited him to [that kind of presumptuous boldness which is termed] ذَالَةٌ. (Har p. 155.) [In the CK, بَسَطَ فُلَانًا مِنْ فُلَانٍ is erroneously put for بَسَطَ اللَّهُ فُلَانًا مِنْ فُلَانٍ. — [Hence also,] بَسَطَ اللَّهُ فُلَانًا مِنْ فُلَانٍ † God made, or judged, such a one to excel me. (Z, Sgh, K, TA.) — [Hence also,] بَسَطَ الْمَكَانَ الْقَوْمَ † The place was sufficiently wide, or ample, for the people, or company of men. (K, TA.) And هَذَا فِرَاشٌ يَبْسُطُكَ † This is a bed ample, (S, K,) or sufficiently wide for thee. (A.) And فَرَشْتُ لِي فِرَاشًا لَا يَبْسُطُنِي † He spread for me a bed [not wide enough for me, or] that was [too] narrow [for me], (Isk, S.) — [Hence also,] بَسَطَ الْعُذْرَ (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) † He accepted, or admitted, the excuse. (S, K, TA.) — All these significations of the verb are ramifications of that first mentioned above. (TA.) — بَسَطَ, aor. ٢, (M, K,) inf. n. بَسَاطَةٌ, (M,) † He was, or became, free, or unconstrained, (مُنْبَسِطٌ,) with his tongue. (M, K.)

2: see 1, in four places.

3. بَاسِطٌ, inf. n. مَبَاسِطَةٌ and بَسَاطٌ † [He conversed, or acted, with him without shyness, or aversion; boldly; in a free and easy manner; or cheerfully]: (TA:) he met him laughingly, or smilingly, so as to show his teeth. (So accord. to an expl. of the latter of the two inf. ns. in the TA.) [See كَاشَرَهُ.] You say also, بَيْنَهُمَا مَبَاسِطَةٌ † [Between them two is conversation, or behaviour, free from shyness, or aversion; bold; free and easy; or cheerful]. (TA.)

4: see 1, latter half.

5: see 7. — † تَبَسَّطَ فِي الْبِلَادِ † He journeyed far and wide in the countries. (S, TA.) — خَرَجَ يَتَبَسَّطُ † He went forth betaking himself to the gardens and green fields: from بَسَاطٌ signifying “land having sweet-smelling plants.” (TA.)

7. تَبَسَّطَ quasi-pass. of بَسَطَهُ; as also بَسَطَ is of بَسَطَهُ; both signifying It became spread or spread out or forth, or it spread or spread out or forth; it became expanded, or it expanded, or it expanded itself; it became extended, or it extended, or it extended itself: [&c.]. (M, K, TA.) You say, انْبَسَطَ الشَّيْءُ عَلَى الْأَرْضِ [The thing became spread or spread out, &c., upon the ground]. (S.) And انْبَسَطَ النَّهَارُ † The day became advanced, the sun being high: it became long: (M, K, TA:) and in like manner one uses the verb in relation to other things. (M, TA.) — [And hence, † He expatiated. — And] انْبَسَطَ وَجْهَهُ † [His countenance became unwrinkled, as though dilated; i. e. it became open, or cheerful; and so انْبَسَطَ alone; or he became open, or cheerful, in countenance, as is said in the KL.]. (TA.) [And انْبَسَطَ, alone, † He became dilated in heart; or he rejoiced; or

became joyous, or cheerful: see بَسَّطَهُ.—[Hence also,] انبسط † He left shyness, or aversion; he became free therefrom: (S, TA:) he was, or became, bold, forward, presumptuous, or arrogant: (KL, PS:) he became emboldened, and incited to [that kind of presumptuous boldness which is termed] رَأَالَة. (Har p. 155.) And انبسط إليه † [He was open, or unreserved, to him in conversation: and he acted towards him, or behaved to him, without shyness or aversion; or with boldness, forwardness, presumptuousness, or arrogance: and he applied himself to it (namely, an affair,) with boldness, forwardness, presumptuousness, or arrogance.] (TA.)

بَسَطَ, as signifying A certain intoxicating thing, [a preparation of hemp,] is post-classical. (TA.)

بَسَطَ }
بَسَطَ } see بَسِطَ, in seven places.
بَسَطَ }

بَسَطَ Width, or ampleness; syn. سَعَة: (S, Sgh, Mṣb:) and length, or height: (Sgh:) pl. بَسَاط: (Sgh:) and increase: or redundancy, or excess: (TA:) and, (M, K,) as also بَسَطَ (K,) excellence; (M, K;) in science and in body: (M:) or in science, exaltation, or dilatation: (K:) or profit to oneself and others: (TA:) and in body, height, or tallness; and perfection, or completeness. (K.) It is said in the Kur [ii. 24] وَزَادَهُ بَسَطَ فِي الْعِلْمِ وَالْجِسْمِ [And hath increased him in excellence, &c., in respect of science, or knowledge, and body]: (M, TA:) Zayd Ibn-'Alee here read بَسَطَ. (TA.)—[An arm's length.] See بَاسِطٌ. — A woman beautiful and sleek in body: and in like manner, ظَبِيَّةٌ a gazelle that is so. (M.)

بَسَطَ: see بَسَطَ, in two places.

أُذُنٌ بَسَاطَةٌ † A wide and large ear. (M, K, TA.)

بَسَطَ A seller of بَسَطَ [or carpets, &c.]: pl. بَسَطِيُونَ. (TA, but only the pl. is there mentioned and explained.)

بَسَطَانٌ }
بَسَطَانٌ } see بَسِطَ.

بَسَاطَ Land (أَرْض) expanded and even; as also بَسِطَ: (M, K:) and wide, or spacious; (AO, S, K;) as also بَسَاطَ, (Fr, K,) in his explanation of which Fr adds, in which nothing is obtained; (TA:) and بَسِطَ; (K;) and بَسِطَ: (AO, K:) and in like manner, a place; (S, TA:) as also بَسَاطَ; (TA:) and بَسِطَ: (S, TA:) and land in which are sweet-smelling plants: (TA:) or بَسِطَ is a subst., (IDrd, M,) as some say, (M,) and signifies the earth. (IDrd, M, Mṣb, K.) You say, نَحْنُ فِي بَسَاطٍ وَسَعَةٍ [We are in an ample and a plentiful state]. (TA.) And بَيْنَنَا وَبَيْنَ الْمَاءِ مِيلٌ بَسَاطٌ [the last word thus, without any vowel-sign to the ب,] † Between us and the water is a long mile. (TA.) [See also بَاسِطٌ.] And مَا عَلَى الْبَسِطَةِ مِثْلُ فَلَانٍ There is not

upon the earth the like of such a one. (TA.) And † ذَهَبَ فِي بَسِطَةٍ, a dim., imperfectly decl., He (a man, TA) went away in the earth, or land. (A, O, L, K.)—Also A great cooking-pot. (Sgh, K.)

بَسَاطٌ A thing that is spread or spread out or forth; (S, M, K, B;) whatever it be; a subst. applied thereto: (B:) [and particularly a carpet; which is meant by its being said to be] a certain thing well known; the word being of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ, like كِتَابٌ in the sense of مَكْتُوبٌ, and فَرَّاشٌ in the sense of مَفْرُوشٌ, &c.: (Mṣb:) pl. [of mult.] بَسَاطٌ (M, Mṣb, K) and بَسَاطٌ and [of pauc.] أَبَسَاطَةٌ. (TA.)—See also بَسِطَ; near the middle of the paragraph. — اَنْتَبَرَى لَطْفِي بَسَاطِهِ is a phrase meaning † He hastened to cut short his speech. (Har p. 280.)—Also The leaves of the tree called سَمَرٌ that fall upon a garment, or piece of cloth, spread for them, the tree being beaten. (M, K.)—See also بَسَاطٌ, in three places.

بَسِطَ, and بَسِطَ: see بَسَاطٌ, in six places. — وَقَعَ الْغَيْثُ بَسِطًا مُتَدَارِكًا The rain fell spreading widely upon the earth, continuously, or consecutively. (TA.)—فُلَانٌ بَسِطُ الْجَسَدِ † [Such a one is tall of body]. (S, TA.)—بَسِطُ الْوَجْهِ: A man (M) having the countenance [unwrinkled, or] bright with joy: (M, K, TA:) pl. بَسَطٌ. (M, K.) — بَسِطُ الْمَدِينِ † A man large, or extensive, in beneficence; (M, TA;) liberal, bountiful: (K, TA:) pl. بَسَطٌ: (M, K:) [and so] البَاعُ بَسِطٌ, (S,) [and] مُنْبَسِطٌ البَاعُ. (TA.) And † يَدُهُ بَسِطٌ (S, K,) like طَعْنٌ in the sense of مَطْعُونٌ, and قَطْفٌ in the sense of مَقْطُوفٌ, (TA,) and † بَسِطٌ, (Z, K,) like أَنْفٌ and نَجْحٌ, (Z,) and (Z, K) by contraction, (Z,) † بَسِطٌ, (Z, K,) and † مَبْسُوطَةٌ, (TA,) † His hand is liberal; syn. مُطْلَقَةٌ, (S, K, TA,) and طَلْقٌ; (TA;) or he is large in expenditure. (TA.) It is said in the Kur [v. 69] بَلْ يَدَاهُ مَبْسُوطَتَانِ; (TA;) and accord. to one reading, † بَسَطَانِ; (S, K;) and accord. to another, with damm, [as though it were † بَسَطَانِ], (Z, K, TA,) [but it is said that] in this case it is used as an inf. n., [and therefore † بَسَطَانِ, for an inf. n. is applied as an epithet to a dual and a pl. subst. without alteration,] like رُضْوَانٌ and غُفْرَانٌ; or, accord. to some, it is most probably [بَسَطَانِ], like رَحْمَانٌ; and Talhah Ibn-Muḡarrif read † بَسَاطَانِ: (TA:) the meaning is, † Nay, his hands are liberal, or bountiful; the phrase being a simile; for in this case there is no hand, nor any stretching forth. (TA.) And it is said in a trad., يَدَا اللَّهِ بَسَطَانٌ † لَيْسَ الشَّارِحُ حَتَّى يَتَوَبَّ, (K, TA.) or, accord. to one relation, † بَسَطَانِ, (TA,) meaning † God is liberal in forgiveness to the evil-doer of the day-time until he repent [in the night, and to the evil-doer of the night-time until he repent in the day]: for a king is said to be يَدٌ مَبْسُوطَةٌ

when he is † liberal in his gifts by command and by sign, although he gives nothing thereof with his hand, nor stretches it forth with them at all. (Sgh, TA.) — مُنْبَسِطٌ † اللِّسَانُ بَسِطٌ, (Lth,) or مُنْبَسِطٌ بِلِسَانِهِ, (M, K,) † [Free, or unconstrained, in tongue, or with his tongue,] applied to a man: (M:) fem. with ة. (K.) — البَسِطُ is also the name of A certain kind of metre of verse; (S, M, K;) namely, the third; the measure of which consists of مُسْتَفْعِلُنْ فَاعِلُنْ eight [a mistake for four] times: (K:) so called because of the extension of its أَسْبَابُ, commencing with a سَبَبٌ immediately followed by another سَبَبٌ, as is said by Aboo-Is-hāq. (M.) — [بَسِطٌ is also used in philosophy as signifying † Simple; uncompounded.]

بَسِطَ, as an epithet; and as a subst.: see بَسَاطٌ, in four places. — [In philosophy, † A simple element: pl. بَسَاطٌ.]

بَسَاطٌ فِي ذَهَبٍ: see بَسَاطٌ.

بَسَاطٌ act. part. n. of بَسَطَ. — It is said in the Kur [vi. 93] وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيَهُمْ, meaning † The angels being made to have dominion over them by absolute force and power. (K, TA.) And again, in the Kur [xiii. 15] كَبَّاسُ كَفِّهِ † إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ † Like the supplicator of water, making a sign to it [with his two hands], in order that it may [reach his mouth, and so] answer his prayer; (K, TA;) or, but it will not answer his prayer. (O, TA.) — † الْبَاسِطُ † God, who amplifies, or enlarges, or makes ample or plentiful, the means of subsistence, to whosoever He will, (K, TA,) by his liberality and his mercy: (TA:) or who diffuses (يَبْسُطُ) the souls in the bodies at the time of [their] being animated. (TA.) — † مَاءٌ بَاسِطٌ † Water that is distant from the herbage, or pasturage, (M, K, TA,) but less so than what is termed مُطْلَبٌ. (M, TA.) And † خَمْسٌ بَاسِطٌ † A difficult [journey of the hind termal] خَمْسٌ [i. e. of five days, whereof the second and third and fourth are without water]; syn. بَائِضٌ. (Sgh, K.) And عَقَبَةٌ بَاسِطَةٌ (ISK, S, M, K [in the CK, erroneously, عَقَبَةٌ]) † [A stage of a journey, or march or journey from one halting-place to another,] that is far, or distant, (ISK, S,) or long: (TA:) or in which are two nights to the water. (M, K.) You say, يَرَوْنَا بَسَاطَةً † [We journeyed a stage, &c.,] that was far, or distant, or long. (ISK, S, TA.) — رَكِيَّةٌ قَامَةٌ بَاسِطَةٌ, [in the CK بَاسِطَةٌ,] and قَامَةٌ بَاسِطَةٌ, as a prefixed n. with its complement imperfectly decl., as though they made it determinate, i. q. قَامَةٌ وَبَسَطَةٌ [A well measuring, or of the depth of, a man's stature and an arm's length]. (O, K.) AZ says, حَفَرَ الرَّجُلُ قَامَةً بَاسِطَةً The man dug to the depth of his stature and his arm's length. (L, TA.)

مَبْسُطٌ Width, or extent; syn. مَتَّعٌ: (K:) as in the phrase بَلَدٌ عَرِيضٌ الْمَبْسُطِ [A region wide in extent]. (TA.) [See also بَسَطَ.]

يَدَاهُ and يَدُهُ مَبْسُوطَةٌ and مَبْسُوطُ الْيَدِ : مَبْسُوطَتَانِ : see مَبْسُوطٌ.

مَبْسُوطٌ : مَبْسُوطُ اللَّسَانِ and مَبْسُوطُ الْبَاعِ.

بق

1. بَقِيَ النَّخْلُ (aor. 2, Mgh.) inf. n. بَقِيَ. The palm-trees were, or became, tall, (JK, S, Mgh, K,) and full-grown : (JK :) or exceedingly tall. (Mgh.) — بَقِيَ عَلَيْهِمْ (inf. n. as above, TA.) † He overcame them, excelled them, or was superior to them; (JK, S, K;) namely, his companions : (S :) he surpassed them in excellence. (TA.) And بَقِيَ + He became exalted above them in fame, or renown. (TA, from a trad.) — بَقِيَ فِي عِلْمِهِ † He was, or became, skilled in his science, knowing its abstrusities and niceties, or having learned the whole of it. (Mgh.) = بَقِيَ (JK, S, &c.) [aor. 2,] inf. n. بَقِيَ (S, TA,) or بَقِيَ (Mgh.) [but see the latter below,] i. q. بَقِيَ (JK, S, Mgh, K) and بَقِيَ (TA) [He spat]: but some, as on the authority of Kh, disallow it, saying that it has no other signification than that of excessive tallness, as in the case of a palm-tree: (Mgh:) or the second of these verbs is the most chaste; the first and last being of weak authority, or rare. (TA.) = بَقِيَ الشَّمْسُ i. q. بَرَقَتْ [and بَرَعَتْ, i. e. The sun rose]. (TA.)

2. تَبَسَّقَ (JK, K,) inf. n. تَبَسَّقَ. لا تَبَسَّقَ عَلَيْنَا (JK, K,) i. q. تَبَسَّقَ عَلَيْنَا (JK, K, TA,) or لا تَتَطَوَّلَ (TA,) both of which signify the same. (TK.) [تَبَسَّقَ and تَبَسَّقَ are syn.; or] تَبَسَّقَ signifies † The being prolix, or tedious, (تَطَوَّلَ) and heavy, or sluggish. (TA.)

4. ابسقت She (a camel) excerned the first milk, or biestings, into her udder, before bringing forth : (Ag, S, K:) or she (a ewe, JK, or a camel, Yz, T) excerned the milk (Yz, JK, T) a month before bringing forth, (JK, T,) so that it oozed, or flowed; or, as is sometimes the case, when she was not pregnant. (T.) Also She (a girl being a بَثْر [which means a virgin, and also one that has not yet brought forth, and one that has brought forth but once,]) had milk in her breast: so, says Az, I have heard. (TA.) — She (a ewe) had a long udder. (TA.) — And She (a ewe) was, or became, pregnant. (Bd in l. 10.)

5: see 2.

حَرَّةٌ [stony tract such as is termed] بَقَّةٌ : [or one that is somewhat elevated; as also بَقَّةٌ:] pl. بَقَاتٍ. (K.)

بَقَاتٍ i. q. بَقَاتٍ [Spittle, or saliva, when it has gone forth from the mouth: or saliva that flows; see also 1]. (S, K.) [بَقَاتٍ is app. its n. un. And hence,] — بَقَاتٍ القَمَرِ Stone of a clear white colour, that glistens; as also with ص. (TA.)

مَبْسُوطٌ and مَبْسُوطٌ, both applied to a ewe, (JK, K,) and to a she-camel, (TA,) Having a

long udder : (JK, K:) or i. q. مَبْسُوطٌ, applied to a ewe. (JK.)

نَخْلَةٌ بَاسِقَةٌ [act. part. n. of 1]. A tall palm-tree: [or an exceedingly tall palm-tree; see 1:] pl. بَاسِقَاتٍ and بَاسِقٌ. (Mgh.) The former of these pls. occurs in the Kur l. 10, meaning tall: (S, Bd, TA:) or bearing fruit; from أَبَسَقْتُ said of a ewe, as signifying “she was, or became, pregnant;” so that it is an instance of a part. n. of the measure فَاعِلٌ from a verb of the measure أَفْعَلٌ: accord. to one reading, it is بَاسِقَاتٍ, because of the ق. (Bd.) The latter of the pls. also signifies The first portions of clouds: (AHn, TA:) [app. the portions that first appear above the horizon:] or what are elongated of the heads, or summits, (فُرُوعُ) of a cloud: and hence, of [the plant called] أَفْحَوَانٌ [or chamomile]. (TA.) And بَاسِقَةٌ signifies A cloud of a clear white colour [as being always very high in the sky]. (Sgh, K.) — بَاسِقٌ الْأَخْلَاقِ † Endowed with elevated, or noble, natural dispositions or mental qualities. (Ham p. 369.) = A sweet yellow fruit. (Sgh, K.) [Golius appears to have found ثَمَرَةٌ in the place of ثَمَرَةٌ.]

مَبْسُوطٌ A she-camel excerning the first milk, or biestings, into her udder before bringing forth: (Ag, S, K: [see 4:] and see also بَقِيَ:) pl. مَبْسُوطَاتٍ. (S, K.) And A girl that is a بَثْر [see 4] having milk flowing into her breast. (TA.)

مَبْسُوطٌ: see مَبْسُوطٌ.

بل

1. بَلَّ (inf. n. of بَلَّ, M) is The act of preventing, hindering, withholding, debarring, forbidding, or prohibiting; syn. مَنَعَ; the primary meaning; (Bd in vi. 69;) and إِعْجَالٌ (M, K) and حَبْسٌ; (AA, K;) [both syn. with مَنَعَ;] and بَلَّ [inf. n. of 4, q. v. infra,] signifies the same. (Bd ubi suprâ.) You say, بَلَّيْتُ عَنْ بَلْسَنِي عَنِ خَاجَتِي, inf. n. as above, He prevented me from accomplishing my want; syn. أَعْجَلَنِي. (M.) = بَلَّ (M, K,) aor. 2, (M,) inf. n. بَلَّ, He (a man, TA) frowned, contracted his face, or looked sternly or austere, or morosely; or, doing so, grinned, or displayed his teeth; or contracted the part between his eyes; (عَبَسَ;) by reason of courage, or of anger; as also بَلَّ: (M, K:) and [so in the M, but in the K “or”] بَلَّ: (M, K:) or بَلَّ: (M, and so in some copies of the K,) or بَلَّ [alone], (so in other copies of the K, and in the TA,) His face, or he, was, or became, odious, and excessively foul or unseemly or hideous, in aspect: (M, K:) and بَلَّ لِي He (a man) was displeasing, or odious, in aspect to me. (TA.) — And [hence], (M, K,) inf. n. بَلَّ, (TA,) said of milk, and of نَبِيذٌ [or must &c.], † It was, or became, strong: (K: [in the CK, بَلَّ is here erroneously put for بَلَّ; and بَلَّ, which should next follow, is omitted:]) or, said of the former, it was, or became, displeasing, or odious, in taste, and sour; and, said of the latter, it was, or

became, strong, and sour. (M, TA.) Also, said of vinegar, † It, having been left long, became altered, or corrupted, in flavour. (Az in art. حَذَق, TA.) And, said of flesh-meat, † It stank, or became stinking. (AHn, M, TA.) = بَلَّ [aor. 2,] inf. n. بَلَّ (S, M, Mgh, K) and بَلَّ [respecting which latter see what follows in the next sentence,] (M, K,) He was, or became, courageous, or strong-hearted, on the occasion of war, or fight: (S, M, Mgh, K:) from بَلَّ meaning “forbidden,” or “prohibited,” because he who has this quality defends himself from his antagonist, as though it were forbidden to him [the latter] to do him a displeasing, or an evil, deed. (Ham p. 13.) El-Hoteiah says,

• وَأَخْلَى مِنَ الشَّيْرِ الْجَنِّي وَفِيهِمْ
• بَلَّ نَفْسٍ إِنْ أُرِيدَ بَلَّهَا

[And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired]: but بَلَّهَا may be here altered by curtailment from بَلَّهَا. (M.) You say, مَا أَبَيَّنَ بَلَّاتَهُ [How manifest is] his courage! (TA.) — See also 4.

2. بَلَّ (M, K,) inf. n. تَبَسَّلَ (K,) He made it (a thing) to be an object of dislike, disapprobation, or hatred; syn. كَرِهَ: (M:) or he disliked it, disapproved of it, or hated it; syn. كَرِهَ. (K.)

3. مَبَايَلَةٌ [inf. n. of مَبَايَلٌ] The act of assaulting, or assailing, in war. (S, PS.)

4. بَلَّ [inf. n. of بَلَّ, i. q. as explained in the first sentence of this art.; i. e., The act of preventing, hindering, withholding, debarring, (Bd in vi. 69,) forbidding, or prohibiting. (S, K, and Bd ubi suprâ.) = ابسقت (inf. n. as above, TA) He pledged, or gave in pledge, him, or it, (M, Mgh, K,) كَذَا [and بَكَذَا, as will be shown below, both meaning for such a thing]: and he gave in exchange, or as an equivalent, him, or it, كَذَا [and app. بَكَذَا also, as above, for such a thing]; syn. عَرَضَهُ: (M, K:) and he gave him up, delivered him, delivered him over, or consigned him, to destruction, (S, K,) or to punishment. (Az, TA.) 'Ow! Ibn-El-Ahwas says,

• وَإِنْسَالِي بَنِي بَغِيْرٍ جَرِيْرٍ • بَعُوْنَاهُ وَلَا بِدَمٍ مُرَاقٍ •

[And my giving in pledge, or as an equivalent, or giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed by us]: (S, M, TA:) for he had given his sons in pledge for others, seeking peace, or reconciliation. (S, TA.) اَنْ تُبَلَّ نَفْسٌ بِمَا كَسَبَتْ, in the Kur [vi. 69], means Lest a soul should be given up, or delivered, &c., (AO, S, Bd, Jel, TA,) to destruction, (Bd, Jel, TA,) or to punishment, (Az, TA,) for that which it hath done, (Az, Bd, Jel, TA,) of evil: (Bd:) or be given in pledge. (Bd, TA.) And اُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا, in the same [ubi suprâ], means, in like manner, Those who are given up, or delivered, &c., (to punishment, Bd,) for their sins: (El-Hasan, Bd, TA:) or, who are given in pledge: (Mgh, TA:) or are destroyed: or, as Mujâhid says, are disgraced, or put to shame, by the

exposure of their sins : or, as Katādeh says, are imprisoned. (TA.) — **بَعْلَهُ لَعِيلَهُ** and **بَعْلَهُ** He left him to his work, not interfering with him therein. (M, K.) — **ابسل نفه للثبوت** (M, K.) as also **استبسل** [alone], (M, K, and Ham p. 291), and **تبسل**, and **بسل**, [which last may be either **بَسَل** or **بَسَل**, or perhaps it is a mistranscription for **أَبَسَل**,] (Ham ibid.) He disposed and subjected his mind, or himself, to death, (M, K, Ham,) and felt certain, or sure, of it : (Ham, TA :) and in like manner, **لِلضَرْبِ** [to beating, i. e., to being beaten] : (TA :) and **لِلْمَوْتِ** **استبسل** He submitted himself to death : (TA :) and **استبسل** He threw himself into war, or battle, or fight, desiring to slay or be slain, (S, K,) inevitably. (S.) — **مَا أَبَسَهُ** How courageous, or strong-hearted, is he, on the occasion of war, or fight? (TA.)

5. **تبسل** He affected courage, or strength of heart, on the occasion of war, or fight; emboldened himself; or became like a lion in boldness. (TA.) — See 4. — See also 1, in four places.

8. **ابسل للثبوت** : see 4.

10 : see 4, in two places.

بَسَل [an inf. n. (see 1) used as an epithet:] Forbidden; prohibited; unlawful : (S, M, K :) and allowed; permitted; lawful : (AA, IAr, M, K :) thus having two contr. significations : (AA, K :) used alike as sing. and pl. and masc. and fem. [because originally an inf. n.]. (M, K.) You say, **هَذَا بَسَلٌ عَلَيْكَ** This is forbidden, prohibited, or unlawful, to thee. (Bḡ in vi. 69.) And **دَمِي لَكُمْ بَسَلٌ** My blood is, or shall be, allowed, permitted, or lawful, to you. (M.) — See also **بَاسِلٌ**, in two places.

بَاسِلٌ : see **بَاسِلٌ**.

بَسَلِي [more commonly written in the present day **بَسَلَّة**] A certain kind of grain like the lupine (**تَرْمَسِي**), or less than this; [the pea termed by Linnaeus *pisum arvense*:] a word of the dial. of Egypt. (TA.)

بَسُولٌ : see **بَاسِلٌ**, in two places.

بَسِيلٌ : see **بَاسِلٌ**, in three places.

بَسَالَةٌ inf. n. of **بَسَلَ**, q. v. (S, M, &c.) — Also [i. q. **بَسُولٌ**, inf. n. of **بَسَلَ**, q. v.; meaning] A frowning, contracting the face, or looking sternly or austere, or morosely; or doing so with grinning, or displaying the teeth; or contracting the part between the eyes; by reason of courage, or of anger. (Ham p. 14.) — And Dislike, disapprobation, displeasure, or hatred. (Ham ibid.)

بَاسِلٌ Courageous, or strong-hearted, on the occasion of war, or fight; (S, M, Msh, K;) because he who is so defends himself from his antagonist; (Ham p. 13, and Bḡ in vi. 69;) as also **بَسِيلٌ** (Msh) and **بَسُولٌ** (Ham ubi suprā :) pl. of the first **بَسَلٌ** (S, M, K) and **بَسَلَةٌ**. (M, K.) — Frowning, contracting the face, or looking sternly or austere, or morosely; or doing so with grinning, or displaying the teeth; or con-

tracting the part between the eyes; by reason of courage, or of anger; (M, K;) as also **بَسَلٌ**, (M, TA,) in the K **بَسَلٌ**, but this is incorrect, (TA,) and **بَسِيلٌ** : (M, K;) and **بَاسِلٌ** frowning, &c., much, or vehemently; applied to the face : (TA :) and **بَسَلٌ** (IAAr, K) and **بَسِيلٌ** (IAAr, S, K) displeasing, or odious, (IAAr, S, K,) in face, (IAAr, S,) or aspect. (K.) — The lion; (M, K;) because of his displeasing, or odious, aspect; (M;) or because his prey does not escape from him; (Bḡ in vi. 69;) as also **بَسُولٌ** (TA) and **مُبَسِّلٌ**. (K.) — Applied to a saying, Harsh, or severe, and displeasing, or odious. (M, K.) — Applied to milk, and to **نَبِيدٌ** [or must &c.] † Strong : (K;) or, applied to the former, displeasing, or odious, in taste, and sour; and applied to the latter, strong and sour. (M, TA.) And, applied to vinegar, † Altered, or corrupted, in flavour, from having been left long; as also **مُبَسِّلٌ**. (Az in art. حَذَق, TA.) — Applied to a day, † Distressing, afflictive, or calamitous. (M, TA.)

مُبَسِّلٌ : }
مُبَسِّلٌ : } see **بَاسِلٌ**.

مُسْتَبْسِلٌ Disposing and subjecting one's mind, or oneself, to death, or to being beaten : (S : [see also its verb :]) or, as some say, falling into a displeasing, an odious, or an evil, case, from which there is no escape. (TA.)

بسر

1. **بَسَرَ** : see 5, with which it is syn. — [Hence,] **مَا بَسَرْتُ فِي الشَّيْءِ** : I did not taste the thing. (K, TA.)

5. **بَسَرَ**; and **ابْتَسَرَ**; and **بَسَرٌ**, aor. , inf. n. **بَسَرَ** (S, M, Msh, K) and **مُبَسَّرٌ** (K, TA;) [He smiled;] these verbs signify less than **ضَحَكَ** [so that they are properly explained by the Latin *subrisit*] : (S, Msh;) or he opened his lips like him who displays to another his teeth : (Lth, TA;) or he laughed in the least degree and in the most beautiful manner : (M, K;) or he laughed a little without any sound : (Msh;) or **تَبَسَّرَ** is the beginning of **ضَحَكَ** [or laughter] : (Towsheeh, and Neseem er-Riyād, in TA art. ضَحَكَ, q. v. :) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) — [Hence,] **ابْتَسَرَ السَّحَابُ** **انْكَلَّ عَنْهُ** (M,) or **تَبَسَّرَ عَنْهُ** (TA,) i. q. **انْكَلَّ عَنْهُ** [i. e. † The clouds displayed a faint flashing of lightning]. (M, TA.) — And **تَبَسَّرَ الطَّلْعُ** † The extremities of the طلع [i. e. the spadix, or the spathe, of the palm-tree,] burst asunder. (TA.)

8 : see 5, in two places.

بَسَامٌ (S, M, K) and **مُبَسَامٌ** (S, K) epithets from **بَسَرَ** (M, K,) applied to a man, (S, M,) meaning **كَثِيرُ التَّبَسُّمِ** [That smiles much]. (S.)

بَسَامٌ part. n. of **بَسَرَ** [meaning Smiling]. (K, TA.)

بَسَرٌ i. q. **تَغَرٌّ** (S, K,) meaning The front

teeth : (TK;) [and sometimes, perhaps, the mouth:] so called as being the place of **التَّبَسُّمِ** [or smiling: pl. **مُبَاسِمٌ**]. (TA.) One says, [of women or girls,] **هُنَّ غُرُ التَّبَاسِمِ** [They are white in the front teeth]. (TA.)

بَسَامٌ : see **مُبَسَامٌ**.

بسل

Q. 1. **بَسَمَلٌ** (T, S, &c.) inf. n. **بَسَمَلَةٌ** (S, Msh,) He said, (S, Msh, K, KL,) or wrote, (T, Msh,) **بِسْمِ اللَّهِ** [In, or with, the name of God I recite, or read, or I begin, &c.]: (T, S, Msh, K, KL;) or **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** [In, or with, the name of God, the Compassionate, the Merciful]: (KL;) a verb of the kind termed **مَنْحُوتٌ**, i. e. compounded of two [or more] words; like **حَمْدٌ** and **حَوْقَلٌ** and **حَبَلٌ** &c. : (Msh, TA;) said by some to be post-classical, not heard from the chaste Arabs; but authorized by many of the leading lexicologists, as Isk and Mṭr; and occurring in the poetry of 'Omar Ibn-Abec-Rabee'ah [who is said to have been born in the year of the Flight 23]. (TA.)

مُبَسَمَلٌ Discourse, (TA,) or amorous behaviour, and coquettish boldness, (Msh,) accompanied by the saying **بِسْمِ اللَّهِ** : (Msh, TA;) occurring in a verse of 'Omar Ibn-Abec-Rabee'ah [referred to above]. (TA.)

بسن

4. **ابسن**, said of a man, He was, or became good, or beautiful, in respect of his **سَجِيَّةٌ** [i. e. natural disposition], accord. to the copies of the K, but correctly, as explained by IAr, his **سَخْنَةٌ** [i. e. aspect, or colour, &c.]. (TA.)

بَسَنَ an imitative sequent to **حَسَنَ** : (S, M, K;) [or it may signify Beautiful in aspect &c., from the verb above; or the verb may be from this word:] or, in the opinion of Abou-'Ala El-Kālee, originally **بَسَّ**, inf. n., used in the sense of the pass. part. n., of **بَسَّ التَّوَيْقَ**, meaning "he moistened, or stirred about, the سويق with clarified butter, or with olive-oil, to complete, or perfect, its goodness;" one of the two **س**s being suppressed, and **ن** being added; so that it means complete, or perfect. (MF. [But this derivation seems to be extremely far-fetched.])

بش

1. **بَشَّ**, first pers. **بَشِيتُ**, aor. **بَشَيْتُ** (S, K,) and, accord. to a relation of a verse of Ru-bel, **بَشِشُ**, so that perhaps **بَشِيتُ** was also said, (TA,) inf. n. **بَشَاةٌ** (S, A, K) and **بَشٌّ** (A, K) and **بَشِيشٌ** (TA,) He was, or became, cheerful in countenance. (S, A, K.) You say, **بَشِيتُ بِهِ** I was, or became, cheerful in countenance [by reason of meeting] with him : (S :) or **بَشَّ بِهِ** (TK,) inf. n. **بَشٌّ** (Lth, K) and **بَشَاةٌ** (K,) signifies he rejoiced in him, or was pleased with him, namely, a friend, (Lth, K,) at meeting : (Lth :) or he showed joy, or pleasure, at meeting him. (TK.) You say

also, *بَشِيْشٌ* [app. meaning *I met him* and he became cheerful in countenance by reason of meeting with me]; originally *بَشِيْشٌ*; the middle *ش* being changed into *ب*: (Yaakooob, S:) or *بَشِيْشٌ* signifies he was, or became, sociable, or companionable, or cheerful, with him; and held loving communion with him: syn. *أَنَسَ*, and *وَاصَلَهُ*: (K:) but when said of God, it means *He regarded him with favour, and honoured him*, (IAmb, K,) and received him graciously, and drew him near to Him. (IAmb.) — Also *بَشِيْشٌ* (TK,) inf. n. *بَشِيْشٌ* (IDrd, K) and *بَشَاةٌ*, (K,) *He presented a favourable aspect to him; or met him kindly, namely, his brother; syn. أَقْبَلَ عَلَيْهِ*: (K:) *he behaved laughingly towards him; without shyness, or aversion; or boldly; or in a free and easy manner; or cheerfully; syn. ضَحَكَ إِلَيْهِ*, (IDrd, K,) and *أَبْسَطَ*. (IDrd.) — And *بَشِيْشٌ* (TK,) inf. n. *بَشِيْشٌ* (IAar, A, K) and *بَشَاةٌ*, (A, K,) *He was courteous, or gracious, to him in asking*. (IAar, A, K.) — And *بَشِيْشٌ* *He gave me [something good]*. (A, TA.)

4. *أَبْشَتِ الْأَرْضُ* *The land had tangled, or luxuriant, plants, or herbage*: (A, K:) or *produced its first plants, or herbage*. (K.)

5: see 1.

R. Q. 2: see 1, in two places.

رَجُلٌ هَشٌّ بَشِيْشٌ *A man [brisk, lively, or sprightly; or joyful; and] cheerful in countenance; pleasant [therein]*: (S, TA;) as also *بَشِيْشٌ*. (TA.) [See also art. *هَشٌّ*.]

بَشِيْشٌ *The face, or countenance*. (Ibn-'Abbād, K.) You say, *فُلَانٌ مُضِيٌّ الْبَشِيْشِ* *Such a one is bright in countenance*. (Ibn-'Abbād.)

بَشِيْشٌ: see *بَشِيْشٌ*.

أَبْسَ [More, and most, cheerful in countenance]. You say, *مَا رَأَيْتُ أَبْسَ مِنْهُ إِلَّا قَبْلِي* *[I have not seen any one more cheerful in countenance than he to the meeter]*. (A.)

بشر

1. *بَشَرٌ*, aor. *بَشَرٌ*, (S, Mgh, K;) and *أَبْشَرٌ*, (A,) inf. n. *أَبْشَارٌ*; (K;) *He pared* (S, A, Mgh, K) a hide, (S, A, Mgh,) removing its *بَشَرَةٌ*, (S,) or face, or surface, (A, Mgh,) or the skin upon which the hair grew: (TA:) or, as some say, removing its inner part with a large knife: or, accord. to Ibn-Buzurj, some of the Arabs say, *بَشَرْتُ الْأَدِمَ*, aor. *بَشَرْتُ*, meaning *I removed from the hide its بَشَرَةٌ*; and *أَبْشَرْتُهُ* as meaning *I exposed to view its بَشَرَةٌ that was next to the flesh*; and *أَدَمْتُهُ* *I exposed to view its أَدَمَةٌ upon which the hair grew*. (TA.) [But see *أَدَمْتُ*.] — Hence the saying in a trad., *مَنْ أَحَبَّ الْقُرْآنَ قَلْبِيْشَرٌ*, accord. to him who recites it thus, with damm to the *ش*; meaning *Whoso loveth the Qur-án, let him make himself light of flesh, [by not eating more than will be*

sufficient, and so prepare himself] for [reading, or reciting,] it, [like as one prepares a horse for running,] because eating much causes one to forget it. (TA.) — Hence also, *بَشَرُ الْأَرْضِ*, (TA,) inf. n. as above, (S, K,) *It (a swarm of locusts) stripped the ground; (TA;) ate what was upon the ground, (S, K,) i. e., upon its surface; as though the exterior of the ground were its بَشَرَةٌ*. (TA.) — And *بَشَرٌ*, aor. *بَشَرٌ*, (TA,) inf. n. as above, (K,) *He clipped his mustache much, so that the بَشَرَةُ* (i. e. the exterior of the skin, TA) became apparent. (K, TA.) This the Muslim is commanded to do. (TA.) — *بَشَرْنِيْ فُلَانٌ بِوَجْهِ حَسَنٍ* *Such a one met me with a cheerful countenance*. (S.) See also 2, in two places. — And see 3. — *بَشَرٌ*, aor. *بَشَرٌ*; (IAar, S, Mgh, K;) and *بَشَرٌ*, aor. *بَشَرٌ*; (IAar, K,) inf. n. *بَشَرٌ* and *بَشُوْرٌ*; (TA;) and *أَبْشَرٌ*, [which is the most common, though extr. in respect of analogy, as being quasi-pass. of *بَشَرٌ*, like *اقشع* and *اعرض* and *احنح* and *انحج* and *اكب* (mentioned by MF in art. *حنج* as the only other instances of the kind,) and *اخلج*, (added in the TA in art. *خلج*,)] (S, A, Mgh, K,) inf. n. *أَبْشَارٌ*; (S;) and *استبشروا*; (S, A, Mgh, K;) and *تبشروا*; (A;) [originally, *He became changed in his بَشَرَةٌ* (or complexion) by the annunciation of an event: see *بَشَرَةٌ*: and hence,] *he rejoiced, or became rejoiced*; (IAar, S, A, Mgh, K;) *بَكَدَا* [at, or by, such a thing; or at, or by, the annunciation of such a thing]. (IAar, S, K.) You say, *أَتَانِيْ أَمْرٌ بَشَرْتُ بِهِ* *An affair happened to me whereat I rejoiced, or whereby I became rejoiced*. (S.) And *أَبْشَرُ بِمَوْلُودٍ* *He rejoiced [at the annunciation of a new-born child]*. (S.) And *أَبْشَرُ بِخَيْرٍ* *Rejoice thou [at the annunciation of a good event]*. (S, K.) And in the same sense *أَبْشَرُوا* is used in the Kur xli. 30. (S.)

2. *بَشَرَةٌ*, (S, A, Mgh, &c.) the form used by the Arabs in general, (Mgh,) inf. n. *تَبْشِيرٌ*; (S, Mgh, K, &c.) and *بَشَرَةٌ*, aor. *بَشَرَةٌ*, (S, Mgh, Mgh,) of the dial. of Tihameh and the adjacent parts, (Mgh,) inf. n. *بَشَرٌ* and *بَشُوْرٌ* (S, K) and *بَشَرٌ*, (TA,) or this last is a simple subst.; (Mgh;) and *أَبْشَرَةٌ*; (S, A, Mgh, K;) and *استبشروا*; (K, TA;) are syn.; (S, K, &c.) originally signifying *He announced to him an event which produced a change in his بَشَرَةٌ* [or complexion]: and hence, (El-Fakhr Er-Rázee,) *he announced to him an event which rejoiced him*: (A, El-Fakhr Er-Rázee:) so in common acceptation [when not restricted by an adjunct that denotes its having a different meaning: see *بَشَرِيْ*, and an ex. below in this paragraph]: (El-Fakhr Er-Rázee:) or *he rejoiced him [by an annunciation]*: (Mgh:) and *he announced to him an event which grieved him*: [or *he grieved him by an annunciation*:] both these significations are proper. (El-Fakhr Er-Rázee.) You say, *بَشَرَهُ بِالْأَمْرِ* [generally meaning *He rejoiced him by the annunciation of the event*]; and *بَشَرَهُ بِهِ*, aor. and inf. ns. as above; &c. (TA.) And *بَشَرْتَهُ بِمَوْلُودٍ* *[I rejoiced him by the annunciation of a new-born child]*. (S.) And it

is said in the Kur [iii. 20, &c.], *بَشَرْنَاهُمْ بِعَذَابٍ أَلِيمٍ*, [Grieve thou them by the annunciation, or denunciation, of a painful punishment]. (S.) You say also, of a she-camel, *بَشَرْتُ بِاللَّعَاجِ*, meaning *She made it known that she had begun to be pregnant*. (TA. [See also 4.])

3. *بَشَرَةُ الْمَرْأَةِ*, (K, &c.) inf. n. *مُبَاشَرَةٌ* (S, Mgh, TA) and *بَشَارٌ*, (TA,) *He was, or became, in contact with the woman, skin to skin*: (TA:) *he enjoyed [contact with] her skin*: (Mgh:) *he became in contact with her, skin to skin, both being within one garment or piece of cloth*: (K:) *he lay with her, [skin to skin; or in the sense of] فِي الْفَرْجِ*: (S, K:) i. q. *وَطْنَهَا*, both *بَشَرَهَا*, inf. n. and *خَارِجًا مِنْهُ*: (TA:) [and so *بَشَرَهَا*, inf. n. and *بَشَرٌ* for *بَشَرٌ* and *مُبَاشَرَةٌ* are syn. [in the sense of congressus venereus, as is shown by an ex. in the S.]. (S, K.) — *بَاشَرُهُ التَّعْمِيرُ* [Enjoyment attended him; as though it clave to his skin]. (A.) — *رُوحَ الْبَقِيْنِ*, or *فَبَاشَرُوا رُوحَ الْبَقِيْنِ*, is a metaphorical expression, [app. meaning *And they felt the joy and happiness that arise from certainty*,] occurring in a trad. of 'Alee. (TA.) — *بَاشَرُ الْأَمْرِ*, (S, A, &c.) inf. n. *مُبَاشَرَةٌ*, (S,) *He superintended, managed, or conducted, the affair himself, or in his own person*: (S, K, TA:) or *he was present, himself, at the affair*: (A, TA:) or, [properly,] *he managed, or conducted, the affair with his بَشَرَةٌ*, i. e., his own hand: (Mgh, Mgh:) and hence a later application of the verb in the sense of *لَحَظَ* *He regarded, or attended to, the thing, or affair, &c.* (Mgh.)

4. *أَبْشَرُ*: see 1, first sentence, in two places. — [Hence,] *أَبْشَرُ الْأَمْرِ وَجْهَهُ* *The affair made his countenance beautiful and bright*: in the K we read, *أَبْشَرُ الْأَمْرِ حَسَنَهُ وَنَصَرَهُ*; but this is a mistake. (TA.) Agreeably with this explanation, AA renders a reading in the Kur [xlii. 22], *ذَلِكَ الَّذِي يُبَشِّرُ اللَّهَ عِبَادَهُ*, meaning *That is it with which God will make beautiful and bright the faces of his servants*: so in the L. (TA.) — See also 2. — [Hence,] *أَبْشَرَتِ النَّاقَةُ* *The she-camel conceived, or became pregnant*: (K:) as though she rejoiced [her owner] by announcing her conception. (TA. [See 2, last sentence.]) — And *أَبْشَرَتِ الْأَرْضُ* *The earth put forth its herbage appearing upon its surface*. (S, K.) — See also 1, latter part, in four places.

5: see , latter part.

6. *تَبَاشَرُ الْقَوْمُ* *The people, or company of men, announced, one to another, a joyful event, or joyful events*. (S.) And *يَتَبَاشَرُونَ بِذَلِكَ الْأَمْرِ* *They rejoice one another by the annunciation of that event*. (TA.)

10. *استبشروا*: see 1, latter part. — *استبشروا* *He demanded of him a reward for an annunciation of joyful tidings*. (M.) — See also 2.

بَشَرٌ: see *بَشَرِيْ*. — It is also a contraction of *بَشِيرٌ*, which is pl. of *بَشُوْرٌ* (TA) or *بَشِيرٌ*. (TA in art. *نشر*.)

بَشَرٌ *Cheerfulness, or openness and pleasantness,*

of countenance: (Mgh, Msh, K, TA:) and happiness, joy, or gladness. (Har p. 192.) You say, *هو حسن البش* He is cheerful, or open and pleasant, in countenance. (S.)

بَشْرٌ: see **بَشْرَةٌ**. — [Hence,] **البشر** + *Mankind*: (S, Msh, K:) and *the human being*: (Msh, K:) applied to the male and to the female; and used alike as sing. and pl. (Msh, K, TA) and dual: (TA:) so that you say, *هو بشر* He is a human being, and *هي بشر* She is a human being, and *هم بشر* They (more than two) are human beings, and *هما بشر* They two are human beings: (TA:) but sometimes it has the dual form; (Msh, K;) as in the Kur xxiii. 49; (Msh, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, **أَبْشَارٌ**. (K.) This is a secondary application of the word: (Msh:) i. e., this signification is tropical; or, as some say, the word is so much used in this sense as to be, so used, conventionally regarded as proper; the sense not depending upon its having another word connected with it: but in the S and K, and by the generality of authors, this signification is given as proper. (MF.) Some say that a human being is thus called because his **بَشْرَةٌ** is bare of hair and of wool. (MF.) [Hence,] **أَبُو الْبَشَرِ** [The father of mankind; meaning] Adam. (K.)

بَشْرَةٌ (Lth, S, M, A, Mgh, Msh) and **بَشْرٌ** (S, K,) or the latter is pl. of the former, (Msh, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like **قَصَبَةٌ** and **قَصَبٌ**, (Msh,) and **أَبْشَارٌ** is pl. of **بَشْرٌ**, (K,) [The external skin; the cuticle, or scarf-skin; the epidermis;] the exterior of the skin (S, A, Mgh, Msh, K) of a human being; (S, A, K;) and, as some say, of other creatures, (K,) such as the serpent; but this is generally disallowed: (TA:) or **بَشْرَةٌ** signifies the exterior of the skin of the head, in which grows the hair; as also **أَدَمَةٌ** and **شَوَاةٌ**: (Aboo-Safwān:) or the upper skin (Lth, M) of the head (M) and of the face and body of a human being; (Lth, M;) that upon which the hair grows: (M:) or, as some say, that which is next the flesh. (M.) It is said in a prov., *إِنَّمَا يَغْتَابُ الْأَدِيمُ ذُو الْبَشْرَةِ*: see **أَدِيمٌ**. — **بَشْرَةٌ** sometimes means The complexion, or hue: and fineness, or delicacy. (TA.) — **بَشْرَةٌ** **الْأَرْضِ** The herbage appearing upon the surface of the earth. (S, A, K.) You say, *مَا أَحْسَنَ بَشْرَتَهَا* How goodly is its herbage appearing upon its surface! (S, A.) And **بَشْرَةٌ** [alone] signifies **لِغُمِينُ** plants; herbs, or herbage. (TA.) — **بَشْرَةٌ** is used also as signifying + A man's hand. (Msh.) [See 3, last sentence.]

بُشْرَى (imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and **بُشْرَاءٌ** and **بُشْرَاءٌ** [but respecting this last see **بُشْرَاءٌ** below] (S, Msh, K) and **بُشْرَى** (Msh) are subst. from **بَشْرَةٌ** (S, Msh, K) [originally signifying An annunciation which produces a change in the **بَشْرَةٌ** (or complexion) of the person to whom it is made: and hence, a joyful annunciation; joyful, or glad, tidings; good news]:

and **بُشَيْرٌ** [q. v. infra] signifies the same as **بُشْرَى**: (S, K:) **بُشْرَاءٌ**, when used absolutely, relates only to good; (S, Msh:) not to evil unless when expressly restricted thereto by an adjunct: [sec 2:] (S:) its pl. is **بُشَارَاتٌ** and **بُشَائِرٌ**. (A.) **يَا بُشْرَايَ**, in the Kur [xii. 19, accord. to one reading, (otherwise, as Bd mentions, **بُشْرَايَ**, or **بُشْرَى**, which is a dial. var. of the same, or **بُشْرَى**, which, as some say, was the name of a man,) meaning O my joyful annunciation, or joyful tidings, or good news!], is like **عَصَايَ**: and in the dual you say, **يَا بُشْرَتَيَّ**. (S.) You say also, **تَتَابَعَتِ الْبُشَارَاتُ** and **الْبُشَائِرُ** [The joyful annunciations followed consecutively]. (A.) See another ex. voce **بُشَيْرٌ**. — See also **بُشْرَاءٌ**.

بُشْرَى Human; of, or belonging to, or relating to, mankind or a human being.]

بُشَارٌ + The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, K.)

بُشُورٌ: see what next follows, in three places.

بُشُورٌ i. q. **مُبَشِّرٌ**, (S, Mgh, K,) [and so **بُشُورٌ**, as will be seen by an ex. in what follows,] One who announces to a people [or person] an event, either good or evil; (TA;) but meaning the former oftener than the latter: (Msh:) [an announcer of a joyful event, or joyful events: one who rejoices another, or others, by an annunciation:] pl. **بُشَرَاءٌ** (A) and **بُشْرَى**, (TA in art. **نَشْرٌ**) or this is pl. of **بُشُورٌ**. (TA in the present art.) It is said in the Kur [vii. 55], **وَهُوَ الَّذِي يُرْسِلُ بُشْرًا وَبُشْرًا**, and **بُشْرًا**, and **بُشْرَى**, and **بُشْرًا**; [accord. to different readings, meaning + And He it is who sendeth the winds announcing coming rain:] in which **بُشْرٌ** is pl. of **بُشُورٌ**, [syn. with **بُشَيْرٌ** and **مُبَشِّرٌ**, but both masc. and fem.,] (TA,) or of **بُشَيْرٌ**, (Bd,) or of **بُشِيرَةٌ**; (TA in art. **نَشْرٌ**) and **بُشْرَا** is a contraction of the same; and **بُشْرَى** is syn. with **بُشْرَاءٌ**; and **بُشْرَا** is the inf. n. of **بُشْرَةٌ** in the sense of **بَشْرَةٌ**. (TA.) [But the reading commonly followed in this passage is **نُشْرًا**, with **ن**: another reading is **نُشْرًا**: another, **نُشْرًا**: and another, **نُشْرًا**.] And **الْمُبَشِّرَاتُ**, (A,) or **مُبَشِّرَاتُ** **الرِّيَّاحِ**, (S,) signifies + Winds that announce [coming] rain: (S, A:) so in the Kur xxx. 45. (TA.) — Also Goodly; beautiful; elegant in form or features; (S, K;) applied to a man, and to a face: (TA:) fem. with **ة**; (S, K;) applied to a woman, and to a she-camel; (S;) and meaning, when applied to a she-camel, neither emaciated nor fat: or, accord. to Aboo-Hilāl, neither of generous nor of ignoble breed: or, as some say, half-fattened: (TA:) pl. of the fem. **بُشَائِرٌ**: (S:) and **مُبَشُّورَةٌ** signifies beautiful in make and colour; (IAar, K;) applied to a girl. (IAar.)

بُشْرَاءٌ Goodliness; beauty; elegance of form or features. (S, K, TA.)

بُشْرَاءٌ What is pared off from the face of a hide: what is pared off from its back is called **بُحْلَى**. (Lh.) — See also **بُشْرَاءٌ**: — and see **بُشْرَى**.

بُشْرَاءٌ; pl. **بُشَارَاتٌ** and **بُشَائِرٌ**: see **بُشْرَى**, in three places; and see also **بُشَائِرٌ**. — Also A gift to him who announces a joyful event; and so **بُشْرَاءٌ**: (K, TA:) or the latter, which is like the **عَمَالَةٌ** of the **عَامِلٌ**, has this signification; (IAth;) and so **بُشْرَى**; (M;) and **بُشْرَاءٌ** [has the same meaning accord. to common usage, but, properly,] is a subst. in the sense explained above, voce **بُشْرَى**. (IAth.) You say, **أَعْطَيْتُهُ ثَوْبِي بِشْرَاءَ** I gave him my garment as a reward for the joyful annunciation. (TA from a trad.)

هُوَ أَبْشَرُ مِنْهُ He is more goodly or beautiful, more elegant in form or features, and more fat, than he. (K.)

بُشَيْرٌ, in the handwriting of J **بُشَيْرٌ**, [and so in my copies of the S,] a word of which there is not the like except in the instances of **تُتَوِّطٌ** [or **تُتَوِّطٌ**], a certain bird, and **وَادِي تَهْلِكَ** [or **تَهْلِكَ**?], and **وَادِي تَحْيَبٍ** [or **تَحْيَبٍ**], and **وَادِي تَحْيَبٍ** [or **تَحْيَبٍ**], (TA,) A certain bird, called the **صَفَارِيَّةُ**: (S, K:) n. un. with **ة**. (K.)

بُشَائِرٌ, as though it were pl. of **بُشَيْرٌ**, inf. n. of **بُشْرَى**; (A;) a word which has not its like except in the instances of **تَعَاجِبٌ** and **تَعَاجِبٌ** and **تَفَاطِيرٌ** [and **تَبَاكِيرٌ** and **تَبَاكِيرٌ**, and probably a few others]; (TA;) + [Annunciations; foretokens; foretellers; foreshowers; prognostics; earnestness; of what is good:] the beginnings of anything: (S, K:) the first of blossoms &c.: (TA:) the beginnings, (S, K,) or first annunciations, (A,) of daybreak; (S, A, K;) as also **بُشَائِرٌ**: (TA:) it has no verb: (S;) and [is said to have] no sing.: but in a trad. of El-Hajjiz, **بُشَيْرٌ** occurs as meaning + the commencement of rain. (TA.) One says, **فِيهِ مَخَالِبٌ** [In him are indications of right conduct, or belief, and its earnestness]. (A.) See also **بُشْرَى**. — + Streaks of the light of daybreak in the night. (TA.) — + Streaks that are seen upon the surface of the ground, caused by the winds. (Lth, K.) — + The colours of palm-trees when their fruit begins to ripen; (K;) as also **بُشَائِرٌ**. (TA.) — + Such as bear fruit early, or before others, of palm-trees. (K.) — + Marks of galls upon the side of a beast. (K.)

رَجُلٌ مُؤَدَّمٌ مُبَشِّرٌ A perfect man; as though he combined the softness of the **أَدَمَةُ** [or inner skin] with the roughness of the **بَشْرَةُ** [or outer skin]: (S;) or a man who combines softness, or gentleness, and strength, with knowledge of affairs: (As:) and **أَمْرَأَةٌ مُؤَدَّمَةٌ مُبَشِّرَةٌ** a woman perfect in every respect. (TA.) [See also art. **أَدَمٌ**.]

بُشَيْرٌ and **مُبَشِّرَاتٌ**: see **بُشَيْرٌ**.

مُبَشُّورَةٌ: see **بُشَيْرٌ**, last sentence.

حَجَرٌ مُبَشِّرٌ [so in two copies of the S: in Golius's Lex. **مُبَاشِرَةٌ**:] A mare [so I render **حَجَرٌ**, which Golius renders "vulva,"] desiring the stallion. (S.) [See also **مُبَاشِرَةٌ**, with **س**.]

بشع

1. **بَشِعَ**, aor. ٤, (K, TA,) inf. n. **بَشَاعَةٌ** (S, K) and **بَشَع**, (K,) said of a thing, (S,) or of food, (K, TA,) *It was, or became, disagreeable in taste, and choking*: (S:) or *disagreeable, or unpleasant, having in it dryness and bitterness*. (K, TA.) — **بَشَعَ الرَّجُلُ**, (K, TA,) aor. ٤, (K,) inf. n. **بَشَع** (S, K) and **بَشَاعَةٌ**, (K,) *The man was, or became, disagreeable in the odour of the mouth, (S, K,) from eating food disagreeable in taste, and choking; (S:) not removing the remains of food from between his teeth, nor cleaning them with the tooth-stick. (K.)* You say, **بَشَعَ مِنْهُ** [*He was, or became, disagreeable in the odour of the mouth from it*]; meaning, from eating food such as is described above. (S.) [Or this phrase in the S may have another meaning, which see in what follows.] — And [hence,] **بَشَعَ** *The man was, or became, evil in his disposition, and in his social intercourse.* (Msb.) You say also, **فِي خَلْقِهِ بَشَاعَةٌ**, (TA.) — **بَشَعَ** also signifies, in relation to wood, **بَشَعَ** *The abounding in knots.* (TA.) — Also *The fauces' being straitened, or choked, by coarse, or rough, food.* (TA.) [And **بَشَعَ مِنْهُ** means *He experienced a straitened state, or choking, of the fauces from it; namely coarse, or rough, food; or food disagreeable in taste, and choking*: see 4: and see another meaning of this phrase above.] — And [hence,] **بَشَعَ**, [or **بَشِعَ**,] aor. ٤, **بَشَعَ** *It (a valley) was, or became, choked, surcharged, or overfilled, with the water.* (K.) And **بَشَعَ النَّاسُ** *It [a place] was, or became, choked, or overfilled, with men, or the people.* (Z, TA.) — [Hence also,] **بَشَعَ بِالْأَمْرِ**, (K,) inf. n. **بَشَع** and **بَشَاعَةٌ**, (TA,) **بَشَعَ** *He was unable to do, or accomplish, the thing, or affair.* (K, TA.) — **بَشَعَ بِالشَّيْءِ**, and **بَشَعَ بِهِ**, inf. n. **بَشَع**, *He seized the thing in a violent and an abominable manner.* (L, TA.)

4. **أَبْشَعَنِي الطَّعَامُ** *The food caused me to experience a straitened state, or choking, of the fauces, (حَمَلْنِي عَلَى الْبَشَعِ) by reason of its coarseness, or roughness.* (IAqr.) [See 1.]

10. **عَدَّهُ بَشَعًا** i. q. **اِسْتَبْشَعَهُ** [*He reckoned it disagreeable in taste, and choking; or disagreeable, or unpleasant, as having in it dryness and bitterness*]; (S, Msb, K;) namely, a thing. (S.) — And [hence,] **اِسْتَبْشَعَ الْمَقَامَ فِي مَحَلٍّ كَذَا** *He reckoned unpleasant, or uncomfortable, the remaining in such a place of abode*; syn. **اِسْتَبْشَعَهُ**. (TA.) — **اِسْتَبْشَعَ** also signifies *The being bad, unpleasant, or disapproved.* (KL.)

بَشَع A thing disagreeable in taste, and choking; or **بَشِعَ** has this signification: (so accord. to different copies of the S:) or both, applied to food, have the same signification: (TA:) or the former signifies also *disagreeable, or unpleasant, food, having in it dryness and bitterness*; (Lth, Z, K;) *like the taste of the myrobalan*: (TA:) or food rough, or coarse, and disagreeable in taste: or dry food, in which is no seasoning, or

Bk. I.

condiment: (TA:) or rough, or coarse; applied to food; (Nh;) and so applied to clothing; (IAqr, Nh;) and to speech, or language; (Nh;) and **بَشِعَ** applied to speech, or language, signifies *rough, or coarse, and disagreeable.* (IAqr.) — Applied to a man, (S, TA,) as is also **بَشِعَ**, in the same sense, (TA, [but in what sense is not there said,]) it signifies *Disagreeable in the odour of the mouth, (Msb, K,) who does not remove the remains of food from between his teeth, nor clean them with the tooth-stick; (K;) fem. with ٥: (TA:) and one who has eaten a thing such as is thus termed, (S, K, TA,) and not swallowed it easily, (TA,) and has become disagreeable in the odour of the mouth from it, or has experienced a straitened state, or choking, of the fauces from it.* (S, TA: [the last words of the explanation being **فَبَشِعَ مِنْهُ**].) — Also **بَشِعَ** *One whose soul is heavy, or heaving, or agitated by a tendency to vomit.* (ISH, K, TA.) — And **بَشِعَ** *Evil in disposition, (K, TA,) and in social intercourse.* (TA.) You say also, **هُوَ بَشِعَ الْخَلْقِ** *He is evil in disposition.* (TA.) — Also, (K, TA,) or **بَشِعَ**, (Msb,) **بَشِعَ** *Foul, or ugly, in aspect; (Msb, K;) not pleasing to the eyes.* (TA.) — Also, (K,) or **بَشِعَ الْوَجْهَ**, (ISH, Msb,) **بَشِعَ** *Having a frowning, a contracted, a stern, an austere, or a morose, countenance.* (ISH, Msb, K.) — **أَخْشَبَ بَشَعَةً** *A piece of wood abounding in knots.* (K, TA.)

بَشِعَ: see **بَشَعَ**, in three places.

بشق

1. **بَشَقَ**, aor. ٤; and **بَشَقَ**, aor. ٤; *He struck, smote, or beat, another with a staff or stick.* (Nawdir el-Aqrab, K.) — **بَشَقَ** *He looked sharply, or intently*: (Ibn-'Abbād, K:) inf. n. **بَشَقَ**. (JK.) — Also the former verb, *He hastened, or was quick*; as also **بَشَقَ**. (IDrd, TA.) — And the former, [but the aor. is not mentioned,] *He cut a garment, or piece of cloth, in a light, or prompt, manner*; as also **بَشَقَ**. (TA.) — And **بَشَقَ**, inf. n. **بَشَقَ**, *He took, or seized.* (Msb.)

نَظَرَ بَشَقًا A sharp, or an intent, look. (JK.)

بَشَقَ (JK, Msb, K) and **بَشَقَ**, (Msb, Es-Suyooti, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in **دَانِقٌ** and **خَاتِمٌ** and the like; (Msb;) perhaps derived from **بَشَقَ** meaning the "looking sharply," or "intently;" (JK;) or from **بَشَقَ** meaning "he took," or "seized;" (Msb;) or it is arabicized, (Msb, K,) from [the Persian] **بَاشَه**; (K;) A certain bird; (K;) [the musket, or sparrow-hawk; fulco nisus;] a bird of beautiful form, the smallest of birds of prey, that preys upon sparrows and other birds of their size: (Kzw:) it is of the birds called **صُقُور**, [pl. of **صُقُور**,] as are also the **بَازِي** and the **شَاهِين** and the **زُرَق** and the **يُؤْيُؤ**: (AHát in "the Book of Birds," TA:) pl. **بَوَاشِقُ**. (Msb.)

بشم

1. **بَشِمَ**, aor. ٤, inf. n. **بَشِمَ**, *He (a man, S, TA, or an animal, Msb) suffered, or became affected*

with, indigestion, (S, Msb, K,) in consequence of much eating: (Msb:) or *he was heavy in consequence of food*: (Ham p. 363:) or *he became distressed, or oppressed, by eating much food.* (TA.) You say, **بَشِمْتُ مِنَ الطَّعَامِ** *I suffered indigestion from the food*: (S:) or *was heavy in consequence of the food.* (Ham ubi supr.) And **بَشِمَ الْفَصِيلُ مِنَ كَثْرَةِ شُرْبِ اللَّبَنِ** *The young camel suffered indigestion from drinking much milk.* (S.) Accord. to IDrd, **بَشِمَ** specially relates to beasts: accord. to Kh, it specially arises from greasy food. (Har p. 164.) — Also **بَشِمَ** *He became affected with disgust, aversion, loathing, or nausea.* (S, K, TA.) You say, **بَشِمْتُ مِنَ الطَّعَامِ**, (S,) or **عَنِ الطَّعَامِ**, (TA,) **بَشِمْتُ** *I turned away with disgust from the food; was averse from it; loathed it; nauseated it.* (S, TA.) And **بَشِمَ الْفَصِيلُ عَنِ اللَّبَنِ** *The young camel turned away with disgust from the milk; was averse from it; &c.* (K in art. دَقَّ.)

4. **اِبْشِمَهُ** *It (food) caused him to suffer, or be affected with, indigestion*: (S, K, TA:) or *loathing, or nausea.* (K.)

بَشِمَ part. n. of 1, meaning *Suffering, or affected with, indigestion.* (Msb.) — [And **بَشِمَ** *Affected with disgust, aversion, loathing, or nausea.*]

بَشَامٌ [The tree of the balsam of Mekkeh; *amyris opobalsamum*; mentioned by Forskål in his Flora Aegypt. Arab. p. ex. as growing in the middle mountainous region of El-Yemen, and described by him in p. 79 of the same work; in both places as being called in Arabic **شَام**, which is a mistake for **بَشَام**;] a certain odoriferous kind of tree, (S, K,) of sweet taste, (TA,) the leaves of which, (AHn, K,) pounded, and mixed with **الْحَنَاءُ** [or the leaves of the *Lawsonia inermis*], (AHn,) blacken the hair; (AHn, K;) it is a kind of tree having a stem and branches, and small leaves, but larger than the leaves of the [species of marjoram called] **صَغْتَر**, and having no fruit; [but only, as Forskål states, a blackish seed, which is abortive;] when its leaf or its branch is cut, it pours forth a white milk; (AHn, TA;) and its twigs are used for cleaning the teeth: (S, K:) n. un. with ٥. (TA.) In a trad., mention is made of persons having no food but the leaves of the **بَشَام**. (TA.)

بشبن

بَشْبَنٌ, with fet-ḥ, and then sukoon, and then **كسر**, *I. q. نِيلُوفَر* [i. e. **نِيلُوفَر** and **نِيلُوفَر** and **نِيلُوفَر**, the *nymphæa lotus*, or white lotus: and the *nymphæa cærulea*, or blue lotus: see art. **نِيلُوفَر**]: a word of the dial. of Egypt. (TA.)

بص

1. **بَصَّ**, aor. **بَيَّصَ**, inf. n. **بَيِّصٌ** (S, A, K) and **بَصَّ**, (TA,) *It (a thing, S, as, for instance, a grain of a pomegranate, TA) shone, or glistened.* (S, A, K.) — **هُوَ يَبِيصُ لِي** [*He looks at me*] is an expression used by the vulgar [in the present day], and is from **الْبَصَاصَةُ** signifying "the eye." (TA.) [By rule it should be **يَبِيصُ**.]

2. **بَصَّ بِسَيْفِهِ** *He made a sign with his sword, waving it, or moving it about [so that it shone, or glistened].* (TA.)

R. Q. 1. **بَصَّصَ** (S, K,) or **بَصَّصَ بِذَنبِهِ** (M,) inf. n. **بَصَصَ** (TA,) *He (a dog, S, M, K, and a beast of prey, and a gazelle, and a camel when urged on by the driver's singing, TA) wagged, or moved about, his tail; (S, K;) which a dog does by reason of cupidity, or fear; (TA;) as also* **تَبَصَّصَ** (S:) *or he (a dog) struck with his tail.* (ISd.) The inf. n. **بَصَصَ** has a pl., namely, **بَصَاصٍ**; as in the following ex.:

- حَتَّى إِذَا أَبْصَرْتَهُ وَعَلِمْتَهُ
- حَتَّى إِذَا أَبْصَرْتَهُ وَعَلِمْتَهُ

[Until, when they see him and know him, they greet him with waggings of the tails]. (TA.) It is said in a prov., respecting the flight and submissiveness of the coward,

- بَصَّصْنَ إِذْ حَدِيثَ بِالْأَذْنَابِ

[They wagged the tails when they were urged on by the driver's singing]. (Aḡ.) **بَصَّصَتِ الْإِبِلُ قُرْبَهَا** *The camels performed quickly their night-journey to water.* (K.) [See **بَصَاصٍ**.]

R. Q. 2. **تَبَصَّصَ**: see R. Q. 1.

بَصَّ, and **بَصَّ نَارٍ**, *Live coals; because they shine, or glisten: n. un. with ة: so in the present day; but probably only post-classical: or, accord. to the TA, in art. بَصَوُ, the word بَصَّة is used by the vulgar, for بَصْوَةٌ.*

بَصَاصٌ [Shining, or glistening: or rather, skinning, or glistening, much]. — [Hence,] **البَصَاصَةُ** *The eye: (S, A, K:) an epithet in which the quality of a subst. predominates: (TA:) said to be so called (TA) because it shines, or glistens. (K, TA.)* — [And hence **بَصَاصٌ** is applied in the present day to *An officer employed as an inspector by a police-magistrate.*]

بَصَانٌ a name of [The month afterwards called] **رَبِيعُ الْآخِرِ**: the former was its name in the Time of Ignorance: thus it is written accord. to the Jm: [or it was called, or was also called, **وَبْصَانٌ**, and **وَبْصَانٌ**: (see art. **وَبَص**:) or **وَبْصَانٌ**, and **وَبْصَانٌ**: (see art. **وَبَص**.)] the author of the K mentions it in art. **بَصَن**; [where it is said to be also written **بَصَانٌ**, i. e., without teshdeed;] but this is its proper place, for it is from **البَصِصِ** [inf. n. of **بَصَّ**]. (TA.)

بَصَّصَ (S,) or **بَصَّصَ بِبَصَاصٍ** (T, K,) *fatiguing, (T,) night-journey to water, (T, K,) or journey in which the second and third and fourth days are without water; in which is no flagging: (S:) [as also* **بَصَّصَ** *—* **يَوْمٌ بَصَّاصٌ** *A vehemently-hot day.* (TA.)

بصر

1. **بَصَّرَ**, [aor. 2,] (Sb, M, K,) and **بَصَّرَ**, [aor. 2,] (Lb, K,) inf. n. **بَصَرٌ** and **بَصَارَةٌ** (M, K,) *[He saw; i. e.] he became seeing; syn. مَبْصَرٌ*

(Sb, M, K;) with **ب** prefixed to the noun following. (K.) But see 4, in four places. **بَصَّرَ** is seldom used to signify the sense of sight unless to this meaning is conjoined that of mental perception. (B.) — [Hence,] **بَصَّرَ**, [and **بَصَّرَ**,] inf. n. **بَصَارَةٌ** [and **بَصَرٌ**], *He was, or became, endowed with mental perception; or belief, or firm belief; or knowledge, understanding, intelligence, or skill.* (S, M, TA.) And **بَصَّرَ بِهِ** (S, Mṣb, B,) and **بَصَّرَ بِهِ**, and sometimes **بَصَّرَهُ** and **بَصَّرَهُ**, but more chastely with **ب**, inf. n. **بَصَارَةٌ** and **بَصَرٌ** (Mṣb;) and **ابْصَرَهُ** (B;) *He perceived it mentally; (B;) he knew it [or understood it].* (S, Mṣb.) **بَصَّرَتْ بَيَّا لَمْ يَبْصُرُوا بِهِ**, in the Kur [xx. 96], means *I knew that which they knew not.* (S.) = **بَصَّرَ الْأَيْمِينَ**, nor. 2, (T, K,) inf. n. **بَصَرٌ** (S, M, K,) *He put the two hides together, and sewed them, like as the two edges of a garment, or piece of cloth, are sewed, one being put upon the other; which [mode of sewing] is contrary to, or different from, that in which a garment, or piece of cloth, is sewed before it is sewed the second time: (S:) or he put together the two edges of the two hides, when they were being sewed, (M, K,) like as a garment, or piece of cloth, is sewed.* (M.)

2. **بَصَّرَ** *He (a whelp) opened his eyes.* (M, K.) = **بَصَّرَهُ** (S, K,) inf. n. **تَبَصُّرٌ** (TA;) or **ابْصَرَهُ**; (accord. to some copies of the K; [see **مَبْصَرٌ**, as confirmatory of the latter; but both seem to be correct.]) *It [or he] made him [or caused him] to see, or to have sight: or to have mental perception, or knowledge, or skill: syn. جَعَلَهُ بَصِيرًا.* (S, K.) — And the former, (K,) inf. n. as above, (S, K,) *He made him to know.* (S, K.) You say, **بَصَّرْتُهُ بِهِ** (A, Mṣb,) inf. n. as above, (Mṣb,) *I made him to know it; acquainted him with it.* (A, Mṣb.) And **بَصَّرَهُ الْأَمْرَ**, inf. n. as above and **تَبَصَّرَهُ**, *He made him to understand the affair, or case.* (M.) — Also *He rendered it apparent, or plainly apparent, conspicuous, manifest, or evident.* (S, K.) = **بَصَّرَتْ بِدِمَاحٍ**, said of the feathers of an arrow, *They were besmeared بِالْبَصِيرَةِ*, i. e. with blood: (S:) or were strengthened and fastened with glue. (M.) = Also **بَصَّرَ**, inf. n. **تَبَصُّرٌ** (S, K;) and **ابْصَرَ** (K;) *He went, (S,) or came, (M, K,) to the city of El-Basrah (البَصْرَة).* (S, M, K.)

3. **بَصَّرَهُ** *He looked with him at a thing, trying which of them two would see it before the other.* (M.) And **بَصَّرَا** *They two looked, trying which of them would see first.* (K.) — *He elevated himself, or rose up, or stood up, so as to be higher than the surrounding objects, (أَشْرَفَ,) looking at him, or towards him, from afar.* (S.) — See also 4.

4. **ابْصَرَهُ** (Lb, S, M, A, &c.) inf. n. **ابْصَارٌ** (Mṣb,) *He saw him, or it, (Lb, S, A, Mṣb,) بِرُؤْيَا الْعَيْنِ by the sight of the eye; (Mṣb;) as also بِهِ (A:) *or he looked (M, K) at, or towards, him, or it, (M,) trying whether he could see him, or it; (M, K;) as also بِهِ* **بَصَّرَ**, inf. n. **بَصَرٌ** and **بَصَارَةٌ** (M;) and **بَصَّرَ بِهِ**;*

(Lb, M;) and **تَبَصَّرَهُ**; (M, K;) and **بَاصَرَهُ**: (M:) or, accord. to Sb, **بَصَّرَ** [is used when no object of sight is mentioned, and] signifies *he [saw, or] became seeing: and* **ابْصَرَهُ** *is said when one mentions that upon which his eye has fallen.* (M.) You say also, **أَبْصُرْ إِلَيَّ** *Look thou at me: or turn thy face towards me.* (Ibn-Buzurj, TA.) — See also 1. = And see 2. = **أَبْصُرْ بِهِ وَأَسْمِعْ**, in the Kur [xviii. 25], means *How clear is his sight! and how clear his hearing! the pronoun relating to God; (Bd, Jel;) and thus used, the phrase is tropical; i. e., nothing escapes his sight and hearing. (Jel.)* And **أَسْمِعْ بِهِمْ وَأَبْصُرْ**, in the same [xix. 39], means *How clearly shall they hear! and how clearly shall they see! (S, Bd, Jel:) or the meaning is, do thou make them to hear, and make them to see, the threats of that day which is afterwards mentioned, and what shall befall them therein.* (Bd.) = **أَبْصَرَ** also signifies *He relinquished infidelity, and adopted the true belief.* (IAḡ.) = See also 10. = *He hung upon the door of his dwelling a بَصِيرَة*, i. e. an oblong piece of cotton or other cloth. (TA.) = See also 2, last sentence.

5. **تَبَصَّرَهُ** *He looked at it; namely, a thing: or looked long at it: or glanced lightly at it: like رَمَقَهُ: (TA:) or he sought, or endeavoured, to see it: (Mḡh:) or i. q. أَبْصَرَهُ, in a sense explained above; see 4. (M.) You say also, **تَبَصَّرْ لِي فَلَانًا**, [Consider thou, or examine thou, for me, such a one, that thou mayest obtain a clear knowledge of him]. (TA.) And **تَبَصَّرَ فِي شَيْءٍ** *He considered a thing, endeavouring to obtain a clear knowledge of it; he looked into it, considered it, examined it, or studied it, repeatedly, until he knew it: he sought, or sought leisurely, or repeatedly, after the knowledge of it, until he knew it.* (S, K, TA.) And **تَبَصَّرَ فِي رَأْيِهِ** signifies the same as **استَبَصَّرَ فِيهِ**, i. e. *He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil.* (M.)*

6. **تَبَاصَرُوا** *They saw one another.* (M, K.) — [Also signifies *He feigned himself seeing, either ocularly or mentally; contr. of تَعَامَى.*]

10. **استَبَصَّرَ** [He sought, or endeavoured, to see, or to perceive mentally]. You say, **استَبَصَّرَ فِي رَأْيِهِ**: see 5, last sentence. — *He had, or was endowed with, [mental perception, or] knowledge, (Mṣb,) [or understanding, intelligence, or skill: as in the phrase,] استَبَصَّرَ فِي شَيْءٍ [He had a mental perception, or knowledge, &c., of, or in relation to, a thing]. (S.) [See مَسْتَبَصَّرَ.] = It (a road, TA) was, or became, plain, clear, manifest, or conspicuous; (K, TA;) as also **ابْصَرَ**. (A.)*

بَصَّرَ: see **بَصَّرَهُ**, in four places: and see **بَصَّرَهُ**.

بَصَرٌ *The thickness of anything; (M;) as of the heaven, (TA,) or of each heaven [of the seven heavens], (S, A, TA,) and of the earth, [or of each of the seven earths,] and of the skin of a*

man, (TA,) and of a garment, or piece of cloth. (A.) You say **ثَوْبٌ جَدِيدُ الْبَصْرِ** *A thick garment or piece of cloth.* (M.) **صَبْرٌ**, formed by transposition, signifies the same. (§ in art. **صبر**.) — **A side:** (S, M, K:) the *edge* of anything: (S, K:) formed by transposition from **صبر**. (M.) — **Cotton:** (K:) whence **بَصِيرَةٌ** signifying “an oblong piece of cotton cloth.” (TA.) — See also **بَصْرَةٌ**.

بَصْرٌ: see **بَصْرَةٌ**, in five places.

بَصْرٌ The *sense of sight*, (Lth, S,) or of the *eye*: (M, K:) or the *light whereby the organ [of sight] perceives the things seen* (البَصَرَاتُ) (الجَارِحَةُ) (Mghb:) pl. **أَبْصَارٌ**. (M, Mghb, K.) [Hence,] **صَلَاةُ الْبَصْرِ** The *prayer of sunset*: or, as some say, of *daybreak*: because performed when the darkness becomes mixed with the light: (TA:) or because performed when the stars are seen: also called **صَلَاةُ الشَّاهِدِ**: (TA in art. **شهد**;) or because performed at a time when the eyes see corporeal forms, after the intervention of darkness, or before it. (JM.) And **لَقِيَهِ بَصْرًا** *He met him when eyes saw one another*: or at the beginning of darkness, when there remained enough light for objects to be distinguished thereby: [accord. to some,] the noun is used [in the sense which it here bears] only as an adv. n. [of time]. (M.) And **رَأَيْتُهُ بَيْنَ رَأْيَيْهِ** *I saw him in a vacant tract of land, or of the earth, where nothing but it heard or saw me.* (A.) [See also **سَمِعَ**, in two places.] — See also **بَصِيرَةٌ**, first sentence, in four places. — Also The *eye*; [and so **بَاصِرَةٌ**]; syn. **عَيْنٌ**; but of the masc. gender: (TA:) pl. as above: (Kur ii. 6, &c. :) but the sing. is also used in a pl. sense [like **سَمِعَ**]. (TA in art. **سمع**.) See two exs. voce **بَصِيرَةٌ**.

بَصْرَةٌ Soft stones; (AA, M, Mghb;) i. q. **كَذَّانٌ**; (AA, M;) as also **بَصْرٌ** (M, Mghb) and **بَصْرٌ**; or, accord. to Zj, this last is not allowable: (Mghb:) or soft stones in which is whiteness: (K:) or in which is some whiteness: (TA:) or soft stones inclining to white; as also **بَصْرٌ**, with **كسر** if without **ة**: (S:) [i. e. whitish soft stones:] or soft white stone; as also **بَصْرٌ** (M) and **بَصْرٌ**: (TA:) or glistening stones; as also **بَصْرٌ**: (Fr:) pl. **بَصَارٌ**: (M:) and rugged ground: (K:) or stones of rugged ground; (TA:) as also **بَصْرٌ** and **بَصْرٌ** and **بَصْرٌ**: (Kz, TA:) or these three words, without **ة**, signify *thick*, or *rough*, or *rugged*, *stone*: (K:) or the same three, *hard*, or *strong*, and *thick*, or *rough*, or *rugged*, *stone*: (Lh, M:) and **بَصْرَةٌ** signifies, also, *land that is as though it were a mountain of gypsum*: (Ish, L:) or *land of which the stones are gypsum*: (M, TA:) as also **بَصْرَةٌ** and **بَصْرَةٌ**; (so in a copy of the M, but accord. to the TA **بَصْرَةٌ** and **بَصْرَةٌ**;) but the last is app. an epithet: (M: [see **بَصْرَةٌ**, below; and **بَصْرَةٌ**]) also *tough clay in which is gypsum*: (TA:) and **بَصْرَةٌ** signifies *tough clay*: (M, TA:) or **بَصْرَةٌ**, (M,) or **بَصْرٌ**, (TA,) *tough and good clay, containing pebbles*. (Lh, M, TA.)

بَصْرَةٌ [in the TA, as on the authority of ISd, **بَصْرٌ**] *Good red land*. (M, K.) See also **بَصْرَةٌ**.

بَصْرَةٌ: } see **بَصْرَةٌ**.
بَصْرَةٌ: }

بَصْرَةٌ **أَرْضُ بَصْرَةٍ** Land in which are stones that cut the hoofs of beasts. (TA.) See also **بَصْرَةٌ**, in two places.

بَصِيرٌ Seeing; i. q. **مُبَصِّرٌ**; (M, K;) contr. of **ضَرِيرٌ**: (S:) of the measure **فَعِيلٌ** in the sense of the measure **مُفَعِّلٌ**, (M,) or of the measure **فَاعِلٌ** [i. e. **بَاصِرٌ**]: (TA:) pl. **بُصَرَاءٌ**. (M, K.) One says, **إِنَّهُ لَبَصِيرٌ بِالْعَيْنَيْنِ** *Verily he is one who sees with the two eyes*. (Lh, M.) [Hence,] **الْبَصِيرُ**, as a name of God, *The All-seeing; He who sees all things, both what are apparent thereof and what are occult, without any organ [of vision]*. (TA.) And *The dog*; (M;) as also **بَصِيرٌ**: (Mghb:) because it is one of the most sharp-sighted of animals. (M.) — *Endowed with mental perception*; (B;) *knowing*; *skilful*; *possessing understanding, intelligence, or skill*: (S, M, A, Mghb, K:) pl. as above. (A.) One says, **أَنَا بَصِيرٌ بِهِ** *I am knowing in it, or respecting it*. (Mghb.) And **إِنَّهُ لَبَصِيرٌ بِالْأَشْيَاءِ** *Verily he is knowing, or skilful, in things*. (Lh, M.) And **رَجُلٌ بَصِيرٌ بِالْعِلْمِ** *A man knowing, or skilful, in science*. (M.) And **هُوَ مِنَ الْبُصَرَاءِ بِالتَّجَارَةِ** *He is of those who are knowing, or skilful, in commerce*. (A.) — It is also an epithet applied to a blind man; (A'Obeyd, M, B;) and so **بَصِيرٌ**: (TA in art. **عور**;) so applied as meaning *endowed with mental perception*; (B;) or as meaning *a believer*; (A'Obeyd, M;) or as an epithet of good omen: (M;) and **أَبُو بَصِيرٍ** is used as meaning *الْأَعْمَى* [the weak-sighted, &c.,] for this last reason. (M.) — See also **بَصِيرَةٌ**.

بَصِيرَةٌ Mental perception; the *perceptive faculty of the mind*; as also **بَصْرٌ**: (B:) *knowledge*; (Mghb;) as also **بَصْرٌ** (S, Mghb) and **اِسْتِبْصَارٌ**: (Mghb:) *understanding*; *intelligence*; *skill*: (M, K:) **الْبَصِيرَةُ** signifies **اَلْاِسْتِبْصَارُ فِي الشَّيْءِ** [which implies all the meanings above: see 10]: (S:) and **بَصْرُ الْقَلْبِ** [in like manner] signifies *mental perception* or *vision* or *view*; *idea*, or *opinion*, *occurring to the mind*: (M, K:) the pl. of **بَصِيرَةٌ** is **بَصَائِرٌ**; (M, B;) and the pl. of **بَصْرٌ**, as syn. therewith, **أَبْصَارٌ**. (B.) [Sometimes it is opposed to **بَصْرٌ**, as in the first and second of the following exs.] **عَمَى الْاَبْصَارُ أَفْهَوْنَ مِنْ عَمَى الْبَصَائِرِ** [Blindness of the eyes is a lighter thing than blindness of the perceptive faculties of the mind]. (A.) When Mo'awiyyeh said to Ibn-'Abbás, **يَا بَنِي هَاشِمٍ تَصَابُونَ فِي أَبْصَارِكُمْ** [O sons of Hâshim, ye are afflicted in your eyes], the latter replied, **وَأَنْتُمْ يَا بَنِي أُمَيَّةٍ تَصَابُونَ فِي بَصَائِرِكُمْ** [And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind]. (M.) And the Arabs say, **أَعْمَى اللَّهُ بَصَائِرَهُ** *May God blind his faculties of understanding!* And one

says, **لَهُ فِرَاسَةٌ ذَاتُ بَصِيرَةٍ**, and **بَصَائِرٌ**, *He possesses true intuitive perception*. (A.) And **رَأَيْتُ عَلَيْكَ ذَاتَ الْبَصَائِرِ** [I saw impressed upon thee the signs of perceptive faculties of the mind]. (A.) — Also *Belief, or firm belief, of the heart, or mind*. (M, K.) And **عَلَى بَصِيرَةٍ** *According to, or agreeably with, knowledge and assurance*: (TA:) and *purposely; intentionally*. (M, TA.) And **عَلَى غَيْرِ بَصِيرَةٍ** *Without certainty*. (M, TA.) — *Constancy, or firmness, in religion*. (TA.) — *An evidence, a testimony, a proof, an argument, or the like*; as also **مُبَصَّرَةٌ** (S, K) and **مُبَصَّرٌ** (K.) — [And hence,] *Blood*, (M,) or *somewhat thereof*, (Aq, S, K,) by which one is directed to an animal that has been shot, or to the knowledge thereof: (Aq, AA, S, M, K:) or *blood upon the ground*; (AZ, S;) *what sticks upon the ground, not upon the body*: (M:) *what adheres to the body is termed جَدِيَّةٌ*: (AZ, S;) or a *portion of blood of the size of a dirhem*: (TA:) or *what is of a round form, like a shield*: or *what is of an oblong form*: or *what is of the size of the فَرْسَنَ [or foot] of the camel*: in all these explanations, blood being meant: or *blood not flowing*: or *what flows thereof at one single time*: (M:) or a *portion of blood that glistens*: (B:) and (as some say, M) the *blood of a virgin*: (M, K:) and *blood-revenge*: and a *fine for homicide*: (TA:) pl. **بَصَائِرٌ**, as above: (S, M:) and **بَصِيرٌ**, which occurs in a verse cited by AHn, may also be a pl. of **بَصِيرَةٌ**, applied to blood, [or rather a coll. gen. n., of which **بَصِيرَةٌ** is the n. un.,] like as **شَعِيرٌ** is of **شَعِيرَةٌ**; or it may be for **بَصِيرَةٌ**, the **ة** being elided by poetic license; or it may be a dial. var. of **بَصِيرَةٌ**, like as one says **بَيَاضٌ** and **بَيَاضَةٌ**. (M.) El-As'ar El-Joafee says,

• رَاخُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ •
• وَبَصِيرَتِي يَغْدُو بِهَا عَدُوٌّ وَائِي •

[They went with their blood upon their shoulder-blades; but my blood, a ready and swift and strong horse runs with it]; meaning, they neglected the blood of their father, and left it behind them; i. e., they did not take revenge for it; but I have sought my blood-revenge: (S, M:) but see another explanation in what follows. (S. [See also Ham p. 59.]) — **أَشْهَدُ**: (Lh, S, M, Mgh, K:) *an observer and a witness*. (A.) **بَلَّ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةً**, in the Kur [lxv. 14], means **نَافٍ** *the man shall be witness against himself*: (S, Mgh:) or it means that his arms, or hands, and his legs, or feet, and his tongue, shall be witnesses against him on the day of resurrection: (M:) Akh says that it is like the saying to a man, **أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ**: (S:) the **ة** is added because the members are meant thereby; (B;) or to give intensiveness to the signification, (Mgh, B,) as in **عَلَامَةٌ** and **رَاوِيَةٌ**; (B;) or because the meaning is **بَصِيرَةٌ**. (Mgh.) You say also, **اجْعَلْنِي بَصِيرَةً عَلَيْهِمْ** *Make thou me an observer of them and a witness against them*. (Lh, M, A.) — *An example by which one is admonished*: (K:) pl. **بَصَائِرٌ**; which is said to be used agreeably with this interpretation

in the Kur xxviii. 43. (TA.) You say, **أَمَا لَكَ بِصِيرَةٍ فِيهِ** *Must thou not an example whereby thou shouldst be admonished in him?* (TA.) = *A shield*: (AO, S, M, K:) or *a glistening shield*: or *an oblong shield*: (TA:) and *a coat of mail*: (AO, S, M, K:) and *any defensive armour*: (M, TA:) and *any arms that are worn*: and **بَصَارٌ**, as well as **بَصَائِرُ**, is a pl. thereof. (TA.) Accord. to AO, the verse of El-Joafee cited above commences thus:

* **حَمَلُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ** *
and the meaning is, [They bore] *their shields* [upon their shoulder-blades]; or *their coats of mail*. (S.) = *An oblong piece of cloth* (K, TA) of cotton or other material. (TA.) [See **بَصِيرٌ**.] Such is hung upon the door of a dwelling. (TA.) And you say, **رَأَيْتُ عَلَيْهِ بَصِيرَةً**, i. e. **شَقَّةً مُلَفَّقَةً** [app. meaning *I saw upon him a garment composed of two oblong pieces of cloth joined and sewed together*]. (TA.) — What is between the two oblong pieces of cloth [i. e. between any two of such pieces] of a **بَيْتٍ** [or tent]; (S, K;) and what is between the two pieces of a **مَزَادَةٍ** and the **لِجَةِ**; what is sewed, thereof, in the manner termed **بَصِيرٌ** [inf. n. of **بَصَرَ**: see 1, last sentence]: (B:) pl. **بَصَائِرُ**. (S:) and **بَصِيرٌ** signifies [in like manner] *what is joined and sewed together* (**مُلَفَّقٌ**) between two oblong pieces of cloth or two pieces of rag. (TA.)

بَاصِرٌ: see **بَصِيرٌ**. — **لَمْحٌ بَاصِرٌ** *An intent, or a hard, glance*: (M, K:) or *a very intent or hard glance*. (S.) You say, **أَرَيْتَهُ لَمْحًا بَاصِرًا**, *I showed him a very intent or hard glance*: (S, M:*) **بَاصِرًا** being here used for the augmented epithet (**مُبَصِّرًا**); (M;) or it is a possessive epithet, (Yapkoob, M,) like **لَاهِنٌ** and **تَامِرٌ**, meaning **مَوْتُ مَائِتٌ** from **أَبْصَرْتُ**, like **مَوْتُ مَائِتٌ** from **أَمْتُ**; and it means *I showed him a severe thing*. (S.) And **لَقِيَ مِنْهُ لَمْحًا بَاصِرًا**, *He experienced from him a manifest, or an evident, thing*. (M.) [See also art. **لَمْحٌ**.] And **رَأَى فُلَانٌ لَمْحًا بَاصِرًا**, *Such a one beheld a terrible thing*. (Lth, TA.) And **أَرَانِي الزَّوْمَانُ لَمْحًا بَاصِرًا**, *Fortune showed me a terrifying thing*. (A.) — It is said in a prov., **خَيْرُ الْغَدَاءِ بَوَاصِرُهُ وَخَيْرُ الْعَشَاءِ بَوَاصِرُهُ**, [the word **بَوَاصِرُ** being pl. of **بَوَاصِرَةٌ**] meaning [The best kinds of morning-meal are those thereof that are early; and the best kinds of evening-meal are those thereof] in which the food is seen, before the invasion of night. (Meyd. See Freytag's Arab. Prov. i. 442.) — **بَاصِرَةٌ** [as an epithet in which the quality of a subst. predominates]: see **بَصِيرٌ**. — See also **بَصِيرَةٌ**, last sentence.

بَاصِرَةٌ: see **بَصِيرٌ**: and see **بَاصِرٌ**.

بَاصُورٌ: see **بَاصُورٌ**.

بَصِيرٌ: see art. **بَصِيرٌ**.

أَبْصَرُ [More, and most, sharp-sighted or clear-sighted]: see an ex. voce **حَيَّةٌ**.

بَصِيرَةٌ: see **بَصِيرَةٌ**.

مُبَصِّرٌ and its fem. **مُبَصِّرَةٌ**: see the next paragraph, in three places.

مُبَصِّرٌ: see **بَصِيرٌ**. — [Hence,] **أَبْصَرَ** *A watcher, or guard, set in a garden*. (A.) — And **الْمُبَصِّرُ** *The lion, which sees his prey from afar, and pursues it*. (K.) = [Making, or causing, to see, or to have sight: and hence, giving light; shining; illuminating: and conspicuous; manifest; evident; apparent: also making, or causing, to have mental perception, or knowledge, or skill.] **وَالنَّهَارُ مُبَصِّرًا**, in the Kur [x. 68, &c. (in the CK **وَالنَّهَارُ مُبَصِّرًا**)], means, *And the day [causing to see; or] in which one sees*; (K;) *giving light; shining; or illuminating*. (TA.) And **فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبَصِّرَةٌ**, also in the Kur [xxvii. 13], *And when our signs came to them, making them to have sight, or to have mental perception, or knowledge, or skill*; expl. by **تَجْعَلُهُمْ بَصِيرًا**: (Akh, S, K:) or *giving light; shining; or illuminating*: (S:) or *being conspicuous, manifest, or evident*: or we may read **مُبَصِّرَةٌ**, meaning *having become manifest, or evident*. (Zj, M.) And **آتَيْنَا ثَمُودَ النَّاقَةَ مُبَصِّرَةً**, also in the Kur [xvii. 61], *And we gave to Thumood the she-camel, by means of which they had sight, or mental perception, or knowledge, or skill*: (Akh:) or *a sign giving light, shining, or illuminating*; (Fr, T;) and this is the right explanation: (T:) or *a manifest, or an evident, sign*: (Zj, L, K:) and some read **مُبَصِّرَةٌ**, meaning *having become manifest, so as to be seen*. (Zj, L.) And **جَعَلْنَا آيَةَ النَّهَارِ مُبَصِّرَةً**, also in the Kur [xvii. 13], *We have made the sign of the day manifest, or apparent*. (K, TA.) = *One who hangs upon his door a بَصِيرَةٌ*, i. e. *an oblong piece of cloth* (K, TA) of cotton or other material. (TA.)

بَصِيرَةٌ: see **بَصِيرَةٌ**.

مُسْتَبَصِّرٌ *One who seeks, or endeavours, to see a thing plainly or clearly [either with the eyes or with the mind]*. (TA, from a trad.) — **وَكَانُوا مُسْتَبَصِّرِينَ**, in the Kur [xxix. 37], means, *And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill*: (Jel:) or *they clearly perceived, when they did what they did, that the result thereof would be their punishment*. (M.) And you say, **هُوَ مُسْتَبَصِّرٌ فِي دِينِهِ**, *He is endowed with mental perception, or knowledge, or understanding, intelligence, or skill, in his religion and his actions*. (TA.)

بصط

1. **بَصِطٌ**, [inf. n. of **بَصَطَ**], i. q. **بِصْطٌ**, in all its meanings: (K:) the **ص**, with **ط**, is changed into **ص** because of the nearness of the places of utterance. (L.)

بصع

1. **بَصَعَ**, aor. **بَصَعُ**, (K,) inf. n. **بَصْعٌ**, (S,) *He collected*: (K:) [J says,] *I have heard from certain of the grammarians that **الْبَصْعُ** is syn. with **الْجَمْعُ**, but I know not what is the truth of the matter*. (S.) Hence what here follows. (TA.)

أَبْصَعَ is a word used as a corroborative, and is pronounced by some with the pointed **ض**, but this is not of high authority: you say, **أَخَذْتُ حَقِّي أَبْصَعَ** [I took my right, or due, altogether]: and [the pl. is **أَبْصَعُونَ**]: you say, **جَاءَ الْقَوْمُ أَبْصَعُونَ** [The people, or company of men, came all together]: and the fem. is **بَصْعَةٌ**: you say, **جَمِيعَةٌ بَصْعَةٌ**: and [the pl. of **بَصْعَةٌ** is **بَصْعٌ**: you say,] **رَأَيْتُ النِّسَاءَ جَمْعَ بَصْعٍ** [I saw the women all together]: it is a corroborative occurring in a particular order, never before **اجمع**. (S.) [See **أَبْصَعَ**.]

بصق

1. **بَصَقَ**, (Lth, JK, S, K,) [aor. **بَصَقَ**,] inf. n. **بَصْقٌ**, (S,) i. q. **بَرَقَ** (Lth, S, K) or **بَقَّ** (JK) [He spat]: it is the most chaste of these three verbs. (TA in art. **بَقَّ**.) **بَصَقَ فِي وَجْهِهِ** [lit. He spat in his face,] means *he held him in contempt, or despised him*. (TA.) = *He milked a ewe when she was with young*. (K.)

4. **أَبْصَقَتْ** *She (a ewe) excerned the milk [or biestings into her udder before bringing forth]*: (JK, K;) like **أَبْصَقَ** [q. v.]. (TA.) — **أَبْصَقَ** is also said of the **قَصْدُ**, or small juicy branches, in the [species of mimosa termed] **عُرْقُطٌ** [app. as meaning *They excerned a matter like spittle*]. (TA.)

بَصْقَةٌ *A [stony tract such as is termed] حَرَّةٌ somewhat elevated*; [as also **بَصْقَةٌ**]: pl. **بِصَاقٌ**. (AA, K.)

بُصَاقٌ *Spittle, or saliva, that has gone forth from the mouth*: as long as it is in the mouth, it is termed **رِيْقٌ**: (K:) [or *saliva that flows*: see i. q. **بُرَاقٌ** (S, K) and **بُصَاقٌ** (K):] but it is more chaste than either of these. (TA.) **بُصَاقَةٌ** is app. its n. un. And hence, **بُصَاقَةُ الْقَمَرِ** *White glistening stone*: (S:) or *stone of a clear white colour*. (JK, K.) [Also written with **س**.] = *A species of palm-tree*. (S, K.) = *The best of camels*: both sing. and pl. (IDrd, K.)

بَصُوقٌ *A ewe having the least quantity of milk*. (K, TA.)

بصل

2. **تَبَصَّلَ** *The act of stripping, or divesting; [like as when one strips an onion (بَصْلَةٌ) of its coats;]* (K;) as also **تَبَصَّلَ**. (Fr, K.) You say, **بَصَلْتُ الرَّجُلَ عَنْ ثِيَابِهِ** [and **تَبَصَّلْتُهُ**] *I stripped the man of his clothes*. (TA.)

5. **تَبَصَّلَ** *It (a thing) was, or became, several fold, or many fold, like the coats of the بَصَل [or onion]*. (Z, TA.) See also **مَتَبَصَّلٌ**. — It is also trans.: see 2, in two places. — [Hence,] **تَبَصَّلُوهُ** *They begged of him so much that all that he had became exhausted*. (Sgh, K.)

بَصَلٌ [The onion; *allium cepa*: or onions, collectively:] what it signifies is *well known*: n. un. with **س**. (S, M, Mgh, K.) Hence the prov., **أَكْثَى مِنْ الْبَصَلِ** [Having more coats, or coverings,

than the onion]. (TA.) — [Also Any kind of bulb, or bulbous plant.] بَصَلُ الزَّعْفَرَانِ [The bulb of the saffron], which is buried in the ground, is like the بَصَل [or onion] commonly known. (Mgh.) بَصَلُ الْفَارِ is the same as الإِسْقِيلُ and الإِسْقَالُ and العَنْصَلُ (K in art. سقل), also written بَصَلُ الْعَنْصَلُ (K in art. عصل), or بَصَلُ الْعَنْصَلُ (KL voce زير, [and so as written by Golius,]) [Scilla, or squill; particularly scilla maritima, or officinal squill; called by all these names, except, perhaps, الإِسْقَالُ, in the present day;] also called زير, and بَصَلُ الْبَرِّي [the wild onion; but from what follows, it seems that there is a confusion here]. (KL ubi suprâ.) بَصَلُ الذَّلْبِ, and بَصَلُ الزَّيْرِ (Golius on the authority of Zeyn El-Attâr,) or بَلْبُوس (so in the TA in art. بلبس) i. q. بَلْبُوسُ Bulbus esculentus, (Golius, from Zeyn El-Attâr,) or البَلْبُوسُ, with fet-h, [thus generally written, though it would seem to be correctly بَلْبُوسُ] the leaves of which resemble those of the سَدَاب [or ruc]: (TA in art. بلبس:) the بَلْبُوسُ is the wild onion (in Pers. بِلْبَازِ صَحْرَائِي). (KL voce بلبوس. [This last assertion suggests that the زير and الرند may be mistranscriptions for الزير; the زير mentioned before.]) Bullus vomitorius; mentioned by Golius; and by Dioscorides, (l. ii. c. 201,) as being emetic and diuretic.] — Also, (K,) or بَصَلَّةُ (M,) † A helmet (M, K) of iron, (K,) pointed in the middle; so called as being likened to what is first mentioned above. (M.) Lebeed likens helmets to بَصَل. (S.)

بَصَلٌ مُتَبَصِّلٌ (Ish, K) and دُو تَبَصِّلٌ (Ish, TA) A covering of any kind (قُثْر) consisting of many coats; thick; (Ish, K;) like the coats of the بَصَل [or onion]. (Ish, TA.)

بصر

بَصْرٌ The space that is between the extremity of the little finger and that of the third finger [when they are extended apart]: (S, M, K;) mentioned on the authority of AO, (S,) or on that of Abou-Malik alone. (M.) The عَنَب is the space between the third finger and the middle finger; the رَتَب, that between the middle finger and the first finger; [but see these two words;] the قُثْر, that between the first finger and the thumb; the شَبْر, that between the thumb and the little finger; and the فُوت, that between every two fingers, in length. (S.) — ثَوْبٌ بَصْرٌ Thick, or coarse; applied to a man, (M, K,) or a garment, or piece of cloth: (K;) or you say ثَوْبٌ لَهُ بَصْرٌ, meaning a garment, or piece of cloth, that is dense, or compact; close in texture. (M.)

بصن

بُصَانٌ (M, K,) so accord. to Kṭr, (M,) and بُصَانٌ (K,) thus in some of the copies of the Jm of IDrd, (TA,) a name of The month ربيع الآخر (M, K,) in the Time of Ignorance: (M;) pl. [of pauc.] أَبْصَانَةٌ (M, K) and [of mult.] بَصَانٌ (M, TA;) the latter erroneously written in the copies of the K بُصَانَاتُ (TA:) so says Kṭr; but other lexicologists hold that it is بُصَانٌ, like سَبْعَانٌ,

and وَبَصَانٌ, like شَقْرَانٌ; and this is the correct opinion: Abou-Is-hâk says that it was so named because of the وَبِيس, i. e. gleaming, of the weapons therein: (M:) but it is said in art. وَبِيس of the K to be وَبَصَانٌ and وَبُصَانٌ: and Sgh holds بُصَانٌ to be correct because بَصٌ and وَبِيس signify the same. (TA.)

بض

1. بَضَضْتُ, and بَضَضْتُ (S, TA,) and بَضَضْتُ also, (accord. to one copy of the S,) [third pers., accord. to rule, بَضَضَ, (accord. to Golius and Freytag بَضَضَ or بَضَضَ, but these are irregular forms, and not admissible without authority,) aor., accord. to rule, of the first بَضَضَ, and of the second بَضَضَ, and of the third بَضَضَ,] inf. n. بَضَضَةٌ and بَضَضَةٌ (S, TA,) Thou (O man) wast, or becamest, such as is termed بَضٌ; i. e. thin-skinned and plump; &c.: (S:) or very white or fair, with fatness: or delicate and clear in complexion, and such that the least thing made a mark, or an impression, upon thee. (TA.) = بَضُّ الْهَاءِ, aor. بَضَّ, inf. n. بَضِضٌ (S, K) and بَضُوضٌ and بَضُّ (K,) The water flowed by little and little: (S, K;) or exuded upon a rock or the ground. (TA.) And بَضَّتْ الرَّكِيَّةُ, and بَضَّتْ بِهَائِهَا, The well had, or yielded, little water; or its water became little. (TA.) It is said in a trad. respecting Tabook, [The source, or spring, yielding scantily somewhat of water]. (TA.) And you say, بَضَّتْ الْعَيْنُ, aor. as above, inf. n. بَضَّ and بَضِضٌ, The eye shed tears. (TA.) And, of a man when you characterise him as patient under affliction, مَا تَبِضُّ عَيْنُهُ [His eye does not shed tears]. (TA.) And بَضَّتِ الْحَلِثَةُ The nipple streamed with milk. (TA.) It is said in a trad., مَا تَبِضُّ بِلَالٌ Having no milk dropping from it, or her. (TA.) And in another trad., سَقَطَ مِنَ الْفَرَسِ فَإِذَا هُوَ جَالِسٌ وَعَرُوضٌ وَجْهَهُ يَبِضُّ مَاءٌ أَصْفَرٌ [He fell from the horse, and lo, he was sitting, with the side of his face exuding yellow water]. (TA.) One should not say, بَضَّ السَّقَاءُ, nor الْقَرْبَةُ; but some say so, urging the authority of Ru-beh. (S.) And you say of a stone, and the like, بَضَّ, aor. as above, meaning Water flowed from it like sweat; water oozed from it. (TA.) — Hence the saying, مَا يَبِضُّ حَجَرُهُ † No good is obtained from him; (TA;) (S:) a prov. applied to the niggardly. (S, K.) [Hence also,] بَضَّ لَهُ, [aor., accord. to the TA, but this is evidently a mistake,] † He gave him a little; as also لَهُ ابْضٌ (Sh, K,) inf. n. ابْضَاضٌ: (TA:) and بَضَّ لَهُ بَشِيءٌ † He did him a small benefit; as also نَعَضَ. (Aḡ.)

4. ابْضُ لَهُ: see 1, last sentence.

5. تَبَضَّضْتُ I took everything belonging to him. (Ibn-'Abbād, K.) — تَبَضَّضْتُ حَقِّي مِنْهُ I took the whole of my right, or due, from him by little and little: (S, K;) [as also تَبَضَّضْتُ مِنْهُ.]

10. خَذْ مَا آتَيْتَ Take thou what is easily

attainable; what offers itself without difficulty. (AA, TA in art. نَدَب.)

بَضُّ A man thin-skinned, or fine-skinned, and plump: (S:) or a man having a thin, or fine, and plump, shin, upon which the least thing makes a mark, or an impression: (Mgh:) or a man (Aḡ) soft, or tender, in body; not particularly implying whiteness: (Aḡ, S:) or soft, or tender, in body, thin-skinned, or fine-skinned, and plump: (K:) fem. with ة; (S, K, &c. ;) signifying a girl, (S,) or a woman, thin-skinned, or fine-skinned, and soft, or tender, or delicate, (TA,) if tawny or white: (S, TA:) or soft, or tender, in body; not particularly implying whiteness: (Aḡ, S:) or fleshy and white: (AA:) or thin-skinned, or fine-skinned, in whom the blood appears [through the shin]: (Lh:) or soft, or tender, or delicate, compact in flesh, and very white or fair in complexion: (Lth:) and بَضِضَةٌ and بَضَّةٌ and بَضِضَةٌ, applied to a girl, signify the same as بَضَّةٌ; (K, TA;) compact in flesh, plump, or soft and thin-skinned and plump, with a very white or fair complexion: (TA:) and بَضِضٌ also is syn. with بَضَّةٌ, applied to a woman. (TA.)

بَضَضٌ Little water. (S, K.)

بَضِضٌ: see بَضُّ, at the end of the paragraph.

بَضِضٌ بَضِضٌ, (K,) or رَكِيَّةٌ بَضِضٌ, (S,) A well having little water: (S:) or of which the water comes forth by little and little: (K:) pl., in some copies of the K, بَضِضٌ: in others, بَضِضٌ. (TA.)

بَضِضَةٌ مِنْ مَاءٍ (K,) or مَا فِي السَّقَاءِ بَضِضَةٌ (TA,) and بَضِضَةٌ (K,) There is not in the skin [even so much as] a small quantity of water: (K, TA:) from Abou-Sa'eed. (TA.)

بَضِضَةٌ: see بَضُّ, near the end of the paragraph. = Rain little in quantity. (Sgh, K.) — See also بَضِضَةٌ. = A thing which the hand possesses. (K.) You say, أَخْرَجْتُ لَهُ بَضِضَتِي I produced to him what my hand possessed. (TA.)

بَضِضَةٌ: see بَضُّ, near the end of the paragraph.

بَضَّةٌ: see بَضُّ, near the end of the paragraph.

مَا فِي الْبُئْرِ بَضِضٌ There is not any moisture in the well. (Ibn-'Abbād, K.)

هُوَ أَبْضُ النَّاسِ He is the most delicate, or fine, in complexion, of men, and the most beautiful of them in external skin. (TA.)

بضع

1. بَضَعَهُ (S, Mḡb,) aor. َ, (Mḡb,) inf. n. بَضْعٌ (S, Mgh, Mḡb, K,) He cut it; (S, Mgh, Mḡb, K;) namely, flesh, or flesh-meat: (S, TA:) and it (a sword) cut a piece off from it; namely, a thing: (Aḡ, S:) and he cut it in pieces; namely, flesh, or flesh-meat: (K, TA:) and بَضَعَهُ, inf. n. بَضْعٌ, has the first of these significations: (K: [but only the inf. n. is there mentioned:]) or this latter signifies he cut it much, or in several pieces, or in many pieces. (Mḡb, TA.) — He slit it; or cut it lengthwise; (S, Mgh, Mḡb, K;) namely,

flesh, or flesh-meat, (Mgh,) or a wound, (S, TA,) and a vein, and a hide. (S.) — [And hence,] بَضْعًا (Sb, Mgh, TA,) aor. ٤, (Mgh,) inf. n. بَضَعُ (K, TA) and بَضَعٌ like بَضَعٌ and بَضَعٌ and بَضَعٌ, for بَضَعٌ is not rare as a measure of inf. ns., (Sb, TA,) or accord. to some it is an inf. n. of this verb, (Mgh,) but accord. to others it is a simple subst., (TA.) † *Inivit eam; he lay with her, or compressed her*; (Sb, Mgh, K, TA;) as also بَضَعَهَا, (Mgh,) inf. n. مَبَاضَعَةٌ (S, Mgh, Mgh, K) and بَضَاعٌ: (S, Mgh, K:) because in the act which it signifies is a kind of slitting. (Mgh.) You say, مَلَكَ بَضْعًا, i. e. جَمَاعًا. (Mgh.) And it is said in a prov., † كَمَعَلَةٍ أُمِّهَا الْبَضَاعُ † [Like her who teaches her mother the making of marriage]. (S.) — بَضَعٌ also signifies † The taking in marriage: (K, TA:) and بَضَعٌ, as an inf. n., † The making a contract of marriage. (Mgh.)

2: see 1.

3: see 1, in two places.

4. ابْضَاعٌ, (Mgh, Mgh, K,) inf. n. ابْضَاعٌ, (Mgh, Mgh,) † *He gave her in marriage*. (Mgh, Mgh, K.) It is said in a trad., (TA,) نُسَامِرُ ابْضَاعِ فِي النِّسَاءِ † *Women shall be consulted respecting the giving them in marriage*: (T, Mgh, Mgh, TA:) or, accord. to one relation, ابْضَاعِ, (Mgh, Mgh,) which [virtually] means the same; (Mgh;) but this is a pl., namely, of بَضَعٌ. (Mgh, Mgh.) — ابْضَعُ الشَّيْءَ *He made the thing to be بَضَاعَةٌ* [i. e. an article of merchandise], (S, K, TA,) whatever it was; (TA;) as also ابْضَعْتُ الشَّيْءَ (S, K:) or ابْضَعْتُ الشَّيْءَ signifies *I made [or took] the thing as بَضَاعَةٌ [an article of merchandise] for myself*: and you say, ابْضَعْتُ غَيْرِي [I made it, or gave it as, an article of merchandise to another than me]: (Mgh, Mgh,) and ابْضَعُ الْبَضَاعَةَ *he gave him the article of merchandise*. (TA.) Hence the phrase, in a trad. relating to El-Medeenah, accord. to one relation, تَبْضَعُ طَيْبَهَا, meaning † *It gives the good that it possesses to its inhabitants*; as explained by Z; but accord. to the relation commonly known, it is تَنْضَعُ, with ن and with the unpointed ص; [meaning “it purifies;” (L in art. نَصَعَ);] and there are two other relations, which are تَنْضَعُ and تَنْضَعُ. (TA.)

7. انْبَضَعَ *It was, or became, cut, or cut off*. (K, TA.)

8. ابْضَعَ مِنْهُ *He took, or received, [merchandise] from him*. (TA: [in which the word بَضَاعَةٌ requires to be supplied in the explanation, and is indicated by the context.])

10. ابْتِضَاعٌ denotes a kind of matrimonial connection practised by people in the Time of Ignorance; i. e., A woman's desiring sexual intercourse with a man only to obtain offspring by him: a man of them used to say to his female slave or his wife, ارْسِلِي إِلَى فَلَانٍ فَابْتِضِعِي مِنْهُ [Send thou to such a one, and demand of him

sexual intercourse to obtain offspring]; and he used to separate himself from her, and not touch her, until her pregnancy by that man became apparent: and this he did from a desire of obtaining generous offspring. (IAth, TA.) — See also 4, in two places.

بَضَعُ: see بَضَعُ, first sentence, and near the end: and see also بَضَعَةٌ.

بَضَعُ *Initus; sexual intercourse*: (Mgh, Mgh, K:) a subst., (Mgh, Mgh, TA,) accord. to some; but accord. to others, an inf. n.; (Mgh;) held by Sb to be the latter: (TA:) [see 1:] and marriage; or the taking in marriage; syn. نِكَاحٌ; (ISk, S, Mgh, TA;) [which has also the first of the meanings given above;] as in the phrase مَلَكَ بَضَعٌ فَلَانٌ [explained above (see 1)]: (ISk, S:) or, (K,) in this phrase, (Mgh,) † the pudendum muliebri; the vulva; (Az, Mgh, Mgh, K, TA;) and so in the saying, in a trad., عَتَى بَضَعُكَ † *Thy vulva hath become freed, therefore choose thou whether thou wilt remain with thy husband or separate thyself from him*; (TA;) and in the saying, نُسَامِرُ النِّسَاءِ فِي ابْضَاعِ, accord. to those who thus relate it, others saying ابْضَاعِ; (see 4;) ابْضَاعٌ being pl. of بَضَعٌ. (Mgh, Mgh.) — Also † The marriage-contract. (K.) — And † A dowry; or gift given to, or for, a bride: (K, TA:) pl. بَضُوعٌ. (TA.) So in the saying of 'Amr Ibn-Ma'adee-Kerib,

وَفِي كَعْبٍ وَإِخْوَتَهَا كِلَابٌ
سَوَامِي الطَّرَفِ غَالِيَةُ الْبُضُوعِ

[And among Ka'ab, and their brethren Kilab, are females lofty in look, or] proud, and dear in respect of dowries. (TA.) — Also † Divorce: (Az, K:) thus having two contr. significations. (K.) — And † The authority possessed over a woman by her guardian who affiances her. (TA.) — And † An equal; particularly as a suitor in a case of marriage: as in the saying, in a trad., هَذَا الْبَضْعُ لَا يَفْرُغُ أَنْفَهُ † *This equal's marriage shall not be refused, nor shall it be desired, or wished for; he shall not be rejected*. (TA.)

بَضَعٌ (S, Mgh, Mgh, K, &c.) and بَضَعٌ (S, Mgh, K,) some of the Arabs pronouncing it with kesr, (S, Mgh,) [A number under ten; and an odd number, meaning] a number between two round, or decimal, numbers; (AZ, K;) from one to ten [exclusive of the latter]; and from eleven to twenty [exclusive of the latter]; so accord. to Mebreman; (K;) i. e. Mohammad Ibn-'Alee Ibn-Isma'eel the Lexicologist, Mebreman being his surname: (TA:) or from three to nine; (S, Mgh, K) [in the first and last the ns. of number being in the fem. gender; but in the second, masc.]; so accord. to Katadeh; (Mgh;) from three to less than ten: (Fr [the ns. of number in the masc. gender]:) or not less than three nor more than ten; (Sh [the first n. of number in the fem. gender, and the second masc.];) from three to ten: (Mgh [the ns. of number in the masc. gender]:) or to seven: (Mujahid, Mgh:) or to five: (AO, K [the n. of number in the fem. gender]:) or from one to four: (AO, O, K [the

ns. of number in the masc. gender]:) or to five; an explanation ascribed to AO: (TA:) or from four to nine; (ISd, K [the ns. of number fem.];) and this is the signification preferred by Th: (TA:) or it signifies five: (Mukatil [this n. of number masc.]:) or seven; (Mukatil, K [in the K this n. of number being fem.];) so accord. to some: (AO:) or ten: (Ed-Dahhak [this n. of number masc.]:) or an undefined number; غَيْرٌ مَحْدُودٍ; so says Sgh; [and the like is said in the Mgh;] in the K, erroneously, غَيْرٌ مَعْدُودٍ; (TA;) because it means a portion, (Sgh, K,) which is undefined: (Sgh, TA:) it also signifies, with ten, [in like manner; i. e. ten and a number under ten; or the like: as] from thirteen to nineteen. (Mgh.) When used as signifying from three to nine, (Mgh, Mgh,) or to ten, or to seven, (Mgh,) [or to signify some number under ten, without another n. of number,] it is masc. and fem. without variation: (Mgh, Mgh:) you say بَضَعُ رَجُلًا *From three to nine [i.e.] men*: and بَضَعُ نِسَاءً *from three to nine [i.e.] women*: (Mgh;) and بَضَعُ بَيْنِينَ *from three to nine [i.e.] years*: (S:) and فِي بَضَعٍ بَيْنِينَ [in from three to nine, &c., years]: (Kur xxx. 3:) and فَلَبِثَ فِي السِّجْنِ بَضَعٌ [And he remained in the prison from three to nine, &c., years]. (Kur xii. 42.) But when used to denote a number above ten, (Mgh, Mgh,) with a masc. n. it is with ٤, (بَضَعَةٌ) and with a fem. n. it is without ٤: (ISk, Mgh, Mgh, K:) you say بَضَعَةٌ عَشْرَ رَجُلًا *From thirteen to nineteen [i.e.] men*: and بَضَعٌ عَشْرَةَ امْرَأَةً *from thirteen to nineteen [i.e.] women*: (S, Mgh, TA:) like as you say ثَلَاثَةَ عَشْرَ رَجُلًا and ثَلَاثَ عَشْرَةَ امْرَأَةً. (Mgh.) When you have passed the word denoting ten, (S, K,) [i. e.] to denote a number above twenty, (Mgh,) it is not used: (S, Mgh, K:) you do not say بَضَعٌ وَعِشْرُونَ, (S, K,) but بَضَعٌ وَعِشْرُونَ; and so in the cases of the remaining numbers: (S:) or you do say بَضَعٌ وَعِشْرُونَ: (Sgh, K:) accord. to AZ, (Mgh,) you say بَضَعَةٌ عِشْرُونَ رَجُلًا (Mgh, Mgh, K) meaning *Twenty and odd men*: (AZ, TA:) and بَضَعٌ وَعِشْرُونَ امْرَأَةً (Mgh, Mgh, K) meaning *twenty and odd women*: (AZ, TA:) but not the reverse: (K:) ISd says, we have not heard this, but there is no objection to it: (TA:) and Fr says, بَضَعٌ is not mentioned save with ten and twenty to ninety; (IB, K;) not with what exceeds this: (IB:) you do not say مِائَةٌ بَضَعٌ nor مِائَةٌ بَضَعٌ, (IB, K,) but مِائَةٌ وَبَضَعٌ [and مِائَةٌ وَبَضَعٌ]: (IB:) it occurs in trads. with عِشْرُونَ and with ثَلَاثُونَ. (TA.) — بَضَعٌ and بَضَعٌ also signify A part, or portion, of the night: (K:) a time thereof. (Lh.) You say, مَضَى بَضَعٌ مِنَ اللَّيْلِ [A part, or portion, of the night passed]. (TA.) J mentions it with ص [in the place of ض]; and explains it by جَوْشٍ, q. v. (TA.)

بَضَعَةٌ (S, Mgh, K,) with fet-h, other words of like meaning being with kesr, as بَضَعَةٌ and بَضَعَةٌ and بَضَعَةٌ (S,) and sometimes with kesr, [بَضَعَةٌ]

(K,) and **بُضْعَةٌ** also is mentioned, (TA,) of which the first is the most chaste, though Esh-Shiháb asserts the second to be more common, (TA,) *A piece, or lump, or portion cut off*; (TA;) particularly of *flesh, or flesh-meat*, (S, Mgh, K,) in a compact, or collective, state: (TA:) pl. **بُضْعٌ**, [or rather this is a coll. gen. n., of which **بُضْعَةٌ** is the n. un.,] and **بُضْعٌ**, (S, Mgh, K,) as some say, (S,) but this is disallowed by 'Alee Ibn-Hamzeh, (TA,) [or it may be a correct pl. of **بُضْعَةٌ** agreeably with analogy,] and **بُضَاعٌ**, and **بُضَعَاتٌ**, (Mgh, K,) and [quasi-pl. n.] **بُضَيْعٌ**, which is extr., like **رَحِيمٌ** and **كَلْبٌ** and **مَعِيزٌ** [&c.]. (TA.) Hence the saying [of Moḥammad] in a trad., **فَاطِمَةُ بُضْعَةٌ مَنِيَّ يَرْبِيَنِي مَا رَأَيْتُهَا وَيُؤَلِّبُنِي مَا آوَاهَا** *Fāṭimeh is a part of me: [that displeases and disquiets me which has displeased and disquieted her, and that hurts me which has hurt her:]* or, accord. to one relation, he said **بُضْعَةٌ** [a little part]. (TA.) One says also, **إِنَّ فَلَانًا بُضْعَةٌ** meaning *Verily such a one is corpulent and fat*. (TA.) — See also **بُضْعَةٌ**.

بُضْعَةٌ: see **بُضْعَةٌ**.

بُضْعَةٌ: see **بُضْعَةٌ**: and, as a noun of number, see **بُضْعٌ**, latter half of the paragraph.

بُضْعَةٌ. The sound of cutting of swords: occurring in the saying, **سَمِعْتُ لِلسَّيَاطِ خُضْعَةً وَلِلسُّيُوفِ بُضْعَةً**, *I heard a sound of falling of the whips, and a sound of cutting of the swords*: (TA:) but in the S and A in art. **خُضْعٌ**, and by IB, **خُضْعَةٌ** and **بُضْعَةٌ** are written **خُضْعَةٌ** and **بُضْعَةٌ**; and IB explains the former as signifying the sounds of swords; and the latter, the sounds of whips. (TA in art. **خُضْعٌ**.) [See also **بُضَاعٌ**.]

بُضَاعٌ [The giving and receiving merchandise;] a subst. from **أَبْضَعُ** **الْبُضَاعَةَ** and **أَبْضَعُ مِنْهُ**; [or rather an inf. n. of which the verb, **أَبْضَعُ**, is not used;] similar to **قِرَاضٌ**. (TA.)

دَابَّةٌ كَثِيرَةٌ **بُضِيعٌ** **Flesh**. (Aq, S.) You say, **دَابَّةٌ كَثِيرَةٌ** **بُضِيعٌ** *A beast abounding in what is distinct from the rest of the flesh of the thigh*: n. un. with ة. (TA.) And **رَجُلٌ خَاطِي الْبُضِيعِ** (Aq, S, TA) *A fat man*. (TA.) And **سَاعِدُ خَاطِي الْبُضِيعِ** [A fore arm, or an upper arm,] full of flesh. (IB.) [See also **بُضْعَةٌ**, of which it is a quasi-pl. n.]

بُضَاعَةٌ *Merchandise; or an article of merchandise*; (TA;) *a portion of one's property which one sends for traffic*; (S;) *a portion of property prepared for traffic*, (Mgh, Mghb,) or *with which one traffics*; from **بُضِعَ** signifying the act of "cutting," or "cutting off;" and vulgarly pronounced **بُضَاعَةٌ**: (TA:) pl. **بُضَائِعٌ**. (Mgh, TA.)

بُضَاعٌ *A sword that cuts off a piece of a thing that it strikes*: (S, TA:) or *a sharp, or cutting, sword*: (K:) or *a sword that cuts everything*: (TA:) pl. **بُضَعَةٌ**. (K:) Fr says that **بُضْعَةٌ** signifies *swords*; and **خُضْعَةٌ**, whips: but some say

the reverse. (TA.) [See also **بُضْعَةٌ** above.] — [See also the next paragraph.] — [A broker who acts as an intermediary between the sellers and buyers of camels;] the same with respect to camels as the **دَّلَالٌ** with respect to houses: (O, L, K:) or one who carries the articles of merchandise of the tribe, and conveys those articles from place to place for sale: (Ibn-'Abbád, Sgh, K:) it is said in the A that **بُضَاعُ الْحَيِّ** signifies *the person who carries the articles of merchandise of the tribe*. (TA.)

بُضْعَةٌ *A wound by which the head is broken*, (S, Mgh, Mghb, K,) which cuts the skin, and cleaves the flesh (S, K) in a slight degree, (K,) and brings blood, but does not make it to flow: (S, K:) or which wounds the skin, and cleaves the flesh: (Mgh:) or which cleaves the flesh, but does not reach to the bone, nor cause the blood to flow: (Mgh:) that from which the blood flows is termed **دَامِيَةٌ** [app. a mistake for **دَامِعَةٌ**]. (S, Mghb.) — *A large flock* (**فَرْقٌ** [in the CK, erroneously, **فَرْقٌ**],) of sheep or goats: (S, Sgh, K:) or a portion separated from the rest of the sheep or goats: (Lth, K:) pl. **بُضَائِعٌ**: you say, **فَرْقٌ بُضَائِعٌ**. (Lth.)

أَبْضَعُ as a corroborative after **أَجْمَعُ**: see **أَبْضَعُ**, with the unpointed ص. Az says that it is an evident mistranscription. (TA.)

مِضْعٌ *A lancet; an instrument with which a vein is cut*: (S, Mgh, K, TA:) and [a carrier's knife] with which leather is cut: (S, TA:) [pl. **مِضَاعٌ**: accord. to the Mirkát el-Loghah, as cited by Golius, it signifies a farrier's flcam; differing from **مِشْرَطٌ**, which signifies a surgeon's lancet: but this distinction is probably post-classical; for accord. to the TA, these two words signify the same.]

مِضْوَعَةٌ [used as a subst.] *A bow: a bow cut from a branch*. (TA.)

كَمْتَبِيعٌ **تَمَرٌ**. It is said in a prov., **كَمْتَبِيعٌ تَمَرٌ إِلَى هَجَرَ** [Like the taker of dates as merchandise to Hejer]; because Hejer is [famous as] the place of production (**مَعْدِنٌ**) of dates. (S.) **مِشْبِيعٌ** is here made trans. by means of **إِلَى** because it has the meaning of **حَامِلٌ**. (TA.)

بط

1. **بَطٌ**, (S, Mgh, Mghb, K,) aor. ء, inf. n. **بَطٌّ**, (Mgh, Mghb,) *He slit a wound*, (S, Mgh, Mghb, K,) or an ulcer, (S,) and a purse, (K,) &c. (TA.) [See also R. Q. 1.]

2. **بَطٌّ**, inf. n. **بَطِّطٌ**, *He trafficked in the birds* called **بَطٌّ**, q. v. (K.)

4. **أَبْطَأَ**, (IAqr, K,) inf. n. **أَبْطَاطٌ**, (IAqr,) *He purchased [or became possessed of] a **بَطَّةٌ** [q. v.] for oil, or of oil*. (IAqr, K.)

R. Q. 1. **ضَرَبَهُ فَبَطَّطَهُ** *He struck him and clave his skin, or his head*. (TA.) [See 1.] — See also **بَطِّطَةٌ**, below.

بَطٌّ *A kind of water-fowl*; (S, O, Mghb;) [the

*duck, or ducks; and the goose, or geese; but generally the former of these birds; agreeably with a statement in the Jm, that **بَطٌّ** is applied by the Arabs to the small, and **إِوزٌ** to the large;] i. q. **إِوزٌ**, (K, TA,) both the small thereof and the large: (TA:) a Persian word (**عَجَمِيٌّ**), arabicized; [originally **بَهْتُ**, or **بَهْ**, or **بَهْ**;] or, accord. to IJ, an imitation of its cries: n. un. **بَطَّةٌ**, (S, Mgh, K,) which is applied to the male and to the female, (S, Mghb,) like **حِمَامَةٌ** and **دَجَاجَةٌ**: (S:) pl. **بَطَاطٌ**. (TA.)*

بَطَّةٌ n. un. of **بَطٌّ**, q. v. — Also *A kind of bottle, or pot, of glass*; syn. **دَبَّةٌ**; (K, TA; [in the CK, erroneously, **دَبَّةٌ**];) in the dial. of the people of Mekkeh; so called because made in the form of a living **بَطَّةٌ**: (Lth, TA:) or *a vessel like the [flask, or bottle, called] قَارُورَةٌ*; (K;) [a kind of leathern pot, or bottle, of which the body is nearly globular, with a short and wide neck;] in which oil &c. are put: pl. **بَطَاطٌ**. (TA.)

بَطَاطٌ *A maher of **بَطَاطٌ**, pl. of **بَطَّةٌ***. (TA.)

بَطِّطَةٌ [app. an inf. n., of which the verb is **بَطَّطَ**,] *The crying, or cry, of the **بَطٌّ***; (K;) after which it [the bird] is named, accord. to IJ, as mentioned above: (TA:) or its diving in water. (K.)

مِطْطَةٌ *The مِضْعُ [or scurifying instrument]* (K, TA) with which a wound is slit. (TA.)

بطا

1. **بَطُوٌ**, aor. ء, inf. n. **بُطٌ** (S, Mgh, K) and **بَطَّاءَةٌ**, with fet-ḥ and medd, (Mghb,) or **بَطَّاءٌ**, like **كَتَابٌ**; (K;) and **أَبْطَأَ**; (S, Mgh, K;) *He was, or became, slow, tardy, dilatory, late, or backward; contr. of **أَسْرَعَ***; (K;) in his going or course, and in his gait [&c.]: (TA:) or the latter is said of a man; (S, Mghb;) meaning [as above; or] *his coming was late, or backward*; (Mghb;) [and is app. elliptical, for **أَبْطَأَ مَشِيَّتَهُ** *he made his pace, or going, slow, &c.*; or the like; see **أَسْرَعَ**]; and **بَطُوٌ** [denotes what is as it were an innate quality; see, again, **أَسْرَعَ**; or] is said of one's coming; [meaning it *was, or became, slow, &c.*;] (S, Mghb;) **بُطٌ** being the contr. of **سُرْعَةٌ**. (S.) One should not say **أَبْطَأْتُ** for **أَبْطَأْتُ**. (S.) [See also 6.] — **بَطُوٌ** **ذَا خُرُوجًا**: see **بَطَّانٌ**.

2. **بَطَّاءٌ** [and **بَطَّاءٌ**, inf. n. as below, *It made him slow, tardy, dilatory, late, or backward*;] it kept him, or held him, back; or put him back, or backward. (TA.) It is said in a trad., **مَنْ بَطَّاءٌ بِهِ نَسَبُهُ** *Him whom his evil deeds heep, or hold, back, or put back, or backward, his nobility of lineage will not profit, [or advance, or put forward,] in the life to come, or in the world to come*. (TA.) **مَا بَطَّاءُ بِكَ** and **مَا أَبْطَأَ بِكَ** signify the same [What made thee, or hath made thee, slow? &c.]; (S, TA;) and so **بَطَّاءُكَ**. (TA.) And you say, **بَطَّاءٌ عَلَيْهِ بِالْأَمْرِ**, inf. n. **بَطَّطٌ**; and

بطا؛ *He delayed to him [the doing of] the thing, or affair.* (K.)

4: see 1 and 2; each in two places. — أَبْطُوا *Their beasts on which they rode were, or became, slow.* (AZ, S, K.) — مَا أَبْطَأَ *How slow, or tardy, &c., is [he, or] it!* (S.)

6. تَبَاطَا [accord. to general analogy, *He feigned, or affected, to be slow, tardy, &c.: or* *he was slow, or sluggish; or he made delay; in going, or pace: and he held back from work, or action.* (KL.) You say of a man, تَبَاطَا فِي مَسِيرِهِ *[He feigned, or affected, to be slow, &c., in his going, course, or pace].* (S.)

10. اسْتَبْطَأَ (S, TA) *He deemed him, or reckoned him, slow, tardy, &c.* (KL.) You say, كَتَبَ إِلَيَّ اسْتَبْطِئْتَنِي *[He wrote to me, deeming me, or reckoning me, slow, &c.].* (TA.)

بطء inf. n. of 1. (S, Mgh, K.) — One says, in the dial. of Benoo-Yarbooa, (TA,) تَرَأَفْتُهُ بَطْأًا *[I never did it, lit.] I did it not ever, O thou! i. e. the defer.* (K, TA.)

بطأ: see بَطَأُ.

بَطَانٌ, and بَطَانٌ (S, K,) but the latter is extr., (TA,) i. q. بَطْلُو *[Slow, or very slow, or how slow, is this in coming forth!];* (S, K;) the fet-ḥah in [the last syllable of] بَطْلُو is transferred to the ن of بَطَانٌ, and the ḡammeh of the ط [in the former] to the ب [in the latter]; the meaning being one of wonder; i. e. أَبْطَأَهُ. (S, TA.) [بَطَانٌ is an enunciative placed before its inchoative: and, being originally بَطْلُو, it may be a simple enunciative, or an enunciative having an intensive signification; as that verb signifies simply "it was slow," &c., and may be used as co-ordinate to رَمَوْ, meaning "excellent is he in his shooting!" &c., and قَضَوْ "excellent is he in his judging!" &c.: or it may be equivalent to مَا أَبْطَأَ, as it is said to be in the S. See also سَرَعَانٌ.]

بطيء *Slow, tardy, dilatory, late, or backward;* applied to a man, (S, Mgh, TA,) and to a horse or the like: (S, TA:) pl. بَطَآءُ. (S, K, TA.) — Also an imitative sequent to حَطِي: (S in art. حَطَا.)

أَبْطَأَ *More, and most, slow, &c.* (Meyd, &c.)

الْبَطْأُ for الْبَدَأُ is mentioned by AO. (TA on the letter ط.)

بطخ

1. بَطَخَهُ, aor. ٤, (Mgh, TA,) inf. n. بَطْخٌ, (Mgh, TA,) *He spread it; spread it out, or forth; expanded it; extended it.* (Mgh, Mgh, TA.) — Also, (S, A, K,) or عَلَى وَجْهِهِ, (Mgh, Mgh,) aor. as above, (K,) and so the inf. n., (TA,) *He threw him down upon his face.* (S, A, Mgh, Mgh, K.) — See also 2.

2. تَبَطَّخَ (TA,) inf. n. تَبْطِخٌ; (K;) and ابْطَحَهُ (TA;) *He strewed pebbles in the mosque, and made it plain, or level [in its ground,*

or floor]: (K, TA:) and بَطَّخَهُ, [inf. n. of بَطَّخَهُ,] occurring in a trad., also signifies the making it plain, or level. (TA.)

4: see 2.

5. تَبَطَّخَ: see 7. — Also *It* (a torrent) *flowed widely:* (ISd, A:) or *spread widely in the* بَطَّخَهُ. (S, K.) — Also, [and ابْطَحَ,] *It* (a place &c.) *spread; spread out, or forth; became expanded or extended.* (TA.) = And i. q. اِتَّصَبَ *[It became set up or upright, erected, &c.: thus the verb bears two contr. significations].* (TA.) = Also *He* (a man) *took the* أَبْطَحَ *as a place of abode.* (A, TA.)

7. ابْطَحَ *It* (water) *went to the right and left in a place.* (AA.) — See also 5. — *He became thrown down upon his face:* (S, A, K:) or *he lay, or lay as though thrown down or extended, upon his face:* (Mgh, Mgh:) or *he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground; as also* تَبَطَّخَ. (TA.) — *It* (a valley) *became wide;* (K, TA;) as also اسْتَبْطَحَ. (TA.)

10: see 7.

بطخ: see أَبْطَحَ, in two places.

بَطْخَةُ The stature of a man [app. in a lying posture]: as in the phrase هُوَ بَطْخَةُ رَجُلٍ *[It is of the stature of a man].* (K.) — بَيْنَهُمَا بَطْخَةٌ *Between them two is a far-extending distance or space or interval.* (L.) — See also أَبْطَحَ.

بَطْخَةٌ: see أَبْطَحَ, in four places.

بَطْخٌ *Many wide water-courses in which are fine, or minute, or broken, pebbles:* the former word is pl. of أَبْطَحَ or of بَطْخَةٌ: a phrase like أَعْوَامٌ عَوَمٌ. (As, A'Obeyd, S.)

بَطْخِيَّة: see أَبْطَحَ.

بَاطِخٌ applied to a man, i. q. مُتَبَطِّخٌ [part. n. of 7, q. v.]. (Ham p. 244.)

أَبْطَحَ, originally an epithet [and therefore imperfectly decl.], (M, TA,) that is, an epithet converted into a subst., and not used as an epithet, (Ham p. 21,) *A wide water-course, or channel of a torrent, in which are fine, or minute, or broken, pebbles;* (S, A, K, and Ham ubi suprâ;) so called because the water goes in it to the right and left; [i. e. spreads widely; see 7:] (AA;) as also بَطْخَةٌ, (S, A, K, Ham,) fem. of the former, and, like it, an epithet converted into a subst.; (Ham ubi suprâ;) and بَطْخِيَّة, (S, K,) and بَطْخٌ: (K:) or a water-course, or channel of a torrent, in which are sand and pebbles; as also بَطْخَةٌ: (Mgh:) or a wide place [app. in a water-course]; as also بَطْخَةٌ [app. بَطْخَةٌ, which is explained by Freytag, but without his stating on what authority, as signifying a depressed place through which water flows, abounding with pebbles; as is also بَطْخَةٌ; and in like manner Golius explains the former, but mentions the latter as a pl. of بَطْخِيَّة]: (Mgh:) or, accord.

to AHn, the bottom of a water-course, or channel of a torrent, producing no plants or herbage: (TA:) or بَطْخَةٌ signifies soft earth of a valley, such as has been drawn along by the torrents: (ISd, TA:) or the soft pebbles in the bottom of the water-course, or channel of a torrent, of a valley; as also أَبْطَحَ: (IAth, TA:) or the soft earth, such as has been drawn along by the torrents, in the bottom of a تَلَّةٌ [meaning a water-course &c.] and of a valley; and the أَبْطَحَ and بَطْخَةٌ of a valley are its earth and soft pebbles: (En-Nadr, TA:) and accord. to AA, بَطْخٌ signifies sand in a بَطْخَةٌ: (TA:) the pl. is أَبْطَاحٌ and بَطَاحٌ (S, A, K) and بَطَانِخٌ; (K;) the first of these, and the second also, contr. to analogy, being pls. of ابْطَحَ; (S;) or both are pls. of بَطْخَةٌ, contr. to analogy; (Ham p. 251;) or the first is pl. of ابْطَحَ, formed after the manner of the pl. of a subst. of this measure, though the sing. is originally an epithet; (M, TA;) and the second, as is asserted by more than one, is correctly pl. of بَطْخَةٌ, as is also بَطْخَاوَاتٌ; (TA;) and the third is pl. of بَطْخِيَّة. (M, TA.)

مُتَبَطِّخٌ [part. n. of 7, q. v.: often applied to anything *Spread out, expanded, or flat*]: see بَاطِخٌ.

بطخ

4. بَطَّخُوا *They had abundance of* بَطَّيْخٌ [or melons, or water-melons]. (S, A, L, K.)

5. ابْطَحَ *He ate* بَطَّيْخٌ. (A, TA.)

بَطْخَةٌ, and رَجَالٌ بَطْخَةٌ, † *Large, big, bulky, or corpulent, camels, and men:* and رَجُلٌ بَطْخِيٌّ † *a large, big, bulky, or corpulent, man.* (K, TA.)

بَطْخِيٌّ: see what immediately preceded.

بَطَّيْخٌ (S, Mgh, K, &c.,) vulgarly and incorrectly pronounced بَطَّيْخٌ, (ISk, Mgh,) and in the dial. of El-Hijaz called بَطَّيْخٌ, (Mgh,) *A certain well-known fruit;* (Mgh;) [the melon, absolutely, as is shown by many passages in the lexicons, and expressly stated in law-books: and, particularly, the water-melon; cucurbita citrullus: or a plant] of the kind called يَقْطِينٌ, that does not grow tall, but extends itself upon the surface of the ground: (K, TA:) and also the خَرْبِز [or خَرْبِز, a Persian word, and applied to the water-melon, by the Turks termed by this name, and in their own language قَارِيُوز]: (CK: [but not found by me in my MS. copy of the K, nor in the L, nor in the TA:]) or الْبَطَّيْخُ الْبَنْدِيُّ [the Indian بَطَّيْخٌ] is what is called in Persian the خَرْبِز: (Mgh:) [the term بَطَّيْخٌ is applied to many varieties of the water-melon, distinguished by different epithets; as الْأَخْمَرُ the red, الْأَصْفَرُ the yellow, الْأَبْيَضُ the white, الْأَجْرَبُ the mangy, the speckled, الْبُرْلِيُّ that of El-Burullus, &c.: it is a coll. gen. n.:] n. un. with ة. (S, K.)

مَبْطُخَةٌ (S, A, Mgh, &c.) and مَبْطُخَةٌ (S, L, K) *A place where بطخ grow*: (S, A, Mgh, &c.): pl. مَبَاطِخ. (A, TA.)

بطر

1. بَطَرَ, aor. ٤, inf. n. بَطْرٌ, *He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: or he exulted by reason of wealth, and behaved with pride and self-conceit, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire: syn. of the inf. n. أَشْرَ (S, A, L, Mgh, TA,) and مَرَحَ (L, TA); the former of which signifies شِدَّةَ المَرَجِ (S, A,) and مَجَاوِزَةَ الحَدِّ فِي (S, A,) and مَرَجَ (A): he was, or became, stupefied, deprived of his reason, confounded, or amazed, (S, K, Er-Rághib,) bearing wealth ill, or in an evil manner, performing little of the duty imposed on him by it, and turning it to a wrong purpose: (Er-Rághib, TA, *TK:) this is said to be the primary signification: (TA:) he was, or became, stupefied, or confounded, and knew not what to prefer nor what to postpone: (TA:) he was, or became, confounded, perplexed, or amazed, by reason of fright: (Aq, S voce بَحَرَ:) he behaved exorbitantly, or insolently, with wealth, (K, TA,) or on the occasion of having wealth: and this, also, is said to be the primary signification: (TA:) he had, or exercised, little of the quality of bearing wealth [in a becoming, or proper, manner]: (K:) he behaved proudly: (TA:) he regarded a thing with hatred, or dislike, without its deserving to be so regarded: he was, or became, brisk, lively, or sprightly: (K:) accord. to some, he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (TA.) It is said in a trad., لَا يَنْظُرُ [God will not look, on the day of resurrection, upon him who drags along his wrapper of the lower part of the body in exultation and insolence, or pride: meaning one who wears too long a wrapper of the lower part of the body]. (TA.) — بَطَرْتُ عَيْشَكَ [Thou exultedst, or exultedst greatly, or excessively, and behavedst insolently and unthankfully, or ungratefully, &c., in thy manner of life,] is a phrase similar to رَشِدْتُ أَمْرَكَ (S, TA;) and in like manner بَطَرْتُ مَعِيشَتِي in the Kur [xxviii. 58]; in which the verb is not trans., but the subst. is put in the accus. case because of في understood before it. (Abou-Is-hák.) — لَا أَبْطُرُ الْغَنَى + I do not, or will not, domineer, or assume superiority, over others when I am rich. (Ham p. 517.) — بَطَرَ النِّعَةَ + He held wealth, or the favour, or benefit, in light estimation, and was unthankful, or ungrateful, for it. (A.) — بَطَرَ هِدَايَةَ أَمْرِهِ + He refused the right direction as to the management of his affair, and was ignorant of it. (TA.) — It is said in a trad., that pride is بَطَرُ الْحَقِّ, which means + The considering as false, or vain, what God has pronounced to be the truth, or our duty; namely, the confession of his unity, and*

the obligation of rendering Him religious service: or the being confounded at considering truth, or duty, and not seeing it to be true, or incumbent: (TA:) or the disdain of the truth, or right, and not accepting it or not admitting it. (K.) = بَطَرَهُ, aor. ٤ (S, K) and ٤, (K,) inf. n. بَطْرٌ, (S, Mgh,) *He cut it, or divided it, lengthwise; slit it; split it.* (S, Mgh, K.) Hence the appellation بَيْطَارٌ. (S, Mgh.)

4. ابْطَرُهُ *It rendered him such as is termed بَطْرٌ; it (wealth) caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: &c.: [see بَطْرٌ:] (S, A:) it stupefied him, deprived him of his reason, confounded him, or amazed him.* (S, K.) You say, مَا أَطْمَرْتُ حَتَّى ابْطَرْتُ (the sky) rained not until it caused [men] to exult, or to exult greatly, &c. (A.) — ابْطَرُ حِلْمَهُ + *It (the ignorance of a person) caused his (another's) clemency, moderation, or gravity, to become converted into inordinate exultation, and insolence, or the like, and levity.* (A.) — ابْطَرُهُ حِلْمَهُ + *It stupefied, confounded, or amazed, him, so as to turn him from his clemency, moderation, or gravity.* (TA.) — ابْطَرُهُ ذَرْعَهُ + *He imposed upon him more than he was able to do; (S;) what was above his power: (K:) ذَرْعُهُ is here a substitute for its antecedent to indicate an implication therein: (A:) you say this when a slow-paced camel has endeavoured in vain to keep pace with another camel; and when any man has imposed upon another a difficulty beyond his power: (TA:) or the meaning is, he cut off his means of subsistence, and wasted his body: (IAqr, K:) ذَرْعٌ signifying the "body."* (IAqr.)

Q. Q. 1. بَيْطَرٌ, inf. n. بَيْطَرَةٌ, *He practised [farriery, the veterinary art, or] the art of the بَيْطَارٌ.* (Mgh.) — هُوَ يَبْطِرُ الدَّوَابَّ + *He treats beasts, or horses and the like, medically, or curatively.* (TA.)

ذَهَبَ دَمُهُ بَطْرًا + *His blood went unrevenged, (Ks, S, A, K,) being held in light estimation.* (A.)

بَطَرٌ part. n. of بَطَرَ, (Mgh, TA,) *Exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: or exulting by reason of wealth, and behaving with pride and self-conceit, and boastfulness, and want of thankfulness: or behaving with the utmost exultation, &c.: see its verb.* (A, Mgh, TA.)

بَطِرٌ *Cut, or divided, lengthwise; slit; split; (K;) as also مَبْطُورٌ.* (TA.) = See also بَيْطَارٌ.

أَمْرَاءُ بَطِيرَةٍ *A woman who behaves with much بَطْرٌ, i. e. exultation, and insolence and unthankfulness, or ingratitude, &c.: [see بَطِرٌ.] (A.) [See also what next follows.]*

بَطِيرٌ *Clamorous; long-tongued: and one who perseveres in error: fem. with ة: (K:) but it [the former] is mostly used in relation to women, (TA,) and as signifying a woman who exults, or exults greatly, or excessively, and behaves insolently and unthankfully, or ungratefully, (بَطِيرٌ) and perseveres in error: (ADk:) [it is said in the TA that some say بَطِيرٌ, and that this*

is the more approved; but Az says,] Lth cites, from ADk, the phrase أَمْرَاءُ بَطِيرٌ as meaning a clamorous, long-tongued woman; لَأَنَّا قَدْ بَطَرْتُ [because of her insolent behaviour]: and says that, accord. to Abou-Kheyreh, it is أَمْرَاءُ بَطِيرٌ; her tongue being likened to the بَطَرٌ: but Lth adds, the saying of ADk is preferable in my opinion, and more correct. (T in art. بَطِرٌ.)

بَيْطَرٌ: see بَيْطَارٌ.

بَيْطَارٌ: see بَيْطَارٌ. — [Hence,] *A tailor.* (Sh, S, *K.) A poet says, (calling a tailor a بَيْطَارٌ, like as one calls a skilful man an إِنْسَافٌ, Sh, TA,)

• شَقَّ الْبَيْطَارُ مِذْرَعَ الْهَامِ •
[Lihe as the tailor cuts lengthwise, or slits, the woollen tunic of the valiant chief]. (Sh, S.)

بَيْطَرَةٌ [Farriery; the veterinary art;] the art of the بَيْطَارٌ. (S, K.) [See Q. Q. 1.]

بَيْطَارٌ (S, Mgh, K) and بَيْطَرٌ (S, K) and بَيْطَرٌ (K) and مَبْطِرٌ (S, K) [A farrier; one who practises the veterinary art;] one who treats beasts, or horses and the like, medically, or curatively: (K:) from بَطَرَهُ, explained above. (S, Mgh.) أَشْهَرُ مِنْ رَايَةِ الْبَيْطَارِ [More commonly known than the sign of the farrier, app. meaning a sign which, I suppose, the itinerant farrier carried about with him,] (A, TA) is one of the proverbs of the Arabs. (TA.) — You say, also, هُوَ بِهَذَا عَالِمٌ بَيْطَارٌ [He is knowing and skilful in this: see also بَيْطَرٌ]. (A.)

بَطِيرٌ: see مَبْطُورٌ.

بَيْطَارٌ: see مَبْطِرٌ.

بطرق

قَائِدٌ بَطْرِيقٌ [or leader of an army], in the language of the رُومَ [or Greeks of the Lower Empire]; (JK;) one who is to the رُومَ like the قَائِدٌ to the Arabs; (Mgh, Mgh;) [i. c.] a leader of an army (قَائِدٌ) of the رُومَ; (S, K;) accord. to Kudámch, (Mgh,) one who is over ten thousand men: (Mgh, K:) next to him is the طَرْخَانُ [in the CK طَرْخَانُ], over five thousand: then, the قَوْمَسِ, over two hundred: (K:) but in art. طَرْخَانُ in the K, it is said that طَرْخَانُ signifies "a headman, or chief, of high, or noble, rank," in the language of Khurásán; and in art. قَمِيسِ, that قَمِيسِ قَوْمَسِ signifies "a commander," or the like, syn. أَمِيرٌ; and قَبَاسِمَةٌ, i. q. بَطَارِقَةٌ, (TA,) which is pl. of بَطْرِيقٌ, (S, Mgh, Mgh, K,) as also بَطَارِيقٌ, for which بَطَارِيقٌ is used in a verse of Abou-Dhu-eyb: (TA:) it is an arabicized word; (S, TA;) [app. from the Latin "patricius;"] or, as some say, of the language of the رُومَ and of Syria: or Arabic, agreeing with the foreign word, and of the dial. of the people of El-Hijáz: accord. to El-Jawáleekee and others, in the language of the رُومَ it is بَتْرَكٌ: some say that it signifies skilled in war and its affairs, in the language of the رُومَ; and he who is so has rank, or office, and is sometimes made foremost, among them: (TA:) and (some say, TA) a proud and self-conceited

man; (JK, K;) so says Ibn-'Abbād: (TA:) and *fat*; applied to a bird (JK, K) &c.: (JK:) pl. *بَطَارِكَة*. (K.) — [See also *بَطْرَك*, and *جَائِلِي*.]

بطرك

بَطْرَك and *بَطْرُك* i. q. *بَطْرِيك*, (Aḡ, K,) i. e. A leader of the Christians: (TA:) or the chief of the Magians: (K:) [in the present day, the former is applied to a Patriarch of a Christian church; as also *بَطْرِيك*: (see *جَائِلِي*): pl. *بَطَارِكَة* and *بَطَارِيك*: adventitious; not Arabic. (Aḡ, TA.)

[*بَطْرِكِي* Patriarchal; i. e. of, or belonging to, or relating to, a Patriarch of a Christian church; as also *بَطْرِيكِي*: both modern terms.]

[*بَطْرِكَة* A patriarchate; i. e. the office, or jurisdiction, of a Patriarch of a Christian church; as also *بَطْرِيكَة*: both modern terms.]

بَطْرِك: see *بَطْرُك*.

بَطْرِكِي: see *بَطْرِكِي*.

بَطْرِكَة: see *بَطْرِكَة*.

بطش

1. *بَطَشَ بِهِ*, (S, A, Mgh, Mḡb, K,) aor. - and ², (S, Mḡb, K,) the former of which is that adopted by the seven readers (Mḡb, TA) in chap. xlv. verse 15 of the Kur, (TA,) inf. n. *بَطَشَ*, (S, Mgh, Mḡb,) *He seized him violently; laid violent hands upon him*: (S, Mḡb:) *assaulted him*: (S:) or *he seized him with violence and assault*: (A, K:) or *he seized him vehemently, in anger*: (Mgh:) and *he laid hold upon him* (Mgh, TA) *vehemently*, (TA,) *in making an assault*: (Mgh, TA:) and *بَطَشَ* signifies the same as *بَطَشَ بِهِ*, (K,) but is rare, occurring in the words [of the Kur xlv. 15], *يَوْمَ نُبْطِشُ الْبَطْشَةَ الْكُبْرَى*, accord. to the reading of El-Ḥasan and Ibn-Rejū, [meaning *On the day when we make the greatest assault*:] or, accord. to AḤūt, [and Bḍ says the like,] the meaning is, [on the day when] we give power over them to such as shall assault them [with the great assault; or make to assault with the great assault]. (TA.) — Also *He took it*, namely, anything, or took hold of it, (Lth, K, TA,) or *clung to it*, (TA,) *strongly*. (Lth, K, TA.) In the saying of El-Ḥulwānee, *وَمَا لَا يَقَعُ عَلَيْهِ الْعَيْنُ وَلَا يَبْطِشُهُ الْكَفَّ*, [meaning *And that upon which the eye falls not, and of which the hand does not take hold*,] the prep. [بِ] is understood; or the verb is thus used as implying the meaning of *الْأَخْذُ* and *التَّائُلُ*. (Mgh.) — *بَطَشَتْ بِهِمْ أَهْوَالُ الدُّنْيَا* [The terrors of the world assaulted them]. (A.) — *بَطَشَتْ يَدُ* *The hand worked, wrought, or laboured*. (Mḡb.) — *فَلَانٌ يَبْطِشُ فِي الْعِلْمِ بِبَاطِلٍ* [Such a one labours in science with extensive ability]. (A, TA.) — *بَطَشَ مِنَ الْحُمَى* *He recovered from the fever, being still weak*. (Aboo-Mālik, A, K.)

3. *بَاطِشَة*, (S, TA,) inf. n. *مَبَاطِشَة* (S, K) and *بَطَاشَ*, (TA,) *He laboured, strove, struggled, con-*

tended, or conflicted, with him, to prevail, or overcome; syn. of the inf. n. *مُعَاجِزَة*. (K, TA.) — *بَاطِشًا*, (TK,) inf. n. *مَبَاطِشَة*, (K,) *Each of them two stretched forth his hand towards the other to seize him violently* (K, TA) *and to assault him quickly*. (TA.)

4: see 1, where two meanings are assigned to it.

5. *الرِّكَابُ تَبْطِشُ بِأَحْمَالِهَا*, [for *تَتَبْطِشُ*] *The travelling-camels walk with slow steps* (for *تَزَحَفُ*) [for *تَتَزَحَفُ*] *with their burdens, hardly moving*. (Ibn-'Abbād, Z, Sgh, K.)

بَطَشَ inf. n. of 1 [q. v.]. — Also *Might, or strength, in war or fight*: or *courage*; *valour*, or *valiantness*; *promess*: syn. *بَأْسٌ*. (K.) You say, *رَجُلٌ شَدِيدُ الْبَطْشِ* [A man of great might, &c.]. (K, TA.) — And *Anger*. (Ḥar p. 258.)

الْبَطْشَة An assault; a violent seizure. (S.) *الْبَطْشَة الْكُبْرَى* [The greatest assault], in the Kur xlv. 15, is applied to the day of resurrection, or to the battle of Bedr. (Bḍ.)

بَطِيشٌ i. q. *شَدِيدُ الْبَطْشِ*. (K;) [see *بَطَشَ*]; applied to a man; as also *بَطَاشٌ*. (TA.)

بَطَاشٌ: see *بَطِيشٌ*.

[*مَبْطِشٌ*, or *مَبْطِشٌ*, A place of assault, or the like; sing. of *مَبَاطِشَ*, of which the following is an ex.] *سَلَكُوا أَرْضًا بَعِيدَةً السَّالِكِ قَرِيبَةَ الْهَالِكِ* [They traversed a land whereof the roads were far-extending, whereof the places of destruction were near, and they were prostrated, or left sick, in its places of assault, and were not saved from its places of thirst]. (A, TA.)

بطق

بَطَاقَة A piece of paper: (IAḡ, M, Sgh, TA:) in the K, *الْحَدَقَة* is erroneously put for *النُّورَة*: (TA:) a ticket that is attached to a garment, or piece of cloth, (T, S, M, L, K,) bearing the mark, or inscription, of its price; (T, S, L, K;) or a ticket marked, or inscribed, with the weight, and the number, of a thing: (TA:) of the dial of Egypt (T, S, L) and the neighbouring parts: (T, L:) so called, (K,) or said (by Sh, TA) to be so called, (S,) because it is tied by a twist, or thread, (*بَطَاقَة*), of the unwoven end of the cloth: (S, K:) but this is a mistake: (ISd, TA:) [in Greek, *πιττάκιον*, as observed by Freytag; and hence probably derived:] accord. to some, it is [*نَطَاقَة*], with ن, because it tells (*تَنْطِقُ*) what is marked, or inscribed, thereon; but this is strange. (TA.) It is said in a trad., that a man will be brought on the day of resurrection, and ninety-nine scrolls, or records, inscribed with his sins will be produced; and there will be produced for him a *بَطَاقَة* bearing the testimony that there is no deity but God, and it will outweigh the others. (TA.)

بطل

1. *بَطَلَ*, (S, Mḡb, K,) aor. ², (S, Mḡb,) inf. n. *بُطْلَانٌ* and *بُطُولٌ*, [of which the last

seems to be the most common,] (S, Mḡb, K, KL, &c.) *It (a thing) was, or became, بَاطِلٌ*, as meaning contr. of *حَقٌّ*; (S;) [i. e.,] *it was, or became, false, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, (KL,) vain, unreal, naught, futile, worthless, useless, unprofitable, (KL, PS,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no account*; (Mḡb;) *it went for nothing, as a thing of no account*, (S, Mḡb, K,) or *as a thing that had perished or become lost*. (K.) [It is said of an assertion or allegation and the like, and of a deed, &c.] Hence the saying in the Kur [vii. 115], *وَبَطُلَ مَا كَانُوا يَعْمَلُونَ* [And what they were doing became vain, or null; or went for nothing, as a thing of no account]. (TA.) And *دَهَبَ دَمُهُ بَطْلًا* *His blood went for nothing, [unretaliated, and uncompensated by a mulct,] as a thing of no account*. (S, Mḡb.) And *بَطَلَ دَمُهُ* [signifies the same; or] *He was slain without there being obtained for him either blood-revenge or blood-wit*. (Er-Rāghib, TA.) — See also the inf. n. *بُطُولٌ* below, voce *بَطَالٌ*. — *بَطَلَ الْقَوْلُ* [Hom false, untrue, wrong or incorrect, &c., is the saying!] is said in wonder at that which is *بَاطِلٌ*. (TA.) — *بَطَلَ مِنَ الْعَمَلِ*, (S, K,) or *بَطَلَ*, (Mḡb,) aor. ², (TA,) inf. n. *بَطَالَة* (S, Mḡb, K, KL) and *بَطَالَة*, which is mentioned by one of the expositors of the Mo'allakāt, and said to be the more elaste, and sometimes one says *بُطَالَة*, to make it accord with its contr. *عَمَالَة*, (Mḡb,) *He (a hired man, or hireling,) was, or became, idle, unoccupied, or without work*. (S, Mḡb, K, KL.) [See also 5.] [Hence, *يَوْمٌ بَطَالَة*, A day of idleness; a holiday.] — *بَطَالَة*, with kesr, also signifies *The being diverted from that which would bring profit in the present life or in the life to come*. (TA.) — See also 2. — *بَطَلَ فِي حَدِيثِهِ*, (K,) aor. ²; so it seems to be from the context in the K, but correctly *بَطَلَ*, aor. ², as in the Jm; (TA;) inf. n. *بَطَالَة* (K) [und app. *بُطُولٌ* also; see *بَطَالٌ*]; *He jested, or joked, or was not serious or in earnest, in his discourse*; as also *بَطَلَ*. (K.) — *بَطَلَ*, aor. ², (Mḡb,) inf. n. *بَطَالَة* (S, Mḡb, K, KL) and *بَطَالَة* (Lth, Mḡb, TA) and *بُطُولَة* (S, K, KL,) *He (a man) was, or became, courageous, brave, or strong-hearted, on the occasion of war, or fight; such as is termed بَطْلٌ*, q. v.; (S, Mḡb, K, KL;) as also *تَبَطَّلَ*: (K:) or this last signifies *he affected courage, &c.; he made himself, or constrained himself to be, courageous, &c.*; syn. *تَشَجَّعَ*. (TA.) — *لَبَطَلَ الرَّجُلُ* [How courageous, &c., is the man!] is said in wonder at *التَّبَطُّلُ* [i. e. courage, &c., or the affecting of courage, &c.]. (TA.)

2. *فَعَلَ الْبَطَالَة* [inf. n. of *بَطَلَ*] signifies *He pursued the vain, or frivolous, diversion or sport, and foolish, or ignorant, conduct*. (TA.) [See *بَطَالَة*, above, and the phrase next following it.] — See also 4.

4. *اِبْطَلَ* *He said, or spoke, what was false*,

or untrue; (Mgh, Mṣb, K;) [contr. of **أَحَقُّ**]; *he lied*: (Mgh:) *he made a false, or vain, claim or demand; he claimed, or demanded, for himself that which was not right, or just.* (Lth, TA.) — See also 1. **بَطْلُهُ** [and vulgarly **بَطْلُهُ**] *He made it, or rendered it, [and he proved it to be,] بَاطِلٌ, i. e. false, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, vain, unreal, naught, futile, worthless, useless, unprofitable, (S, L, K, TA,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no account; (Mṣb, TA;) he nullified it, annulled it, abolished it, cancelled it; whether it was true or false, right or wrong, authentic or spurious, valid or null; (TA;) he made it to go for nothing, as a thing of no account, or as a thing that had perished or become lost. (K.) Hence, **أَبْطَلَ شَهَادَتَهُ** *He annulled his testimony.* (TA in art. زور.) And **لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ**, in the Kur [viii. 8, meaning *That He might establish that which is true, and annul that which is false*]. (TA.)*

5. **تَبَطَّلُوا** *They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تَدَاوَلُوا الْبَاطِلَ.* (Az, K.) — [تَبَطَّلَ, said in the Mgh to be from **الْبَطَالَةُ**, (see **بَطْلٌ**, or **بَطْلٌ مِنَ الْعَمَلِ**) app. signifies, as its part. n. (q. v. voce **بَطْلٌ**) indicates, *He became unoccupied and lazy.*] — See also 1, near the end of the paragraph.

بَطْلٌ [originally an inf. n. of 1, and mentioned therewith, first sentence:] i. q. **بَاطِلٌ**, q. v. (Ham p. 114.)

بَطْلٌ, said to be the only epithet of its measure except **حَسَنٌ**; (TA in art. **حَسَنٌ**;) applied to a man, *Courageous, brave, or strong-hearted, on the occasion of war, or fight; [commonly used as a subst., meaning a man of courage or valour, a brave man, a hero;] (S, Mṣb, K;) as also **بَطْلَانٌ**; (K;) one whose wound goes for nothing, so that he does not care for it, (Lth, K,) and it does not withhold him from the exercise of his courage; (Lth, TA;) or the blood of whose adversaries goes for nothing with him, (K,) unrevenged: (TA:) or for this reason he is thus called; (TA;) or because life is annulled, or made to go for nothing, on the occasion of encountering him, and severe misfortunes are annulled by him, (Mṣb,) or by his sword, and made to be of no account: (TA:) and so **بَطْلَةٌ** applied to a woman; (S, Mṣb, K;) accord. to one of the expositors of the Hamāsch; (Mṣb;) but AZ says that this is not allowable: (IDrd, TA:) the pl. of **بَطْلٌ** is **بَطْلَانٌ**. (Mṣb, K.)*

بَطْلَةٌ: see **بَاطِلٌ**: — and see also **بَطْلٌ**.

بَطْلَانٌ One whose powers have become weak: but this is a vulgar word. (TA.)

بَطْلَاتٌ (pl. of **بَطْلٌ**, TA) *False, or vain, things; or unprofitable sayings.* (Ibn-'Abbād, K.) You say, **جَاءَ بِالْبَطْلَاتِ** *He uttered false, or vain things; &c.* (El-Moḥeet, TA.)

بَطْلَانٌ, applied to a man, signifies **بَيْنَ بَطْلٍ وَبَطْلٍ** *Having a vain, or false,*

*object or pursuit; manifesting the having such an object or pursuit: or, accord. to an explanation of **ذُو بَاطِلٍ** by Bḍ in xxxviii. 26, i. q. **مُبْطِلٌ** and **عَابِثٌ**, i. e. jesting, or joking; (see **بَطْلٌ فِي حَدِيثِهِ**, or **بَطْلٌ**;) or saying what is untrue: and playing, or sporting, and doing that in which is no profit; as also **بَاطِلٌ**, q. v.]: (K:) one who jests, or jokes, in his discourse: one who is diverted from that which would bring profit in the present life or in that which is to come: (TA:) idle; unoccupied: (S, Mṣb;) or exceedingly, or extremely, idle: (KL:) or unoccupied and lazy; as also **مُبْطِلٌ**. (Mgh.) [In the present day it is commonly used as signifying *Bad, worthless, and useless; applied to a man and to anything.*] — See also **بَطْلٌ**.*

بَطْلٌ contr. of **حَقٌّ**; (S, K;) i. e. *False, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, (KL,) vain, unreal, naught, futile, worthless, useless, unprofitable, (KL, PS,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no effect; (Mṣb;) that proves, when inquired into, or investigated, to be false, wrong, unfounded, unsound, or not established; applying to a saying, and [sometimes] to a deed: (TA:) [going for nothing, as a thing of no account, or as a thing that has perished or become lost: (see the verb, 1, first sentence:) often used as a subst., meaning a false, or vain, saying, or assertion, or allegation; a lie; a falsehood: and a false, or vain, deed, or action, or affair, or thing; &c.:] and **بَطْلٌ** is syn. therewith, (Ham p. 114,) and so are **أَبْطُولَةٌ** and **أَبْطَالَةٌ**: (K:) the pl. of **بَاطِلٌ** is **بَوَاطِلٌ**; (Mṣb;) and **بَطْلٌ** occurs as a pl. of the same; (Ham p. 360;) or its pl. is **أَبْطَالٌ**, contr. to analogy, (S, Mṣb,) as though the sing. were **أَبْطِيلٌ**; (S;) or, accord. to AHāt, this is pl. of **أَبْطُولَةٌ**, or, as some say, of **أَبْطَالَةٌ**, (Mṣb,) or, accord. to Aḡ and AHāt and IDrd, of both these; (TA;) and signifies *false, or vain, sayings and actions or deeds.* (K in art. **هَتَرَ**, &c.) You say, **قَدْ قُلْتَ بَاطِلًا** [*Thou hast said a false, or vain, saying; a lie; a falsehood*]; like as you say, **قَدْ قُلْتَ حَقًّا**. (Ham p. 360.) And **يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ** [*They devour the possessions of men by false pretence*]. (Kur ix. 34.) And **بَيْنَهُمُ أَبْطُولَةٌ** and **أَبْطَالَةٌ** [*Between them is false, or vain, speech, or discourse, &c.*]; syn. **بَاطِلٌ**. (K.) — The belief in a plurality of Gods: so explained as occurring in the Kur xlii. 23. (TA.) — See also **بَطْلَانٌ**, in two places. [Hence,] **بَاطِلًا** *In play, or sport; acting unprofitably; or aiming at no profit.* (Jel in iii. 188 and xxxviii. 26.) — **الْبَاطِلُ** *Iblees*: so in the Kur [xxxiv. 48], where it is said, **مَا يَنْدِيءُ أَتْبَاطِلُ** [explained in art. **بَدَأَ**]: (Kāṭādeh, K:) and again [xli. 42], where it is said, **لَا يَأْتِيهِ** **الْبَاطِلُ** **مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ**, [accord. to some,] meaning that *Iblees* shall not add to the Kur-ān nor diminish therefrom: (TA:) **بَطْلَةٌ** [is its pl., and] signifies *devils*: (A, TA:) or *enchanters*. (O, K.)*

أَبْطَالَةٌ: } see **بَاطِلٌ**; for each in three places.
أَبْطُولَةٌ: }

مُبْطِلٌ One who says a thing in which is no truth, or reality: (Er-Rāghib, TA:) one who embellishes speech with lies: (Bḍ in xxx. 58:) one who says, or does, false, or vain, things. (Jel ibid.) [See also its verb, 4.]

بَطْلَانٌ: see **بَطْلٌ**.

بطم

بُطْمٌ (S, K) and **بُطْمٌ** (K,) the latter allowable accord. to IAḡr, (TA,) *The حَبَّةُ خَضْرَاءَ [or fruit of the terebinth-tree, to which this latter appellation is given in the present day, i. e., of the pistacia terebinthus of the botanists]; (S, K;) so accord. to the people of El-'Āliych; and the like is said on the authority of Aḡ: (TA:) or the tree thereof; (K;) [which is called **بُطْمٌ** in the present day;] so accord. to AḡIn; and he says, but no one has told me that it grows in the land of the Arabs; but they assert that **الضَّرُّو** [meaning the *cancamum-tree*, also called **كَمَكَام**, but said by IAḡr to be the *حَبَّةُ خَضْرَاءَ*,] is nearly like it: (TA:) its fruit is heating, diuretic, strengthening to the venereal faculty, good for the cough, and for the [disease of the face called] **نَقْوَةٌ**, and for the kidney; and the overspreading of the hair with its dry and sifted leaves causes it to grow, and beautifies it. (K.)*

بطن

1. **بَطْنٌ**, aor. **بَطَنَ**, (K,) inf. n. **بَطَانَةٌ**, (TA,) *He (a man) was, or became, big, or large, in the belly, (K, TA,) in consequence of much eating.* (TA.) — And **بَطْنٌ**, aor. **بَطَنَ**, inf. n. **بَطْنٌ**, *He (a man) was, or became, big, or large, in the belly, in consequence of satiety, (S, TA,) and disordered therein: (TA:) he was, or became, in a state of repletion, or much filled with food.* (TA.) — And [hence,] **بَطْنٌ** signifies also i. q. **أَشْرٌ** and **بَطْرٌ** [*He exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully: &c.*]. (TA.) — **بَطْنٌ** *He (a man, S, TA) had a complaint of, or a disease in, or a pain in, his belly.* (S, Mṣb, TA.) — **بَطْنُهُ**, (S, K,) aor. **بَطَنَ**, (S, TA,) inf. n. **بَطْنٌ**, (TA,) *He struck, or beat, his belly; as also **بَطْنُهُ**, (S, K,) accord. to some, or the ل is added [only] in verse; (S;) and **بَطْنُهُ**, (K,) inf. n. **تَبَطَّنَ**. (TA.) — It (a disease) entered into him: [as though it penetrated into his belly: see 10:] in this sense it has for its inf. n. **بُطُونٌ**. (TA.) And **بَطْنَتْ بِهِ الْحُمَّى** *The fever produced an effect within him.* (TA.) — *He entered into it; namely, a valley; (S, TA;) in which sense it has for its inf. n. **بَطْنٌ**; and **تَبَطَّنَهُ** signifies the same: or the latter, *he went about in it; namely, the valley; as also **أَسْتَطْنَهُ**.* (TA.) — [He penetrated into it mentally;] *he knew it; (Mṣb, K, TA;) namely, the news or story, or the state or case, of another: (K, TA:) he knew the inward, or intrinsic, state or circumstances thereof; (S, Mṣb, TA;) i. e., of a case, or an affair; (S,***

TA;) as also **اِسْتَبْنَهُ** (K, A, TA;) and **تَبْنَهُ** + he entered into it so that he knew its inward, or intrinsic, state or circumstances. (Ham p. 688.) — **بَطْنُ بِلَانٍ**, accord. to the S and M, but in the K **بَطْنُ بِلَانٍ** (TA,) + He became one of his particular, or special, intimates, friends, or associates, (S, K, TA,) entering into his affair [or affairs]: (TA:) or **بَطْنُ بِي**, aor. 2, inf. n. **بَطُونٌ** and **بَطَانَةٌ**, means + he entered into his affair [or affairs]. (TA.) — And **بَطْنُ** (Mqb, K,) aor. 2, said of a thing, (Mqb,) It was, or became, unapparent, hidden, concealed, or covert; (K, TA;) contr. of **ظَهَرَ**. (Mqb.) — See also 4.

2. **بَطْنَهُ**, inf. n. **تَبْطِينُ**: see 1. — See also 4. — He put a **بَطَانَةٌ**, i. e. a lining, to it; namely, a garment, or piece of cloth; (S, K;) as also **اِبْطَنَهُ**. (K.) — **بَطْنُ لَحْيَتِهِ**, inf. n. as above, He took, or cut off, from that part of his beard which was beneath the chin and lower jaw. (Sh, Nh, TA.) Accord. to the copies of the K, **تَبْطِينُ** **لِلْحَيَةِ** signifies the not doing so: but this is wrong. (TA.)

3. **بَاطَنْتُ صَاحِبِي** i. q. شدته [app. a mis-transcription for **شَاوَرْتُهُ**, meaning + I consulted with my companion in order to know what was in his mind]. (TA.)

4. **اِبْطَنَ الْبَعِيرُ** (IAqr, S, K,) inf. n. **اِبْطَانٌ** (S,) He bound, or made fast, the camel's **بَطْنَانٍ** [or belly-girth]; (S, K;) as also **بَطْنَهُ**, accord. to the copies of the K; but this is a mistake for **بَطْنَهُ**, aor. 2, inf. n. **بَطْنٌ**; which last verb, however, though said by Az to be a dial. var., is disallowed by IAqr and by AHeyth. (TA.) — **اِبْطَنْتُ السَيْفَ كَتْفِي** (S, TA) I put the sword beneath my waist. (TA.) And **اِبْطَنَ** **بَطْنَهُ** + He made his sword to be his **بَطْنَهُ** [app. meaning his secret companion]. (TA.) [This seems to be from the phrase next following.] — **اِبْطَنْتُ الرَّجُلَ** + I made the man to be one of my particular, or special, intimates, friends, or associates; (S, TA;) took him as a **بَطْنَانٍ**. (TA.) One says also, **فَلَانًا دُونَكَ**, **اِسْتَبْنْتُ** (Ham p. 688; [there rendered by خامسته, app. a mistranscription for **خَصَصْتُهُ**; meaning + I took, or chose, such a one particularly, or specially, for my companion, in preference to thee: it is said in explanation of the phrase **مُسْتَبْنًا سَيْفِي**, which seems to mean + taking my sword as my special companion, or putting it beneath my waist; so that **سَيْفُهُ** is similar to one, or both, of two phrases mentioned above in this paragraph.]) — See also 2.

5. **تَبْطَنَ** He filled the [meaning his] belly. (Har p. 178.) — **تَبْطَنَ جَارِيَةً** (Sh, S, TA) He made his **بَطْنُ** to be in contact with that of a girl, skin to skin: (Sh, TA:) or **inivit puellam**; i. e. **أَوَّلَجَ ذَكَرَهُ فِيهَا**. (TA.) — **تَبْطَنَ اَكْلًا** He was, or became, in the middle, or midst, of the herbage: (TA:) or he went round about in the herbage. (S.) See also 1, in two places.

6. **تَبْطَنَ** It (a place) was far-extending; one part thereof being remote from another. (TA.)

8. **اِسْتَبْنْتُ الشَّافَةَ عَشْرَةَ اَبْطَنَ** I assisted the she-camel in bringing forth, or delivered her of her young, ten times. (S, TA. [Golius and Freytag render the verb by "ventre enixa fuit:" and the former renders the phrase above (incorrectly printed in his Lex.) by "peperit camela decem vicibus."])

10. **اِسْتَبْنُ الْفَرْسِ** He sought to find what young was in the belly of the mare. (TA.) — **اِسْتَبْنُ الْفَحْلُ الشَّوْلَ** The stallion covered the she-camels raising their tails, so that they conceived, or received his seed into their wombs; as though [meaning] he deposited his seed in their bellies. (TA.) — **اِسْتَبْنَهُ** He, or it, entered [or penetrated] into his, or its, belly, or interior; [or was, or became, or lay, within it;] like as the vein enters [or penetrates] into [or lies within] **اِسْتَبْنُ** the flesh. (A, TA.) You say, **اِسْتَبْنْتُ الشَّيْءَ** [I entered, or penetrated, into the thing, whether actually or mentally]. (S.) See 1, in two places. — See also 4, in two places. — **اِسْتَبْنُ** also signifies The having, or holding, [a thing] concealed within. (PS.) [This explanation seems to be given to show that, in the opinion of the author of the PS, **اِسْتَبْنْتُ الشَّيْءَ** in the S means I had, or held, the thing concealed within.]

بَطْنُ The belly, or abdomen; i. e. the part of the body which is separated from the **جَوْفُ** [i. e. chest, or thorax,] by the **حِجَابُ** [i. e. midriff, or diaphragm]; containing the liver and the spleen and the stomach and the lower intestines &c.; (Zj in his "Khalk el-Insán;" [in which it is erroneously said to comprise also the lungs;]) contr. of **ظَهَرَ**; (S, Mqb, K;) of a man and of any animal: (TA:) of the masc. gender, (S, K,) and, accord. to AO, fem. also: (AHat, S:) pl. **اَبْطَنُ** and **بَطُونٌ** (Az, Mqb, K) and **بَطْنَانٌ** (K;) the first a pl. of pauc.; and the second [as also the third] a pl. of mult., applied to more than ten. (Az, TA.) [Hence,] **ذُو الْبَطْنِ** [What is in the belly: but generally meaning] excrement, ordure, or dung. (K, TA.) You say, **اَتَقَى ذَا بَطْنِهِ** He (a man) ejected his excrement, or ordure. (TA.) And **اَتَقَتْ ذَا بَطْنِهَا** She (a woman, TA) brought forth; (K;) as also **وَضَعَتْ ذَاتَ بَطْنِهَا**: (TA in art. **دَو**;) and she (a hen) laid an egg. (K.) And **ذَاتُ بَطْنِهَا**, (T and Mgh in art. **نَشْر**;) and [elliptically] **نَشَرَتْ بَطْنَهَا**, (T and A and Mgh in that art.,) She (a woman) brought forth many children. (T in that art.) And it is said in a prov., (TA,) **الذِّئْبُ يَغْطِي بَدَنِي بَطْنَهُ** [The wolf is envied for what is in his belly]: for one never thinks him to be hungry, but only thinks him to be in a state of repletion, because of his hostility to men and cattle, (A'Obeyd, K,) though he is sometimes distressed by hunger. (A'Obeyd. [See various readings of this prov. in Freytag's Arab. Prov. i. 500 and 501.]) **مَاتَتْ فِي بَطْنِ** a phrase occurring in a trad., means She (a woman) died in childbirth. (TA.) See also **بَطْنُهُ**. **بَطْنُ** means + Such a one is solicitous for his belly. (Er-Rághib, TA in art. **بَنَى**.) [Many phrases in which

the word **بَطْنُ** occurs will be found explained under other words of those phrases; as **ظَهَرَ**, and **اَحَدُ**, and **غُضُفُورٌ**, &c.] **بَطْنُ الْحَوْتِ**: see **الرِّثَاةُ**. — Also The inside, or interior, of anything; syn. **دَاجِلٌ**: and so **بَاطِنٌ**; syn. **دَاجِلٌ** (K:) pl. of the former as above. (TA.) Thus **بَطْنُ وَادٍ** means The interior of a water-course or river-bed [or valley; i. e. its bottom, in which flows, occasionally or constantly, its torrent or river]. (MA.) And **بَطْنُ مَكَّةَ** means The interior of Mekkeh. (Bq in xlvi. 24.) [Hence,] it is said of the Kur-an, **لِكُلِّ آيَةٍ مِنْهَا ظَهْرٌ وَبَطْنٌ**, meaning + To every verse thereof is an apparent sense and a sense requiring development. (TA.) [See **ظَهَرَ**.] See also **بَاطِنٌ**. [And its pl. **بَطْنَانٌ** is also used as a sing., meaning The middle, or midst, of a thing: and the lower, or lowest, part, or the foundation. Thus,] **بَطْنَانُ الْجَنَّةِ** means The middle, or midst, of Paradise: (S, TA:) and **بَطْنَانُ الْعَرْشِ**, The lower, or lowest, part, or the foundation, of the عرش [vulgarly held to be the throne of God]. (TA.) You say also **بَطْنُ الْكَفِّ** and **بَطْنُ الْقَدَمِ** + The palm of the hand [opposed to **ظَاهِرُهَا** and **ظَهْرُهَا**]: and **بَطْنُ الْقَدَمِ** + The sole of the foot [likewise opposed to **ظَاهِرُهَا** and **ظَهْرُهَا**]: (Zj in his "Khalk el-Insán:") and **بَطْنُ الْحَافِرِ** (S in art. **نَسْر**) and **بَطْنُ الْحَافِرِ** (M and K in that art.) + [The sole of the solid hoof;] the part of the solid hoof in which is the **نَسْرُ**, q. v. (S and M and K in that art.) **بَطْنُ الرَّاحَةِ** is well known [as another name for **بَطْنُ الْكَفِّ**, explained above; for **الرَّاحَةُ** is often used as syn. with **الْكَفُّ**]: and **بَطْنُ الْخَفِّ** is [said to be] + The part of the foot of a camel or the like that is next the leg: and one says, **بَطْنُ الْإِبْطِ**, [meaning + The armpit, or hollow of the inner side of the shoulder-joint,] but not **بَطْنُ الْإِبْطِ**: (TA:) [and **بَطْنُ الْعُنُقِ** the throat.] The **بَطْنُ** of a feather is: The long, (S,) or longer, (K,) [or wider, i. e. inner,] lateral half: pl. **بَطْنَانٌ**; (S, K, TA;) which is explained as signifying the parts beneath the shaft: opposed to **ظَهْرَانُ**, pl. of **ظَهْرٌ** [q. v.]. (TA.) — Also A low, or depressed, tract, or portion, of land, or ground; (S, TA;) and so **بَاطِنٌ**: (TA:) [or a bottom, or low land; or a low, soft flat; i. e.] soft, plain, fine, low land or ground; opposed to **ظَهْرٌ** [q. v.]: (TA in art. **ظَهَرَ**;) pl. of the former, (S,) or of the latter, (K,) **بَطْنَانٌ** (S, K,) a pl. of mult., (TA,) and **اَبْطِنَةٌ** (K,) a pl. of pauc., and anomalous [as pl. of either]: (TA:) the former pl., in relation to land, is also used as a sing., like **بَطْنُ**: (AHn, TA:) and accord. to ISh, **بَطْنَانُ الْأَرْضِ** signifies the low, or depressed, tract, or tracts, of land, of the plain, or soft, parts thereof, and of the rugged, and of the meadows, where water rests and stagnates: and such tracts are also called **بَوَاطِنُ** and **بَطُونُ**. (TA.) — **بَطْنُ السَّمَاءِ** and **ظَهْرُ السَّمَاءِ** both signify + The apparent, visible, part of the sky. (Fr, T voce **ظَهَرَ** [q. v.].) — Also

† A tribe below that which is termed قَبِيلَة (S, Mgh, K, TA:) or next below the عِمَارَة (S and TA voce شَعْب, &c.) or below the فَيْد and above the عِمَارَة (K: [but for this I have found no other authority:]) of the masc. gender: (TA:) or [properly] fem.: but if حَي [said by some to signify a tribe, absolutely,] be meant thereby, it is masc.: (Mgh:) or fem. if used in the sense of قَبِيلَة (TA:) pl. [of pauc.] أَبْطُن and [of mult.] بَطُون. (Mgh, K.) [See شَعْب.]

بَطْن Disease of the belly, (K, TA,) being a state of enlargement thereof arising from satiety; and so بَطْن; whence the phrase مَاتَ بِالْبَطْنِ He died by the disease of the belly. (TA.)

بَطْن One whose object of care, or anxiety, is his belly: (K:) or who has an inordinate desire, or appetite, for food; (S;) whom nothing causes care, or anxiety, but his belly; (S, TA;) as also مَبْطُن: (TA:) or the former, (TA,) or the latter, (S,) ever large, or big, in the belly in consequence of much eating: (S, TA:) or both signify voracious; not ceasing from eating. (K.) — And [hence,] † One who exults, or exults greatly, or excessively, and behaves insolently and unthankfully, or ungratefully: (TA:) or who does so, being abundant in wealth. (K, TA.)

بَطْنَة Repletion; the state of being much filled with food (S, K) and drink. (So in a copy of the S.) It is said in a prov., الْبَطْنَةُ تَذْهَبُ الْفَهْمَةَ [Repletion banishes intelligence]. (TA.) — And [hence,] † Exultation, or great or excessive exultation, and insolent and unthankful, or ungrateful, behaviour. (K, TA.) — [Hence also,] مَاتَ فُلَانٌ بِبَطْنَتِهِ Such a one died with his wealth complete, not having expended, or dispensed, anything thereof: or, accord. to A'Obeyd, this prov. relates to religion, and means † he went forth from the present world in a state of integrity, without any infringement of his religion. (TA.) [See also تَغَضُّضٌ, in two places.] [Hence also,] نَزَتْ بِهِ الْبَطْنَةُ Richness caused him to exult, or exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.)

الْبَطْنَةُ i. q. الدُّبُرُ [The back, hinder part, posteriors, &c.]. (TA.) — بَطْنَاتُ الْوَادِي The roads, or beaten tracks, of the valley. (TA.)

بَطْن [The belly-girth of a camel: or] the girth of the [kind of saddle called] قَتَب (S, K,) which is put beneath the belly of the camel, and is like the تَصْدِير to the رَحْل (S:) or the girth of the [saddle called] رَحْل (Mgh:) pl. [of pauc.] أَبْطُنَة and [of mult.] بَطْن. (K.) [Hence,] اِلْتَقَتْ حَلَقَتَا الْبَطْنِ [The two rings of the belly-girth met]: said of a case, or an affair, that has become severe, strait, or distressing. (S.) And رَجُلٌ عَرِيضُ الْبَطْنِ † A man in ample and easy circumstances; or in an easy, or a pleasant, state or condition; or easy, or unstraitened, in mind. (K, TA.) [See also art. عَرِيض.] And مَاتَ فُلَانٌ وَهُوَ عَرِيضُ الْبَطْنِ, meaning, accord. to A'Obeyd, † Such a one died broad in the fleshy parts (الْمَلَا جِر); nothing of him

having gone. (TA. [But this seems to be said of a man's dying in a state of opulence: see Freytag's Arab. Prov. ii. 601.])

بَطْن, applied to a man, (K,) Big, or large, in the belly; (S, K;) as also مَبْطُن: the former occurs, in a description of 'Alee, used as an epithet of praise: and signifies also big, or large, in the belly in consequence of much eating: and having the belly full; as also † the latter: pl. of the former بَطَان. (TA.) — Hence, † Full; applied to a purse [&c.]. (TA.) You say رَجُلٌ بَطْنُ الْكَرَزِ † [lit. A man having the pair of provision-bags full]; meaning † a man who conceals his travelling-provision in a journey, and eats that of his companion. (TA.) — † Far; far-extending. (S, K, TA.) So in the phrase ثَاوُ بَطْنٍ † [A far-extending heat, or single run to a goal or limit], (S, TA,) and شَوُطُ بَطْنٍ [signifying the same]. (TA.) — † Wide, and low, or depressed; applied to a tract of land or ground. (Ham p. 506.)

الْبَطْنُ One of the Mansions of the Moon; (S, K;) namely, the Second; (Kzw, &c.) three small stars [ε and π and ν], (S, K,) disposed in the form of an equilateral triangle, (S,) as though they were three stones whereon a cooking-pot is placed, and forming the belly of the Ram; (S, K;) the appellation being made a diminutive because the Ram consists of many stars in the form of a ram; [so I here render حَمَل though it properly signifies a lamb;] the شَرْطَان being its two horns; and the بَطْن, its belly; [or, accord. to our configuration of Aries, the rump;] and the ثُرَيَّا, its rump, or tail; (S;) three obscure stars, forming the points of a triangle, in the belly of the Ram, between the شَرْطَان and the ثُرَيَّا; (Kzw, Mir-ât ez-Zemân, &c.) the three stars of which two are on the tail and one on the thigh of the Ram, forming an equilateral triangle. (Kzw in his description of Aries.) [See مَنَازِلُ الْقَمَر, in art. نَزَلَ.] The Arabs assert that it has no نَوْء [here meaning effect upon the weather], except wind. (TA.)

بَطَانَة The lining, or inner covering, of a garment, or piece of cloth [&c.]; contr. of ظَهَارَة; (S, Mgh, K;) as also بَاطِنَة: (JK in art. ظَهَرَ:) pl. of the former بَطَائِن. (TA.) — † A secret (K, TA) that a man conceals. (TA.) One says, هُوَ ذُو بَطَانَةٍ بِفُلَانٍ, i. e. † He is one who possesses knowledge of the inward, or intrinsic, state or circumstances of the case, or affair, of such a one. (TA.) — † A particular, or special, intimate, friend, or associate; (S, K, TA;) one who is particularly distinguished by entering into, and becoming acquainted with, the inward, or intrinsic, state or circumstances of one's case or affair; (TA;) an intimate and familiar friend or associate; (Zj, TA;) a confidential friend, who is consulted respecting one's circumstances: (TA:) it is from the same word in the sense first explained above, relating to a garment, or piece of cloth: (Mgh, Er-Râghib:) and is used in a pl. sense, as meaning intimate and familiar friends or associates, to whom one is open, or unreserved, in conversation, and who know the

inward state or circumstances [of one's case or affair]: (Zj, TA:) or one's family; and one's particular, or special, intimates, friends, or associates. (Mgh.) You say, هُوَ بَطَانَتِي [He is my particular, or special, intimate, &c.]: and هُمْ أَهْلُ بَطَانَتِي [They are my particular, or special, intimates, &c.]. (A, TA.) See also 4. — Coupled with عِلَاقَة, it signifies What is put beneath [the things that compose the main load of a camel], such as a water-skin and the like. (TA.) — See also بَاطِنَة.

بَاطِن Unapparent; hidden; concealed; covert: (K, TA:) [and inward; inner; interior; internal; intrinsic; esoteric: in all these senses] contr. of ظَاهِر. (Mgh, TA.) — بَاطِنٌ أَمْرٌ [The inward, or intrinsic, state or circumstances, of a case or an affair]; (TA, &c.) [and so أَمْرٌ بَاطِنٌ; whence the phrases,] † أَفَرَضَنِي ظَهَرَ أَمْرِهِ وَبَطْنَهُ [He displayed, or laid open, to me the outward state or circumstances of his case or affair, and the inward state or circumstances thereof]; and هُوَ بَاطِنٌ أَمْرٌ † [He is one who possesses experience of the inward, or intrinsic, state or circumstances of affairs], as though he hit their bellies by his knowledge of their true, or real, states or circumstances. (TA.) — الْبَاطِنُ [The internal, inward, or intrinsic, state, condition, character, or circumstances, of a man: and the heart, meaning the secret thoughts; the recesses of the mind; the state of mind; the inward, or secret, disposition of the mind: opposed to الظَّاهِر. — Also,] an epithet applied to God, meaning He who knows the inward, or intrinsic, states or circumstances of things: (S:) or He who knows the secret and hidden things: or He who is veiled from the eyes and imaginations of created beings. (TA.) — [بَاطِنًا Covertly; secretly.] — See also بَطْن, in eight places. — بَاطِنٌ also signifies A water-course, or place in which water flows, in rugged ground: pl. بَطْنَان (K) and بَطْن. (TA.)

بَاطِنَة: see بَطَانَة. — Also The middle, and the retired part, of a كَوْرَة [i. e. province, or district, or city]: in the copies of the K erroneously written بَطَانَة, and explained as meaning the “middle of a كَوْرَة.” (TA.)

الْأَبْطُن A certain vein in the interior of the arm of the horse; one of two veins which are called الْأَبْطُنَان (S:) accord. to AO, these are two veins that penetrate into the interior of the arm until they become hidden among the sinews of the shank. (TA.)

مَبْطُن, applied to a man, Lank in the belly: (S, K, TA:) fem. with 3. (S.) — Applied to a horse, White in the back and belly. (K.) — Lined; having a بَطَانَة put to it. (TA.)

مَبْطُن: see بَطْن, in two places: and see بَطْن, in three places.

مَبْطُون Having a complaint of, or a disease in, or a pain in, his belly: (S, Mgh, Mgh, K:) one who dies of disease of his belly, as dropsy and the like: such is reckoned a martyr. (TA.)

بطو or بطو

1. **بَطَا**, aor. **يَبْطُو**, is said by Z and Meyd to signify *He, or it, was, or became, wide*: and hence **بَاطِيَةٌ**, meaning *نَاجُود*. (TA.)

4: see what next follows.

بَاطِيَةٌ, with kesr, is a word mentioned by Sb; (K;) but ISd says, "I know not to what it is applied, unless **أَبْطَيْتُ** be a dial. var. of **أَبْطَأْتُ**, (K, TA,) like as **أَحْبَنْطَيْتُ** is of **أَحْبَنْطَأْتُ**; in which case it is thence derived as meaning *The state [of being slow, &c.]*; and is not to be regarded as formed by substitution [of **ي** for **أ**], because that would be extr.:" so in the M: (TA:) it is asserted, however, in the S and the F and the Jami' el-Loghah of Kz and in other lexicons, that one should not say, **أَبْطَيْتُ**, with **ي**, but **أَبْطَأْتُ**, with **أ**. (MF, TA.)

بَاطٍ part. n. of **بَطَا**, mentioned above, accord. to Z and Meyd. (TA.)

بَاطِيَةٌ *A certain vessel*; (S;) *نَاجُود* [or vessel into which wine is put]; (AA, S, Mgh, K;) *a large vessel of glass, which is filled with wine, or beverage, and placed amid the drinkers, who ladle out from it [into their cups], (Az, Mgh, TA,) and drink*: (Az, TA:) [a wine-vase, of glass or of earthenware; an amphora; an earthen jar; now applied to a vessel of this kind into which wine and oil &c. are put:] said to be an arabicized word: (TA:) [J says,] "I think it to be arabicized:" (S:) but accord. to Z and Meyd, it is from 1, as mentioned above. (TA.)

بظر

1. **بَظَرْتُ**, [aor. **بَظَرَ**, inf. n. **بَظْرٌ**,] said of a woman, [She had a **بَظَرٌ** (q. v.), or a long **بَظَرٌ**; or] she was uncircumcised. (Mgh.) [But see **بَظَرٌ**, below.] — And **بَظَرٌ**, inf. n. **بَظْرٌ**, *He had what is termed a **بَظَرَةٌ** [q. v.] in his upper lip*. (S.)

2. **بَظَرْتُ**, inf. n. **تَبْظِيرٌ**, *She circumcised a female*. (K.) — **هُوَ يُبْظِرُ وَيُظَرُّ** (M, K) *He says to him, أَمْضُصْ بَظَرَ فَلَانَةٍ*: (K:) a prov. of the Arabs. (TA.)

بَظَرٌ, (Lh, T, S, M, &c.,) also pronounced **بَظْرٌ**, (T,) and **بَظَرَةٌ** [which see below] (Lh, T, S, M, K) and **بَظَرَةٌ** (M, K) and **بَظْرٌ** (Lh, T, M, K) and **بَظْرٌ**, (K,) *A certain thing*, (S, M, Mgh, K,) or *piece of flesh*, (A,) *between the two sides of the vulva* (الشفران), (S, M, K, or الشفران, A, or شفرَا الفرج, Mgh) *of a woman*, (M, A, Mgh, K,) *which is cut off in circumcision*, (A,) *not yet cut off*; (S;) *a piece of flesh between the two sides of the vulva* (الشفران) *of a woman*; i. e. the *prepuce* (فُلْفُلَةٌ) *that is cut off in circumcision*; (Mgh;) also called **كَيْنٌ** and **رَقْرَقٌ** and **نَوْفٌ** (Lh, T) and **قَنْبٌ** [which last properly signifies the "prepuce," or "sheath," of a beast or horse or the like]; (A and K in art. **قَنْبٌ**) and *likened to a cock's comb*: (Mgh in art. **عَرَفٌ**;) [the last of these explanations plainly shows that what is meant thereby is the *prepuce of the clitoris*;

which, it seems, in the Arabian and Egyptian races, and others throughout Eastern Africa, and still more so in the Hottentot race, grows to an extraordinary size; and this may be the reason why the **بظر** is described by some travellers as a caruncle for which we have no name: or it may, perhaps, be a distinct excrescence from the prepuce of the clitoris: it has been described to me as a caruncle a little in front of the meatus urinarius: many of the Egyptians assert that it is the clitoris itself that is amputated, (as Ludolph also does in his Comment. to his Ethiop. Hist. p. 273, finding fault with those who say otherwise;) and they affirm that this is done for the purpose of lessening the libidinous passion: such, indeed, appears to be the case in some instances, but not generally; and it may have led to a misapplication of the term **بظر** in post-classical times: an analogous practice, one still more barbarous, is said to have obtained among an African race hence called the Colobi: see **بَوْبَرٌ** Abu-l-Kásim Ez-Zahráwee speaks of the amputation of the redundancy of the **بظر** when preternaturally large, and also of an excrescence in the vulva: the former he describes in such a manner as plainly shows that he means thereby the clitoris: the latter, in terms apparently indicating a preternatural elongation of the lower part of the prepuce of the clitoris; as "an excrescence of flesh at, or in, the mouth of the vulva, such as fills it up, and sometimes protrudes externally, like a tail, wherefore the ancients term it the caudal disease (المرض الذنبى); and this," he says, "should be amputated, like as the **بظر** is amputated" when preternaturally large: (Albucasis de Chirurgia, pp. 314 and 316:) in some of our medical books, the term "caudatio" is defined as "an elongation of the clitoris;" inconsistently with the foregoing description of "the caudal disease:"] the pl. [of mult.] of **بَظَرٌ** is **بَظُورٌ**, (M, Mgh, K,) and [pl. of pauc.] **أَبْظُرٌ**. (Mgh.) **يَا أَبْنَ مَقْطَعَةِ الْبَظُورِ** [O son of her who amputates the **بَظُورِ**] is an expression of contumely employed by the Arabs whether the mother of the person addressed be really a circumciser of females or not. (TA.)

بَظَرٌ The *having a **بَظَرٌ***: (T, S:) or the *having a long **بَظَرٌ***: (K:) a subst., (K,) or an inf. n., (T,) having no verb, (T, M,*) because it denotes an inherent quality, not one that is accidental. (T.) [But see **بَظَرْتُ**.]

بَظَرَةٌ, or **بَظْرَةٌ**: see **بَظَرَةٌ**.

بَظَرَةٌ: see **بَظَرٌ**.

بَظَرَةٌ The lower extremity, (M,) or a thing in the extremity, (S, K,) or a protuberant, or prominent, thing in the lower part, (Lh, T, M,) of the vulva (Lh, T, S, M) of a ewe or goat, (Lh, T, S, M, K,) or camel, (Lh, T,) and any animal. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See **بَظَرٌ**. — Also, (Lh, S, T, M, &c.,) and **بَظْرَةٌ**, (M, K,) or **بَظْرَةٌ**, (IAar, T,) The thing (M, K) protuberant, (M,) or a protuberant thing, (S, A, Mgh,) in the upper lip, (S, M, A, Mgh, K,) in the middle thereof, (M, A, Mgh, K,) when it is somewhat long, (S,) or somewhat large: (M:) or a pro-

tuberance in the lip: (IAar, T:) when not long, it is called **حُزْمَةٌ**: (S:) it is not every one that has it: (Mgh:) dim. **بُظَيْرَةٌ**. (T.)

بُظَيْرَةٌ: see what next precedes.

بَظْرِيَرٌ + A long-tongued, (M,) clamorous woman: (M, K:) [in the CK, erroneously, with **ة**:] but some say **بَظْرِيَرٌ** [q. v.]. (M.) [See **أَبْظُرٌ**.]

بَظْرٌ: see **بَظَرٌ**.

بَظْرٌ: see **بَظَرٌ**. — **يَا بَظْرُ** is an expression of contumely addressed to a female slave. (K.)

أَبْظُرٌ A man uncircumcised. (M, K.) And the fem., **بَظْرَاءٌ**, A woman, (T, S, Mgh,) or a female slave, (M, K,) *having a **بَظَرٌ***; (T, S, Mgh;) or *having a long **بَظَرٌ***: (M, K:) or a woman uncircumcised: (Mgh:) pl. **بَظُرَاءٌ**. (T.) **يَا أَبْنَ الْبَظْرَاءِ** O son of the uncircumcised woman! is an expression of contumely. (Mgh.) — A man having what is termed a **بَظَرَةٌ** in his upper lip; (S, A, Mgh;) [i. e.] *having a **حُزْمَةٌ** somewhat long*; (S in art. **حُزْمَةٌ**;) *having a long* (T, M) and *projecting* (M) upper lip, with a protuberance in the middle of it. (T, M.) — Accord. to some, † *Clamorous; long-tongued*. (Mgh.) [See **بَظْرِيَرٌ**.]

مُبْظِرٌ A circumciser: (M, L:) and **مُبْظِرَةٌ** a woman who circumcises females. (K.)

بعث

1. **بَعَثَ** signifies The removing of that which restrains one from free action. (TA.) [And hence,] — **بَعَثَهُ**, (S, A, &c.,) aor. **بَعَثَ**, (A, K,) inf. n. **بَعَثٌ** (Mgh, L, Mgh, TA) and **بَعَثٌ**, (L, TA,) *He sent him*; (S, A, Mgh, Mgh, K;) namely, a messenger; (Mgh;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.]; as also **أَبْعَثَهُ**: (S, A, Mgh, K:) [or] the former is said of anything that goes, or is sent, by itself; and of anything that will not go, or be sent, by itself, as a letter, and a present, one says, **بَعَثَ بِهِ**: (Msb:) [thus,] **بَعَثَهُ** signifies *he sent him, or it, alone, by himself, or by itself*; and **بَعَثَ بِهِ**, *he sent him, or it, by, or with, another, or others*: (L:) but El-Farábec says that the former of these two has another signification, which will be found below; and that the latter signifies *he sent him, or it*. (Mgh.) Hence, **بَعَثَ عَلَيْهِمُ الْبَعَثَ** The being sent to the war was appointed them and imposed upon them as an obligation. (Mgh.) You say, **بَعَثَهُ لَكَذَا** [He sent him for such a thing or purpose]. (A, TA.) [And **بَعَثَ إِلَيْهِ بَكْدًا** He sent to him such a thing; lit., he sent to him a messenger with such a thing.] And **بَعَثَ الْجُندَ إِلَى الْغَزْوِ** [He sent the army to the war]. (TA.) And **بَعَثَ عَلَيْهِمُ الْبَلَاءَ** [He sent upon them trial, or affliction;] he caused trial, or affliction, to befall them. (TA.) — Also, (A, L, TA,) inf. n. **بَعَثٌ** (Mgh, L, TA) and **بَعَثٌ** (L) and **تَبَعَثٌ** [an intensive form], (TA,) *He roused him, excited him, or put him in motion or action*; (A, L, Mgh, TA;) namely, anything; (TA;) [i. e. any person or animal; and particularly,] an animal lying down, or a person sitting. (L, TA.) You say, **بَعَثَ النَّاقَةَ**

He roused, or put in motion or action, the she-camel; (S, Mgh, K, TA;) i. e., loosed the cord that bound her shank to her arm, and dismissed her; or he roused her, or made her to rise, she being lying down. (TA.) It is said in a trad. respecting 'Aisheh, *فَبَعَثْنَا الْبَعِيرَ فَإِذَا الْعَقْدُ تَحْتَهُ* [And we made the camel to rise, and lo, the necklace was beneath him]. (TA.) You say also, *بَعَثَهُ عَلَى الْأَمْرِ*, (A,) or *الشَّيْءِ*, (L,) *He roused him, excited him, or put him in motion or action, to do the affair, or thing: (A:) or he incited him, urged him, or instigated him, to do the thing. (L.)* — Also, accord. to El-Farábee, (Mgh,) or *بَعَثَهُ مِنْ مَنَامِهِ*, (S, A, K,) inf. n. *بَعَثَ* and *بَعَثَ*, (TA,) *He roused him, or awoke him, from his sleep; (S, A, Mgh, K;) as also ابْتَعَثَهُ*. (TA, from a trad.) — *بَعَثَ* (S, K, TA) and *بَعَثَ* (TA) also signify *The quickening, vivifying, or revivifying, of the dead; the raising of the dead to life; (S, K, TA;) by God, (TA,) on the day called يَوْمُ الْبَعْثِ* (S, TA) *the day [of resurrection,] when those who are in the graves shall be raised. (A, Mgh.)* You say, *بَعَثَ اللَّهُ الْخَلْقَ*, and *الْمَوْتَى*, *God quickened, vivified, revived, or raised to life, mankind, and the dead. (TA.)* — *بَعَثَ*, aor. ϵ , (inf. n. *بَعَثَ*, TK,) *He (a man, TA) was sleepless, or wakeful. (K, TA.)* [See *بَعَثَ*.]

5: see 7, in two places.

6. *تَبَاعَثُوا* [They roused, excited, incited, urged, or instigated, one another; or put one another in motion or action; to do a thing]. One says, *تَوَاصَوْا بِالْخَيْرِ وَتَبَاعَثُوا عَلَيْهِ* [Enjoin ye, or charge ye, one another to do good, and rouse ye, or excite ye, &c., one another to do it]. (A.)

7. *انْبَعَثَ* *He became sent; [i. e. he went, being sent;] quasi-pass. of بَعَثَهُ, as signifying "he sent him:" (S, Mgh, K:) he rose, and went away: (TA:) he rose to go forth. (Bd in ix. 46.)* You say, *انْبَعَثَ لَكَذَا* [He went, being sent, or he rose, and went away, or he rose to go forth, for such a thing or purpose]. (A, TA.) And *انْبَعَثَ فُلَانٌ لِفَأَنٍ* Such a one rose, and went away, to perform his affair. (TA.) And *انْبَعَثَ فِي السَّيْرِ* *He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace. (S.)* And *انْبَعَثَ الشَّيْءُ*, i. e. *انْدَفَعَ* [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also *تَبَعَثَ*. (TA.) [Thus] you say, *انْبَعَثَ الْمَاءُ* [The water poured out, or forth, as though impelled or propelled]. (TA in art. *فَجَر*; &c.) And [hence,] *تَبَعَثَ مِنِّي الشَّعْرُ* [The poetry issued quickly from me], as though it flowed (كَأَنَّهُ سَالٌ): so in the S and K: but in some of the copies of the S, in the place of *سَالٌ*, we find *سَارٌ*. (TA.) And *انْبَعَثَ بَشَرٌ* [He broke forth with evil, or mischief]. (JK in art. *هَوَق*). — [He became roused, excited, incited, urged, instigated, or put in motion or action.] You say, *انْبَعَثَتِ الشَّاةُ* *The she-camel became roused, or put in motion or action, and rose: (L, Mgh, TA:)* quasi-pass. of *بَعَثَ الشَّاةُ* [q. v.]. (Mgh, TA.)

And *فُلَانٌ كَسْلَانٌ لَا يَتْبَعُثُ* [Such a one is sluggish, lazy, or indolent: he will not become roused, &c.]. (A.) — *He became roused, or awakened, from his sleep; or he awoke from his sleep. (TA.)*

8: see 1, in two places.

بَعَثَ an inf. n. used as a pass. part. n.; *Sent; as also بَعِثَ and مَبْعُوثٌ*: pl. of the first *بُعُوثٌ*; and of the second *بُعُوثٌ*. (L, TA.) — And [used as a subst., signifying] *A person sent; a messenger: pl. بَعَثَانٌ*. (L.) You say also, *مُحَمَّدٌ خَيْرٌ مَبْعُوثٌ* [Mohammad is the best person that has been sent]. (A.) And *بَعِثَكَ نِعْمَةً*, i. e. *مَبْعُوثُكَ* [He whom Thou (O God) hast sent (namely Mohammad) as a boon, or benefit, or favour]. (L, from a trad. [The latter word (نعمة) is written in the L without any syll. signs; but the context shows that it is in the accus. case as a specificative.]) — *A people sent from one place to another; as also بَعَثَ* (L, TA:) *a people sent in any direction; a word similar to سَفَرٌ and رَحْبٌ*. (TA.) *بَعَثَ النَّارَ*, occurring in a trad., means *The people sent to the fire [of Hell]*. (L.) — *An army; (S, Mgh, Mgh, K;) because sent; (Mgh;) as also بَعَثَ* (K) and *بَعِثَ*: (TA:) pl. of the first *بُعُوثٌ*; (S, A, Mgh, Mgh, K;) and of the last *بُعُوثٌ*: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Mgh.) You say, *كُنْتُ فِي بَعَثِ فُلَانٍ*, *I was in the army of such a one, that was sent with him. (S.)* And *خَرَجَ فِي الْبُعُوثِ* *He went forth among the forces that were sent to the frontiers. (A.)* — See also *بَعِثَ*.

بَعِثَ: see *بَعِثَ*.

بَعِثَ: see *بَعِثَ*, in two places: — and see what next follows.

بَعِثَ (A, L, K) and *بَعِثَ* (L, TA) and *بَعِثَ*, (L,) or *بَعِثَ*, (TA,) *Sleepless, or wakeful: (K:) a man incessantly, (A,) or often, (TA,) awaking from his sleep: (A, TA:) a man whose anxieties, or griefs, incessantly render him sleepless, or wakeful, and awakes him from his sleep: pl. أَبْعَثَاتُ*. (TA.)

بَعِثَةٌ [inf. n. of un. of 1; and particularly signifying] *An occasion, or occurrence, of raising, rousing, exciting, stirring up, or provoking, of sedition, or the like: pl. بَعِثَاتُ*. (TA, from a trad.)

بَعِثَ: see *بَعِثَ*, in three places.

بَاعِثٌ [act. part. n. of 1; *Sending: &c.* — And hence, *Occasioning, or causing: an occasion, or a cause; and a motive*. — *الباعِثُ* one of the names [or epithets] of God; *The Quickener of mankind after death, on the day of resurrection. (TA.)*

الباعِثُ, (L, K,) or, accord. to some, *الباعِثُ*, q. v., with the pointed غ and the double-pointed ت, (TA,) [The Christian festival of Easter;] *the استِسْقَاةُ of the Christians; (K;) or [rather] what is to the Christians as the استِسْقَاةُ is to the Muslims: a Syriac word. (L.)*

مَبْعُوثٌ [a noun of place and of time from 1; *A place, and a time, of sending: &c.* Hence, *الْمَبْعُوثُ* is particularly applied to *The time of the mission of Mohammad: and it is also applied to the mission itself*. (A, TA.)

مَبْعُوثٌ: see *بَعِثَ*, in three places.

مَبْعُوثٌ: see *بَعِثَ*.

بعث

Q. 1. *بَعَثَ*, [inf. n. *بَعِثَ*], *He took, drew, or pulled, a thing out, or forth, and uncovered it, laid it open, or exposed it; (S, K;) as also بَحَثَ*: (S:) *he raised what was in a thing, (S, K,) and caused it to come forth. (S.)* Hence, in the Kur [c. 9], *إِذَا بُعْثَ رَاسُ الْقَبْرِ* When that which is in the graves is raised, and caused to come forth: (AO, S:) [see also *بَحَثَ*]: or the meaning is, *when the dust, or earth, in the graves is turned over, and the dead in them are raised: (Zj:) or when what is in the graves, of gold and silver, comes forth; after which the dead are to come forth. (Fr.)* — Also *He examined; he searched. (K.)* — *He searched for, or after, or into, news, or tidings. (TA.)* — *He scattered, or dispersed, a thing, and turned it over, one part upon another: (K:) he scattered, or dispersed, his household goods, or his commodities, (Fr, S,) and turned them over, one upon another; (Fr, Zj, S;) as also بَحَثَ*, (Fr, S,) and *بَحَثَ*. (Yaqkoob.) — *He demolished a watering-trough or tank, and turned it upside-down. (AO, S, K.)*

بعث

1. *بَعِثَ*, aor. ϵ , (T, S, A, K,) inf. n. *بَعِثَ*, (T, S,) *He slit, ripped, or rent, it, (T, S, A, K,) namely, a belly, with a knife, (T, S, A, TA,) and moved about the knife in it, (T,) so that what was in it became displaced and apparent, hanging down; (TA;) as also بَعِثَ*. (K.) — *بَعِثَ* [She brought forth many children to her husband; i. q. *تَبَرَّثَ*: see *بَعِثَ*]. (K.) — *بَعِثَ لَهُ بَطْنِي* I disclosed, or revealed, to him my secret [or my whole mind]. (A.) Esh-Shem-mákh uses the phrase *بَعِثَ إِلَيْهِ الْبَطْنُ* [meaning the same]. (TA.) — *بَعِثَ بَطْنَهُ لَكَ* signifies [also] *He took extraordinary pains, or exceeded the usual bounds, in giving thee sincere, honest, or faithful, advice, or counsel. (K, TA.)* — *بَعِثَ أَرْضَهُ* He clave, or furrowed, or trenched, his land. (A.) — *بَعِثَ الْأَرْضَ أَبَارًا* He dug many wells in the ground. (A.) — *بَعِثَ الْأَرْضَ وَبَجَعَهَا* He clave the earth, or land, and subdued it: said of 'Omar, in a trad., alluding to his conquests. (TA.) — *بَعِثَ لَهُ الدُّنْيَا مَعَاها* The world disclosed to him what it contained, of treasures, and other possessions, and spoil: also said of 'Omar, in another trad. (TA.) — *بَعِثَ هَذِهِ الْأَرْضَ عَذَاةً طَيِّبَةً* A tract of good land intervened in the middle of this land [as though clearing it]. (L.) — *بَعِثَ الْحُبَّ* Love threw him into mourning, or sorrow; brought grief to him:

(K, TA:) [or occasioned him intense grief: for] you say, *بَعَجَهُ حُبُّ فَلَانٍ* meaning *the love of such a one occasioned him intense grief, and he mourned for him*: Az says that *لَعَجَهُ الْحُبُّ* is more correct than *بَعَجَهُ*: but he afterwards mentions *بَعَجَهُ الْأَمْرُ* as meaning *the affair caused him to mourn, or sorrow*. (L, TA.)

2: see 1. — *بَعَجَ الْمَطَرُ الْأَرْضَ* (S, L, TA.) inf. n. *تَبَعَجَ*, *† The rain dug up the stones of the earth by its vehemence*. (S, L, TA.)

5. *تَبَعَجَ السَّحَابُ* (S, A, K,) and *انْبَعَجَ* (K,) *† The clouds clave asunder, with, or by reason of, rain*, (S, A, K, TA,) and *vehement rain*. (TA.)

7. *انْبَعَجَ* *It [a belly] became slit, ripped, or rent*. (S, K, TA.) — *He had his belly slit, or ripped, or rent, with a knife, so that what was in it became displaced and apparent, hanging down*. (TA.) — See also 5. — *† It (anything, as, for instance, a valley,) became wide, or ample*. (TA.) *انْبَعَجَتْ دُقْعَةٌ مِنَ الْمَطَرِ* [A fall of rain burst forth]. (A.) And *انْبَعَجَ السَّيْلُ* [The torrent burst forth]. (A.)

بَعَجَ: see *بَعِجَ*. — Also *† A man who walks weakly, as though his belly were slit, or ripped, or rent*. (S, K.)

بَعِجَ A belly (S) slit, ripped, or rent, (S, K,) with a knife, (S,) so that what was in it is displaced and apparent, hanging down; (TA;) as also *بَعِجَ*, thought to be after manner of a rel. n.; (L, TA;) and *مَبْعُوجٌ* (S, K.) — Hence, *بَطْنِي*, an expression used by Abou-Dhu-eyb, meaning *My sincere, honest, or faithful, advice, or counsel, is liberally, or freely, given to the generous*. (TA. [In a reading given in the S, *بالكرام* is substituted for *للكرام*]) [Or it may mean *My secret is disclosed, or revealed, to the generous: or my whole mind*.] — *بَعِجَ* is also applied to a man, and, without *ة*, to a woman, as signifying *Having the belly slit, ripped, or rent, with a knife, so that what was in it is displaced and apparent, hanging down*: pl., masc. and fem., *بَعِجَى*. (TA.) — And [hence,] *† A woman who has brought forth many children* (*بَطْنَهَا*), and *تَكَثَّرَتْ*, [see 1, and see art. *نَثَرَتْ*]) to her husband. (K.)

بَاعِجَةٌ *† The wide part of a valley*; (S, K;) the place where it becomes wide. (TA.) — Also *† Plain, or soft, land, that produces [the plant called] نَمِيٌّ*: or the extremity of a tract of sand, and of plain, or soft, land, [extending] to what is termed *فُكٌّ* [or high, or high and rugged, ground]: and [the pl.] *بَوَائِجُ* signifies places, in sand, which are of little depth [of sand], and which, if *نَمِيٌّ* grow therein, are of least depth, and best. (TA.)

بَعِجَ: see *مَبْعُوجٌ*.

بعد

1. *بَعَدَ*, aor. *بَعَدَ*, inf. n. *بَعَدَ*; (S, L, Mṣb, K;)

and *ابْعَدَ*, aor. *بَعَدَ*, inf. n. *بَعَدَ*; (L, K;) and *ابْعَدَ*, inf. n. *ابْعَادَ*, which is also trans.; (Mṣb;) and *تَبَاعَدَ* (S, Mṣb, K;); and *استَبْعَدَ* (S, K, &c.); *He, or it, was, or became, distant, remote, far off, or aloof: he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off: he alienated, or estranged, himself: he stood, or kept, aloof: contr. of قَرَبَ* (S, L:); [but *بَعَدَ* generally has the first of these significations; and *ابْعَدَ*, the others, as also *تَبَاعَدَ* and *استَبْعَدَ*:] it is the general opinion of the leading lexicologists that *بَعَدَ*, as well as *بَعَدَ*, is thus used; but some deny this; and some assert that they may be employed alike, but that *بَعَدَ* is more chaste than *بَعَدَ* thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, *بَعَدَ*, meaning *It extended far*.] And *ابْعَدَ زَيْدٌ عَنِ الْمَنْزِلِ*, meaning *تَبَاعَدَ* [i. e. *Zeyd went, or removed, to a distance, or far, from the place of alighting or abode*]. (IKt, Mṣb.) And *تَبَاعَدَ*, and *ابْعَدَ*, and *تَبَعَدَ*, [He went, or removed, to a distance, or far, from me; he alienated, or estranged, himself from me; he shunned, or avoided, me;] (A;); and *تَبَاعَدَ عَنِّي* and *بَعَدَ عَنِّي* signify the same. (Mṣb in art. *كُشِعَ*.) And *إِذَا أَرَادَ أَحَدُكُمْ قَضَاءَ الْحَاجَةِ ابْعَدْ* (L, Mṣb,) a trad., (Mṣb,) meaning *When one of you desires to accomplish that which is needful, (i. e. to ease nature,) he goes far, or to a great distance*. (L.) And *تَبَاعَدْتُ فِي الْمَذْهَبِ*, meaning *تَبَاعَدْتُ* (Mṣb,) *I went far, or to a great distance, to the place of ease, i. e., to ease nature*. (L.) — [*بَعَدَ* referring to a saying or the like, and an event, means *It was far from being probable or correct; it was improbable, extraordinary, or strange*: (see *بَعِيدٌ*, and see also 10:) often occurring in these senses.] And *ابْعَدَ فِي نَوْعِهِ* *It reached the utmost point, or degree, in its kind, or species*. (IAth.) And *ابْعَدَ فِي السُّومِ* *He exceeded the due bounds in offering a thing for sale and demanding a price for it, or in bargaining for a thing*. (A.) — *Recent and old griefs took hold upon him*: a saying similar to *أَخَذَهُ مَا قَدَّمَ وَمَا حَذَّرَ*. (Mgh in art. *قَدَّمَ*.) — [*بَعَدَ* is often used, agreeably with a general rule, in the manner of a verb of praise or dispraise; and in this case is commonly contracted into *بَعَدَ*, like *حَسَنَ*; as in the phrase, in a verse of Imr-el-Khays, *بَعَدَ مَا مَتَأَمَّلِي* (in which *مَا* is redundant) *Distant, or far distant, was the object of my contemplation!* or (as explained in the EM p. 52) *how distant, &c.!* — *بَعَدَ*, aor. *بَعَدَ*, inf. n. *بَعَدَ*; (S, L, Mṣb, K;); and *بَعَدَ*, aor. *بَعَدَ*, inf. n. *بَعَدَ*; (L, K;); also signify *He, or it, perished*: (S, L, Mṣb:); *he died*: (K:); it is the general opinion of the leading lexicologists that both these verbs are used as signifying “he perished,” and both occur in different readings of v. 98 of ch. xi. of the Kur: the former is said to be used in this sense by some of the Arabs; and the latter, by others; but some disallow the latter in this sense; and some say that the former is more chaste than the latter thus used: (TA:); or both signify *he became far distant from his home or native country; became a*

stranger, or estranged, therefrom: (L, TA:); or the Arabs say, *بَعَدَ الرَّجُلُ* and *بَعَدَ* in the sense of *تَبَاعَدَ*, when not reviling; but when reviling, they say, *بَعَدَ*, only. (Yoo, TA.) You say, *لَا تَبْعُدْ عَنِّي* [Mayest thou not perish though thou be distant from me!] (A.) [And as an imprecation against a man, you say, *بَعْدَتْ*, meaning *Mayest thou perish!* (See the printed edition of the Ham, pp. 89 and 90, where *بَعْدَتْ* is an evident mistake for *هَلَكَتْ*.)] And *بَعْدَتْ أَيْ هَلَكَتْ* *May God alienate him, or estrange him, from good, or prosperity! or, curse him!* (A, * K, TA:); i. e. may he not be pitied with respect to that which has befallen him! like *سُحْقًا لَهُ*: the most approved way being to put *بَعَدَ* thus in the accus. case as an inf. n.; but the tribe of Teimem say, *بَعْدَ لَهُ*, and *سُحْقًا لَهُ*, like *غَلَامَ لَهُ*. (TA.) — *بَعَدَ* is made trans. by means of [the preposition] *بَ*: see 4. (Mṣb.)

2: see 4, in four places. — [You say also, *بَعْدَ عَنْهُ* *He declared him, or pronounced him, to be far removed from evil*.]

3. *بَاعَدَهُ* *He was, or became, [distant, remote, far off, or aloof, from him; or] in a part, quarter, or tract, different from that in which he (the other) was*. (TA in art. *جَنِبَ*.) — See also 4, in seven places.

4. *ابْعَدَ*, inf. n. *ابْعَادَ*: see 1, in seven places. — *بَاعَدَهُ* (S, K,) and *بَاعَدَهُ* (S, Mṣb, K;); and *بَاعَدَهُ* (S, K,) inf. n. *مُبَاعَدَةٌ* and *بَعَادَ* (K;); and *بَعَدَهُ* (S, K,) inf. n. *تَبَعِيدَ*; (S;); and *بَعَدَ بِهِ* (Mṣb:); *He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof; or to go, remove, retire, or withdraw himself, to a distance, far away, or far off; he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it*. (S, Mṣb.) You say, *بَاعَدَ نَفْسَكَ عَنْ زَيْدٍ* [Remove thyself far from, or avoid thou, Zeyd]: and *بَاعَدَ زَيْدًا عَنْكَ* [Remove thou Zeyd far from thee]. (TA, voce *إِيَّاهُ*.) And *تَبَعِيدَ بَيْنَهُمَا*, inf. n. *تَبَعِيدَ*, [I made a wide separation between them two]; as also *بَاعَدَ اللَّهُ*, inf. n. *مُبَاعَدَةٌ*. (Mṣb.) And *بَاعَدَ اللَّهُ مَا بَيْنَهُمَا* [May God make the space between them two far extending! may He make a wide separation between them two!]; as also *بَعَدَ*. (TA.) And *رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا*, or *بَعْدْ*, [O our Lord, make to be far-extending the spaces between our journeys! or, put wide distances between our journeys!] accord. to different readings [in the Kur xxxiv. 18]: the former of these is the common reading: Yaḥkoob El-Hadramee read *رَبَّنَا بَاعِدْ* [Our Lord, He hath made to be far extending &c.]. (TA.) — *أَبْعَدَ اللَّهُ* means *May God alienate him, or estrange him, from good, or prosperity! or, curse him!* (K;); i. e., may he not be pitied with respect to that which has befallen him! (TA.) [You say also, *أَبْعَدَ اللَّهُ الْآخِرَ*: see *أَخِرَ*.] — See also 10. — *مَا أَبْعَدَهُ مِنَ الصَّوَابِ* [How far is it (namely the saying) from what is right, or correct!]. (A.)

5: see 1.

8 : see 1.

بَعْدُ an adv. n. of time, signifying *After*, or *afterwards*: and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying *after*, or *behind*: (TA:) *contr. of قَبْلُ*: (Ş, A, K:) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Məb.) When it occurs without any complement, (Ş, K,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (Ş,* TA,) it is indecl., (Ş, K,) because it resembles a particle, (TA,) and has damm for its termination to show that it is indecl., since it cannot have damm by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative. (Ş.) Sb, however, mentions [as exceptions to this rule] the phrases **مِنْ بَعْدُ** [*Afterwards*] and **أَفْعَلْ هَذَا بَعْدًا** [*I will do this afterwards*], as having been used by the Arabs. (K,* TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (Ş;) [i. e., it is used in the manner of a preposition;] and when thus used, it is decl., (K,) because it does not in this case [always] resemble a particle. (TA.) You say, **جَاءَ زَيْدٌ بَعْدَ عَمْرٍو** *Zeyd came after 'Amr*. (Məb.) And **رَأَيْتُهُ بَعْدَكَ** and **مِنْ بَعْدِكَ** [*I saw him after thee*]. (L.) The words of the Kur [xxx. 3], **لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ**, meaning *To God belonged the command before that the Greeks were overcome and after that they had been overcome*, [thus read when the complements of **قَبْلُ** and **بَعْدُ** are intended to be understood as to the meaning thereof but not as to the letter,] are also read **بَعْدُ وَمِنْ قَبْلُ**, when each complement is intended to be understood as to the meaning and the letter, and also **مِنْ قَبْلُ وَمِنْ بَعْدُ**, meaning *To God belongeth the command first and last*, [when neither complement is intended to be understood either as to the letter or as to the meaning,] but the first of these readings is the best. (L.) [You say also, **بَعْدُ ذَلِكَ** and **مِنْ بَعْدُ ذَلِكَ** *After that*: and **بَعْدُ أَنْ فَعَلْتُ** and **مِنْ بَعْدُ مَا فَعَلْتُ** and **بَعْدُ مَا فَعَلْتُ** and **مِنْ بَعْدُ مَا فَعَلْتُ** *After that I did* and *After what I did* and *After what I did* and *After what I did*.]

فَعَلْتُ After I did, or after my doing, such a thing: &c.] Also جِئْتُ بَعْدَكُمْ, meaning بَعْدَكُمْ, I came after you two. (K.) And هَذَا مِمَّا بَعْدُ, and لَيْسَ بَعْدَهُ غَايَةٌ فِي الْجَوْدَةِ, and فِي الرَّدَاءَةِ, This is of the things after, or beyond, which there is not any extrema degree in respect of goodness, and in respect of badness: and, by way of abridgment, لَيْسَ بَعْدَهُ [with nothing following this]: and hence, app., the saying of Mohammad, وَإِنْ كَانَ لَيْسَ بِالَّذِي لَا بَعْدَ لَهُ, meaning [And though] it be not in the utmost degree in respect of goodness: بعد being thus used as a decl. noun. (Mgh.) [بَعْدِي and the like are also frequently used as meaning بَعْدَ عَهْدِي بِكَ and the like; as in the phrase, قَدْ تَغَيَّرْتَ بَعْدِي Thou hast become altered since I knew thee, or saw thee, or met thee, or was with thee. And similar to this are many phrases in the Kur; as, for instance, in ii. 48,] ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ Then ye took to yourselves the calf as a god, or an object of worship, after him, namely Moses, i. e., after his having gone away. (Bd.) أَمَّا بَعْدُ (S, K, &c.) is [an expression denoting transition;] an expression by which an address or a discourse is divided; (S;) used without any complement to بعد, which in this case signifies the contr. of قَبْلُ: (TA:) you say, أَمَّا بَعْدُ فَقَدْ كَانَ كَذَا, meaning [Now, after these preliminary words, (Abu-l-'Abbás in TA voce حِطَابُ)] I proceed to say, that such a thing has happened: or] after my prayer for thee: (K:) or after praising God: (TA:) the first who used this formula was David; (K;) or Jacob; (TA;) or Kaḡb Ibn-Lu-eī; (K;) or Kuss Ibn-Sá'idah; or Yaḡrub Ibn-Kaḡḡtán. (TA.)—You also use the dim. form, saying بَعْدَهُ [A little after him, or it], when you mean by it to denote a time near to the preceding time. (Mṣb.) You say also, رَأَيْتُهُ بَعِيدَاتٍ بَيْنَ, (S, K,) and بَعِيدَاتِهِ, (K, TA, [in the CK بَعِيدَاتِهِ,]) I saw him a little after a separation: (S, K:) or, after intervals of separation: (S, L:) or, after a while. (A'Obeyd, A.) And إِنَّهَا تَتَضَحَّكُ بَيْنَ Verily she laughs after intervals (L.) [See also art. بَيْنَ.] بَعِيدَاتٍ is used only as an adv. n. of time. (S, L.)—بَعْدُ also sometimes means Now; yet; as yet. (TA.) [It is used in this sense mostly in negative phrases; as, for instance, in ثُمَّ يَمُتْ بَعْدُ He has not died yet. The following is one of the instances of its having this meaning in affirmative phrases: سَيِّى الْحَوْلَى مِنْ أَوْلَادِ الْبَقَرِ تَبِيعًا لِأَنَّهُ يَتَّبِعُ أُمَّهُ بَعْدُ The yearling of the offspring of cows is called تبع because he yet follows his mother: occurring in the Mgh &c., in art. تبع.]—It occurs also in the sense of مَعَ; as in the words of the Kur [ii. 174 and v. 95], فَمَنْ أَتَدَى بَعْدَ ذَلِكَ, i. e., (as some say, MF,) مَعَ ذَلِكَ [And whoso transgresseth notwithstanding that; lit., with that]. (Mṣb.)—It has been said that it also means Before, in time; thus bearing two contr. significations: that it has this meaning in two instances; in the Kur [lxxix. 30], where it is said, وَالْأَرْضُ بَعْدَ ذَلِكَ

بَعْدُ [as an inf. n. used in the manner of a subst. signifies] *Distance*, or *remoteness*; (S, A, L, K,*) and so بَعْدُ, (L, K,) accord. to most of the leading lexicologists, (TA, [see بَعْدُ,]) [and بَعْدُ, for] you say, بَيْنَنَا بَعْدَةٌ, meaning [*Between us two is a distance*] of land or country, or of relationship. (S, K.) — [*Remoteness from probability or correctness; improbability, or strangeness*: see بَعْدُ. Hence the phrase, هَذَا مِنَ الْبَعْدِ بِمَكَانٍ *This is improbable, or extraordinary, or strange*: often occurring in the TA &c.] — Also i. q. بَعْدُ: (L, K,): this latter (S, L, Mṣb, K) and بَعْدُ, (L, K,) accord. to most of the leading lexicologists, as, for instance, in the Kṣur xi. 98, (TA, [see بَعْدُ,]) signifying *Perdition*; (S, L, Mṣb;) or *death*. (K.) — *Judgment and prudence*; as also بَعْدُ: so in the phrase, إِنَّهُ لَذُو بَعْدٍ, and بَعْدُ, Verily he is possessed of judgment and prudence: (K,): or *penetrating, or effective, judgment; depth, or profundity; far-reaching judgment*. (TA.) [See also أَبَعْدُ.] ذُو الْبَعْدَةِ ♀ also signifies *A man who goes to a great length, or far, in hostility*. (L.) — *A cursing; execration; malediction*; as also بَعَادُ. (K.) You say, بَعْدُ لَهُ, as well as بُعْدًا لَهُ: see I, last sentence but one. (TA.)

بَعْدُ: see **بَعْدُ**, in two places: = and **بَعِيدُ**, in five places.

بَعْدُ: see **أَبَعْدُ**, in two places.

بُعْدٌ: see **بُعْدٌ**, in three places.

بُعَادُ: see **بَعِيدُ**: — and see also **بَاعَدُ**.

بُعْدُ : see **بَعَادُ**.

بَعِيدٌ *Distant; remote; far; far off*; (S, L, K;*) as also **بُعَادٌ**, and **بَاعِدٌ** (L, K:) pl. (of the first, S, L) **بُعْدَانٌ** (S, L, K) and (of the first also, L, TA) **بُعْدٌ** (L, K) and **بِعَادٌ** (TA) and (of the first and second, L) **بُعْدَاءٌ** (L, K) and of the third, **بَعْدٌ**, [but this (which is also used as a sing. epithet, as will be shown in what follows,) is properly a quasi-pl. n.,] like as **خَدَمٌ** is of **خَادِمٌ**. (S.) As signifying *Distant with respect to place*, it is correctly used alike as masc. and fem. and sing. and dual and pl.; (L, and TA in this art. and in art. **قَرَبٌ**, in which latter see the authorities;) but not necessarily; like its contr. **قَرِيبٌ**: (L:) you say, **هِيَ بَعِيدٌ مِنْكَ** [*She is distant from thee*; or it is] as though you said, **مَكَانَهَا بَعِيدٌ**.

(L:) also **بَعِيدٌ** مَا أَنْتَ مِنَّا [Thou art not distant from us], and **أَنْتُمْ مِنَّا بَعِيدٌ** [Ye are not distant from us]: and in like manner, مَا أَنْتَ مِنَّا بَعِيدٌ, and **أَنْتُمْ مِنَّا بَعِيدٌ**. (S, TA.) [But it receives, sometimes, the fem. form when used in this sense; for] جَلَسْتُ بَعِيدًا مِنْكَ and **بَعِيدَةٌ** are phrases mentioned as signifying *I sat distant, or remote in place, or at a distance, or aloof, from thee; مَكَانًا* [and *نَاحِيَةً* or the like] being understood. (L.) You say also, **مَنْزِلٌ بَعِيدٌ** *A distant, or remote, place of alighting or abode.* (K.) And **غَيْرُ بَعِيدٍ** (S, K) and **غَيْرُ بَاعِدٍ** and **غَيْرُ بَعِيدٍ** (K) [Retire thou not far;] meaning *be thou near*: (S, K:) [or] the second and third of these phrases mean *retire thou not in an abject, or a mean, or contemptible, or despicable, state.* (S, A.) And **يَا فُلَانٌ غَيْرُ بَاعِدٍ** [Depart thou, O such a one, not far;] meaning *mayest thou not go away!* (L.) [And **رَأَيْتُهُ مِنْ جَاءٍ** *I saw him, or it, from afar*: and **مِنْ جَاءٍ** *He came from afar*: and the like. And **بَعِيدٌ** as applied to a desert and the like, meaning *Far extending*.] And **بَعْدُ بَاعِدٌ** *A far distance.* (K.) [And **بَعِيدَةٌ** *A distant, far-reaching, or far-aiming, intention, purpose, or design.*] And **فُلَانٌ بَعِيدُ الْهَمَةِ** [Such a one is far-aiming, or far-aspiring, in purpose, desire, or ambition]. (A.) And **هِيَ بَعِيدَةُ الْعَيْدِ** [She was known, or seen, or met, a long time ago]: in this case, the fem. form, with *ة*, must be used. (L.) And **قَوْلٌ بَعِيدٌ** [A saying far from being probable or correct; improbable; far-fetched; extraordinary, or strange]. (A.) And **أَمْرٌ بَعِيدٌ** *An extraordinary thing or affair or case, of which the like does not happen or occur.* (L.) — Also *Distant with respect to hindred or relationship*: in which sense, the word receives the fem. form, [as well as the dual form, and pl. forms, like its contr. **قَرِيبٌ**,] by universal consent. (TA.) [Its pl. **بُعْدَاءُ** signifies *Strangers, that are not relations.* (IAth.) You say also, **فُلَانٌ مِنْ بُعْدَانِ الْأَمِيرِ** [meaning *Such a one is of the distant dependents, or subjects, of the governor, or prince.*]. (S.) And **إِذَا لَمْ تَكُنْ مِنْ قُرْبَانِ الْأَمِيرِ** [If thou be not of the particular companions, or familiars, of the governor, or prince, then be of his distant dependents, or subjects]; i. e., be distant from him, that his evil may not affect thee. (AZ, A.) — **رَأَيْتُهُ بَعِيدَاتٍ** *see* **بَعْدُ**, in the latter half of the paragraph. — See also **بَاعِدٌ**.

بُعْدٌ and **بُعْدَاتٍ**: see **بَعْدُ**, in four places.

بَاعِدٌ: see **بَعِيدٌ**, in four places. — Also *Perishing*: (S, L: [in the K it is implied that it signifies *dying*; and so **بَعِيدٌ** and **بُعَادٌ**]) or *far distant from his home, or native country; in a state of estrangement therefrom.* (L.)

أَبْعَدُ *More, and most, distant or remote; further, and furthest*: by poetic licence written **أَبْعَدُ**: (L:) [pl. **أَبَاعِدُ**; as in the saying,] **فُلَانٌ يَسْتَجِرُّ** *Such a one draws forth*

talk, or discourse, or news, or the like, from its most remote sources. (A.) — *More, and most, extreme, excessive, egregious, or extraordinary, in its kind.* (IAth.) [Hence, perhaps,] **إِنَّهُ لَغَيْرُ أَبْعَدَ** [in the CK **أَبْعَدَ**] and **بَعْدُ** *Verily there is no good in him*: (K:) or, *no depth in him in anything*: (IAth:) [or, *he is not extraordinary in his kind*: see also **بَعْدُ**] said in dispraising one. (TA.) And **مَا عِنْدَهُ أَبْعَدُ** and **بَعْدُ** [He has not what is extraordinary in its kind: or] *he possesses not excellence, or power, or riches: or he possesses not anything profitable*: (L, K:) said only in dispraising one: (AZ:) or it may mean *he possesses not anything which one would go far to seek; or, anything of value: or what he possesses, of things or qualities that are desirable, is more extraordinary than what others possess.* (MF.) — *Remote from good*: [which is the meaning generally intended in the present day when it is used absolutely as an epithet applied to a man; but meaning also *remote from him or those in whose presence this epithet is used, both as to place and as to moral condition*:] and, *from continuance*: (L:) and *stupid; foolish; or having little, or no, intellect or understanding*; syn. **خَائِنٌ**: (so in a copy of the S and in the L and TA:) or *treacherous, or unfaithful*; syn. **خَائِنٌ**. (So in two copies of the S and in a copy of the A.) It is used as an allusion to the name of a person whom one would mention with dispraise; as when one says, **هَلْكَ الْبَعْدُ** [May such a one, the remote from good, &c., perish!]: with respect to a woman, one says, **هَلَكْتَ الْبَعْدَى**. (En-Nadr, Az.) One says also, **كَبَّ اللَّهُ الْبَعْدُ لِفِيهِ**, meaning [May God cast down prostrate such a one, the remote from good, &c., upon his mouth! or,] *cast him down upon his face!* (S.) [It is a rule observed in decent society, by the Arabs, to avoid, as much as possible, the mention of opprobrious epithets, lest any person present should imagine an epithet of this kind to be slyly applied to himself: therefore, when any malediction or vituperation is uttered, it is usual to allude to the object by the term **الْبَعْدُ**, or **الْبَعِيدُ**, as meaning the remote from good, &c., and also the remote from the person or persons present. See also **الْأَخْرُ**, which is used in a similar manner.] — *A more distant, or most distant, or very distant, relation*; (Lth:) contr. of **أَقْرَبُ**: (Mgh:) pl. **أَبَاعِدُ** (Lth, S, A, Mgh, K) and **أَبْعَدُونَ**; (Lth:) contr. of **أَقْرَبُ** (Lth, S, K) and **أَقْرَبُونَ**. (Lth.)

مَبْعَدٌ *A man who makes far journeys.* (K.)

بعر

1. **بَعَرٌ**, aor. *ع*, (S, Mgh, Mgh, K,) inf. n. **بَعَرٌ**, (S, Mgh,) said of an animal having the kind of foot called **خَفٌّ**, (Mgh, Mgh, K,) [i. e.,] of a camel, and also of a sheep and goat, (S,) and of a cloven-hoofed animal (Mgh, Mgh, K) of the wild kind of bull or cow, but not of the domestic kind, and of the gazelle-kind, beside the other two cloven-hoofed kinds mentioned before, and of the hare or rabbit, (TA,) *He voided dung.* (S, Mgh, Mgh, K.) — **بَعَرَهُ** *He threw at him a piece of*

(A.) — **بَعَرَتْ**, said of a widow, *She threw the piece of* **بَعَرٌ**; i. q. **رَمَتْ بِالْبَعْرَةِ**; meaning *she ended the number of days during which she had to wait after the death of her husband before she could marry again.* (A.) [It seems to have been customary for the widow to collect a number of pieces of **بَعَرٌ**, as many as the days she had to wait before she could marry again, and to throw away one each day: so that the saying means *She threw the last piece of* **بَعَرٌ** = **بَعَرٌ**, aor. *ع*, (K,) inf. n. **بَعَرٌ**, (TA,) *He (a camel) became a* **بَعِيرٌ**. (K.)

2: see 4.

3. **بَاعَرَتْ حَالِبَهَا**, [inf. n., app., **بَعَارٌ**, q. v.,] said of a ewe or she-goat, (K,) and of a she-camel, (TA,) *She befouled her milker with her dung.* (TA voce **بَعَارٌ**) = **بَاعَرَتْ إِلَى حَالِبِهَا** *She (a ewe or goat, and a camel,) hustened to her milker.* (TA.)

4. **بَعَرَهُ** *He cleansed an intestine, or a gut, of its* **بَعَرٌ**; as also **بَعَرٌ**, inf. n. **تَبْعِيرٌ**. (K.)

بَعَرٌ (S, A, K) and **بَعْرٌ** (Mgh, K) [coll. gen. ns. signifying *Camels', and sheeps', and goats', and similar, dung*;] **دُغٌّ** (Mgh, K) *of animals having the kind of foot called* **خَفٌّ**, (A, Mgh, Mgh, K,) [i. e.,] *of the camel, and also of the sheep and goat, (S,) and of cloven-hoofed animals (A, Mgh, Mgh, K) of the wild kind of bull and cow, but not of the domestic kind, and of the gazelle-kind, beside the two other cloven-hoofed kinds, and of the hare or rabbit*: (TA:) n. na. with *ة*: (S, Mgh, K:) and pl. **أَبْعَارٌ**. (S, Mgh, K.) One says, **هُوَ أَهْوَنُ عَلَيَّ مِنْ بَعْرَةٍ يَرْمِي بِهَا كَلْبٌ** [He is a lighter thing to me than a piece of **بَعَرٌ** that is thrown at a dog]. (A.) And it is said in a prov., **أَنْتَ أَهْوَنُ عَلَى مِثْلِ صَاحِبِ الْبَعْرَةِ** [Thou art like the owner of the piece of **بَعَرٌ**, or **صَاحِبِ الْبَعْرَةِ**; (meaning the person for whom it was intended;) applied to him who reveals a thing relating to himself; (see Freytag's Arab. Prov. i. 85;)] originating from the fact that a man had a suspicion respecting some one among his people; so he collected them to search out from them the truth of the case, and took a piece of **بَعَرٌ**, and said, "I am about to throw this my piece of **بَعَرٌ** at the person whom I suspect;" whereupon one of them withdrew himself quickly, and said, "Throw it not at me;" and confessed. (TA.) See also **بَعَرَتْ**, above.

بَعَرٌ: see **بَعْرٌ**.

بَعَارٌ, a subst., [or inf. n. of 3,] *The befouling of her milker with her dung, by a ewe or she-goat, (K,) or a camel*: (TA:) it is reckoned a fault, because the animal that does so sometimes casts her dung into the milking-vessel. (TA.)

بَعِيرٌ, (S, Mgh, K, &c.,) sometimes pronounced **بَعِيرٌ**, (K,) which latter is of the dial. of Benoo-Temeem, but the former is the more chaste, (TA,) *A camel, male or female*; (S, Mgh, K;) as applied to a camel, like **إِنْسَانٌ** applied to a human being; (S, Mgh;) whereas **جَمَلٌ** is applied only to a male camel, and **نَاقَةٌ** to a she-camel;

بَكْر and بَكْرَة are respectively terms like فَتَى and فَتَاة; and قَلُوص is like the term جَارِيَة; so say, among others, ISk and Az and IJ; and it is added in the *Mutahaffidh*, that the terms جَمَل and ناقة are applied only when the animal has entered the seventh year: (Msb:) but بَعِير is more commonly applied to the male camel: (Msb, K;) and only to one that has entered its fifth year: (S, K;) or that has entered its ninth year: (K:) the pl. is أَبْعَرَة [a pl. of pauc.] and بَعْرَان (S, Msb, K) and بَعْرَان (K) and بَعْر (TA) and (pl. of أَبْعَرَة TA) أَبَاعِر (S, Msb, K) and أَبَاعِير (K). If one say, أَعْطُونِي بَعِيرًا [Give ye to me a camel], the persons so addressed, accord. to Esh-Sháfi'ee, are not to give a she-camel: (Msb:) but the following phrases are transmitted from the Arabs: صَرَعْتَنِي بَعِيرِي My she-camel threw me down prostrate: (S, A:) and حَلَبْتُ بَعِيرِي I milked my camel: (A, Msb:) and شَرِبْتُ مِنْ لَبَنٍ بَعِيرِي I drank of the milk of my camel: (S:) and كَلَا هَذَيْنِ الْبَعِيرَيْنِ نَاقَةً Each of these two camels is a she-camel. (A.) لَيْلَةُ الْبَعِيرِ [The night of the camel], mentioned in a trad. of Jábir, means the night in which the Prophet purchased of him his camel. (TA.) — Also An ass: (IKh, K:) so in the Kur xii. 72; but this signification is of rare occurrence: (IKh:) and anything that carries: (IKh, K:) so in the Hebrew language כְּלִיר (see Gen. xlv. 17). (TA.)

بَاعِر A widow throwing the piece of بَعْر; meaning ending the number of days during which she has had to wait after the death of her husband previously to her being allowed to marry again. (A.) [See 1.]

مَبْعَر and مَبْعَرَة [and مَبْعَرَة (occurring in the K in art. خور)] The place [or passage (as is shown in the Lexicons in many places)] of the بَعْر; [i. e. the rectum; the intestine, or gut, containing the بَعْر;] of any quadruped: (K:) pl. مَبَاعِر. (TA.) It is said in a prov., إِنَّ هَذَا الدَّاعِرَ مَا زَالَ يَنْحَرُ الْأَبَاعِرَ وَيَنْشَلُ الْمَبَاعِرَ [Verily this bad man has not ceased to slaughter camels and to cleanse the intestines containing the dung]. (A, TA.)

مَبْعَر: }
مَبْعَرَة: } see مَبْعَر.

مَبْعَار A ewe or she-goat, (K,) or a she-camel, (TA,) that befouls with her dung (نَبَاعِر) her milker. (K, TA.) [See مَبْعَار.]

بعض

1. بَعْضُ, [aor. ٤,] inf. n. بَعْضُ, The [or gnats, or mosquitoes,] bit him; and annoyed, or molested, him. (TA.) And بَعْضُوا They were bitten by the بَعْضُ: (A:) or were annoyed, or molested, thereby. (K.) بَعْضُ is not used in relation to anything but بَعْضُ. (TA.) A poet says, praising a man who passed the night within a كَلَّة [or thin curtain used for protection

from gnats, or mosquitoes], which is also called أَبُو دِنَارٍ,

• نَعْمَ الْبَيْتُ بَيْتُ أَبِي دِنَارٍ
• إِذَا مَا خَافَ بَعْضُ الْقَوْمِ بَعْضًا

[Excellent indeed is the tent, the tent of Aboo-Dithár, when some of the people fear biting, and annoyance, or molestation, from gnats, or mosquitoes]: by بَعْضًا meaning عَضًا. (TA.)

2. بَعْضُهُ, inf. n. تَبْعِيضُ, He divided it into parts, or portions, (S, A, Msb, K,) distinct, or separate, one from another. (Msb.) You say, أَخَذُوا مَالَهُ فَبَعْضُوهُ They took his property and divided it into parts, or portions. (A, TA.) And عَصَى الشَّاةُ وَبَعْضَهَا [He limbed, or dismembered, the sheep, or goat, and divided it into parts, or portions]. (A, TA.) [Hence,] مِنْ in certain cases, and ب in the like cases, as in the saying شَرِبْتُ بِمَاءٍ كَذَا ["I drank of," i. e. "some of, such water"], are said to be لِلتَّبْعِيضِ [For the purpose of dividing into parts, or portions]. (Msb.)

4. بَعْضُوا They had بَعْضُ [or gnats, or mosquitoes], (K,) or abundance thereof, (A,) in their land. (A, K.)

5. It was, or became, divided into parts, or portions. (S, K.)

بَعْضُ Some, or somewhat or some one, (lit. a thing,) of things, or of a thing: Th says that it signifies thus accord. to all the grammarians; (Msb, TA;) except Hishám, as will be seen hereafter: (TA:) or a part, or portion, (A, Msb, K,) of a thing, (Msb,) or of anything; (A, K;) whether little or much: (TA:) accord. to both these explanations, it may denote the greater part; as eight of ten: (Msb:) [thus it signifies some one or more; and it relates to persons and to other things:] pl. أَبْعَاضُ; (S, IJ, K;) but ISd doubts whether IJ had an authority for this. (TA.) You say, بَعْضُ الشَّرِّ أَقْوَنُ مِنْ بَعْضِ الْبَرِّ [Some kinds of evil are easier to be borne than some]. (A.) And جَارِيَةٌ حَسَنَةٌ يُشَبِّهُ بَعْضَهَا بَعْضًا [A very beautiful girl, parts of whom resemble other parts]. (A.) [And ضَرَبَ بَعْضُهُمْ بَعْضًا Some of them beat some; i. e. they beat one another.] And لَيْسَ يَوْمًا بَعْضُ يَوْمٍ [We have tarried a day or part of a day]. (Kur xviii. 18.) And one says to a man of a company of men, "Who did this?" and he answers, بَعْضُنَا or أَحَدُنَا [Some one of us]; meaning himself. (A.) The article ال should not be prefixed to it, (K, TA,) because it is originally a prefixed n., and as such determinate either literally or virtually, so that it does not admit another cause of being determinate; (TA;) contr. to what is said by IDrst (K, TA) and Ez-Zejjájee; for they said الْبَعْضُ and الْكُلُّ; which, properly, as ISd says, is not allowable; and it is said in the O that IDrst, in this matter, was at variance with all the people of his age: (TA:) AHát says that the Arabs did not say الْكُلُّ nor الْبَعْضُ, but that people used these expressions, even Sb and Akh in their two books, by reason of their little knowledge in this way: (K, TA:) a remark, says MF,

which is extr., and needs no comment: (TA:) [for who surpassed Sb and Akh in knowledge respecting matters of this kind?] AHát also relates his having told Aq that he had seen in the book of [that celebrated and chaste author] Ibn-El-Mukáffa, وَلَكِنْ أَخَذَ الْبَعْضُ خَيْرَ مَنْ تَرَكَ الْكُلَّ [Science is large; but the acquiring of part is better than the neglecting of the whole]; and that Aq disapproved of it most strongly, saying that the article ال is not prefixed to بَعْضُ and كُلُّ because they are determinate without it: (TA:) Az, however, says that the grammarians allow its being prefixed to these two words, (Msb, TA,) though Aq disallows it, (TA,) because they are meant to be understood as prefixed ns.; (Msb;) or because the article is meant to be a substitute for the noun to which they should be prefixed; or, in the case of بَعْضُ, because this word is equivalent to جُزْءٌ, which receives the article ال. (MF.) It is related of AO, that he assigned also to بَعْضُ the contr. meaning of All; or the whole: adducing as a proof thereof the words of the Kur [xl. 29], يُصِيبُكُمْ بَعْضُ الَّذِي، بَعْضُكُمْ as meaning All of that with which he threateneth you will befall you: and the saying of Lebeed,

• أَوْ يَعْتَلِقُ بَعْضُ النَّفْسِ جِوَاهِرًا •

[as meaning Or their death shall cling to all living creatures: or, accord. to another relation, او يعلق which means the same as يرتبط]: thus also AHeyth explains the above-cited verse of the Kur; and thus Hishám explains the saying of Lebeed, erroneously asserting that بعض is here a pl.: (TA:) but with respect to the former instance, the Prophet had threatened them with two things, the punishment of the present world and that of the world to come; so he says, "This punishment will befall you in the present world;" which is part (بعض) of the two threats; without denying the punishment of the world to come: or, as Abou-Is-hák says, he mentions the part to indicate the necessary consequence of the whole: and as to the saying of Lebeed, by بعض النفوس he means himself. (TA [app. from ISd].)

بَعْضُ أَرْضٍ A land abounding with بَعْضُ [or gnats, or mosquitoes]; (K;) as also مَبْعَضَةٌ, like as you say مَبْعَثَةٌ. (TA.) And لَيْلَةُ بَعْضَةٍ A night in which are many بَعْضُ; as also مَبْعُوضَةٌ. (A, K.)

بَعْضُ [Gnats, or mosquitoes;] i. q. بَيٌّ [which signifies both gnats, or mosquitoes, (called in Egypt نَامُوس) and also bugs]: n. un. with ٤: (S:) or pl. of مَبْعُوضَةٌ, (K,) which signifies i. q. بَقَّة. (A, K.) A poet speaks of the humming of the بَعْضُ of the water. (TA.) The author of the K says, in the B, that the word is taken from بَعْضُ, because of the smallness of the body of the بَعْضُ in comparison with other living things. (TA.) You say, كَلَّفَنِي مَخَّ الْبَعْضِ He imposed upon me a difficult thing: (A:) or an impossible thing. (TS, K.)

• أَرْضٌ مَبْعُوضَةٌ }
• لَيْلَةُ مَبْعُوضَةٍ } see بَعْضَةٌ.

بعت

1. بَعَى, (TA,) [aor. ٤,] inf. n. بُعَى, (Lth, K, TA,) said of a man, and a camel, &c., (TA,) *He uttered a vehement sound, or cry.* (Lth, K, TA.) — Also, inf. n. as above, said of a vehement rain, descending in large drops, *It clave, or furrowed, the ground, and made it to flow.* (K, TA.) — And, inf. n. بَعَى, *He stabbed, or stuck, a camel in the نَحْر, or throat, or uppermost part of the breast, (K, TA,) making the blood to flow; (TA;) and (TA) so بَعَى. (A'Obeid, S, L, TA, all of which, except the last, mention only the latter verb in this sense.) — Also, (K,) inf. n. بَعَى, (TA,) *He dug a well.* (Z, K.) — بَعَى also signifies 'The act of slitting, ripping, or rending; like بَعَجَ: (TA;) and بُعِيتُ the same; (S;) or the doing so much. (K.) You say, بَعَعْتُ رِقَّ الخَمِيرِ, inf. n. تَبَعَيْتُ, *I slit, or ripped, or rent, the wine-skin.* (S.) — بَعَعَهُ عَنْ بَعْضِ شَيْءٍ, (K,) inf. n. بَعَى, (TA,) *He removed it, took it off, or stripped it off, from over, or before, such a thing, which it covered, or concealed.* (Ibn-'Abbád, K.)*

2: see 1, in three places.

5: see 7, in two places.

7. ابْتَعَى *It came upon one suddenly, unexpectedly, without his knowledge.* (S, K, TA.) — [The clouds, or white clouds, or clouds containing water,] *clave usunder, with, or by reason of, ruin, or violent rain; syn. ابْتَعَجَ.* (S, K, TA;) or *opened vehemently with ruin; (Z, TA;) and بَعَى signifies the same. (S.) — [Such a one was profuse in bounty and generosity]. (TA.) — ابْتَعَى فِي الْكَلَامِ (S, K) + *He was profuse in speech; (K, TA;) as also بَعَى (K) and بَعَى. (Sgh, K.)**

8: see 7.

بَعَى: see what next follows, in two places.

بَعَى + Clouds (سَحَاب) *pouring forth [rain] with vehemence.* (S.) — Also, and بَعَى and بَعَى, + *Rain coming suddenly, or unexpectedly, with vehemence, in large drops.* (K, TA.) جَمْرُ البَعَايِ, in a trad. respecting prayer for rain, means + *Copious, abundant, extensive rain.* (TA.) — And all these four words, + *A torrent vehemently driving; (K, TA;) that carries away everything.* (AHn, TA.)

بَعَى: } see بَعَى, in two places.
بَعَى: }

أَرْضٌ مَبْعُوقَةٌ *Land upon which what is termed بَعَى [i. e. either the rain or torrent so termed] has fallen, or descended.* (Nawádir el-Aṣráb, TA.)

بعل

1. بَعَل, (S, Mgh, K,) aor. ٤, (K,) or ٤ [contr. to rule]; (Mgh;) or the pret. is بَعَل; (so in the Ham p. 337;) inf. n. بَعُولَةٌ (Mgh, K) and بَعَاةٌ also (Ham ubi suprâ) [and app. بَعَل, for it is said in the Ham p. 359 that the primary signification

of البَعْلُ is التَّنَاحُ]; *He (a man, S) became a husband; (S, K;) as also استَبَعَلَ: (K;) he married, or took a wife. (Mgh.) And in like manner, بَعَلَتْ, inf. n. بَعُولَةٌ, *She became a wife: (TA;) [and it seems to be indicated in the Ham p. 359 that بَعَلَتْ and بَعَلَتْ signify the same:] and بَعَلَتْ she took to herself a husband. (K.) — بَعَلٌ عَلَيْهِ [as though originally signifying *He became a بَعَل, or lord, over him:] he was in-compliant, or unyielding, to him; he resisted him, or withstood him. (K.) Hence, in a trad., فَمَنْ بَعَلَ عَلَى كَيْفِ أَمْرِكُمْ فَاذْكُرُوا And whose resisteth and disobeyeth your command, slay ye him. (TA.) — بَعَلَ, (S, K,) بِأَمْرِهِ, aor. ٤, (K,) + *He became confounded, or perplexed, so that he was unable to see his right course, (S, K,) by his affair, or case, and feared, and was disgusted, (K,) and remained fixed in his place like as do the palm-trees termed بَعَل, (TA,) not knowing what to do. (K.)****

3. باعَلَ الْقَوْمَ قَوْمًا: see 1. — *The people intermarried with a people. (K.) You say also, بَنُو فُلَانٍ لَا يَبَاعِلُونَ The sons of such a one, none is married to them, nor are they married [to any but persons of their own tribe]. (Ham p. 337.) — [The inf. n.] بَعَلَ signifies also The playing, or toying, together, of a man with his wife; (S, Mgh, K;) and so مُبَاعَلَةٌ [also an inf. n. of the same verb], (Mgh, K,) and تَبَاعَلَ [inf. n. of 6]. (K.) You say, باعَلَ أَمْرَأَتَهُ *He played, or toyed, with his wife. (Mgh.) And تَبَاعَلَ زَوْجَهَا She plays, or toys, with her husband. (S.) And بَيْنَهُمَا مُبَاعَلَةٌ Between them two is playing, or toying. (TA.) And هُمَا يَتَبَاعَلَانِ They two play, or toy, together, each with the other. (TA.) — And metonymically, (TA,) بَعَلَ signifies also I. q. جَمَاعَ; (Az, K, TA;) and so مُبَاعَلَةٌ. (TK.) You say, بَاعَلَهَا, meaning + *He lay with her. (TK.) — And فُلَانٌ فُلَانًا + Such a one sat with such a one: (K, TA;) the idea of playing, or toying, being imagined to be implied. (TA.)***

5. تَبَعَلَتْ: see 1. — Also *She was obedient to her husband; (K;) [so too بَعَلَتْ, as will be seen from what follows;] and so تَبَعَلَتْ زَوْجَهَا: (TA;) or she adorned herself for her husband. (K.) You say بَعَلَتْ حَسَنَةَ الْإِبْتَعَالِ A woman who is good in obedience to her husband. (TA.)*

6: see 3, in two places.

8: see 1: — and see also 5, in two places.

10. استَبَعَلَ: see 1. — Also, said of palm-trees (نَخْل), *They became what are termed بَعَل, q. v., (S, TA,) and great. (TA.) — And, said of a place, It became what is termed بَعَل: (K;) or it became elevated. (TA.)*

بَعْلٌ *A husband: (S, Mgh, K;) pl. بَعُولَةٌ (S, Mgh, K) and بَعُولٌ and بَعَالٌ. (K.) And A wife; as also بَعْلَةٌ; (S, Mgh, K;) like زَوْجٌ and زَوْجَةٌ. (S, Mgh, K.) — A lord, a master, an owner, or a possessor, (S, Mgh, K,) of a thing, (K,) such as a house, and a beast, (TA,) or a she-camel: (S;) a head, chief, ruler, or person of authority. (El-Khattábee, TA.) — [And hence,] A certain*

idol, (S, K,) of gold, (TA,) belonging to the people of Ilyás, (S, K,) who is said to be the same as Idrees, the grandfather, or an ancestor, of Noah, or to have been a grandson of Aaron, (Bd in vi. 85,) or the son of the brother of Aaron: (Jel ibid.) it is mentioned in the Kur xxxvii. 123: accord. to one copy of the K, it belonged to the people of Jonas; and so in the Kitáb el-Mujarrad of Kr: accord. to Mujáhid, it means a deity that is not God: (TA;) or a certain hing: (IAqr, K;) but [SM says,] the correct explanation is the first: (TA;) or a certain idol belonging to the people of Bekk, in Syria; i. e., of the town now called Bonhu-Bekk: so in the Kur: (Bd, Jel:) or it means in the dial. of El-Yemen a lord; and so in the Kur. (Bd.) — Also One whom it is a necessary duty to obey; as a father, and a mother, and the like. (TA.) — And A family, or household, whose maintenance is incumbent on a man. (TA.) — And it may be a contraction of بَعْل, as meaning Lacking strength, or power, or ability; unable to find the right way to accomplish his affair. (TA.) — Also A weight, or burden. (K, TA.) You say, أَصْبَحَ فُلَانٌ بَعْلًا عَلَى أَهْلِهِ, + *Such a one became a weight, or burden, upon his family; because of his ascendancy over them. (Er-Rághib, TA.) — + Elevated land, (S, K,) upon which comes neither running water nor torrent, (S,) or that is not rained upon more than once in the year: (K;) or + land elevated above other land; as being likened to the man who is thus termed. (Er-Rághib, TA.) — + Any palm-trees, and other trees, and seed-produce, not watered: or such as are watered by the rain: (K;) or + palm-trees (نَخْل) that imbibe with their roots, and so need not to be watered: (S, Mgh, K;) metaphorically so applied: (Mgh:) AA says that it is syn. with عَذَى, meaning what is watered by the rain: but As says that this latter word has the meaning just given, whereas بَعْل signifies what imbibes with its roots, without irrigation or rain: (S, Mgh;) or palm-trees growing in land whereof the supply of water is near [to the surface], so that it suffices without their having irrigation or rain: (TA;) or large, so as to imbibe with the roots: (Er-Rághib, TA;) and + a male palm-tree; (K, TA;) likened to the man who is thus termed: (TA;) and Az says that it is used as meaning + [dates such as are termed] قَسَب. (TA.) — And + The tax, or impost, that is given for the watering of palm-trees. (K.)*

بَعْلٌ part. n. of بَعَلَ, Confounded, or perplexed, &c. (K.) And Lacking strength, or power, or ability; unable to find the right way to accomplish his affair. (TA.) — With ٤, applied as an epithet to a woman, (S,) and meaning One who does not dress, or wear clothes, well, (K, TA,) nor well adjust her personal state or condition. (TA.)

بغت

1. بَغَتَ, (S, A, &c.,) aor. ٤, (A, Mgh, K,) inf. n. بَغْتٌ and بَغْتَةٌ (S, A, Mgh, K) and بَغَتْ (MF) and بَغْتَةٌ (K) and بَغْتَةٌ, with tesheed to the ت, of the same measure as جَرَبَةٌ, accord. to AA's

reading of the Kur in a passage which will be found below, without a parallel among inf. ns., (Z.) [and said by some to have an intensive signification,] *He, or it, came upon him, or happened to him, suddenly, unexpectedly, without his being aware of it, or without any previous cause; surprised him; took him by surprise, or unawares;* (S, A, Mgh, K;) as also *بَغَاةٌ*, (A, Mgh,) inf. n. *مَبَاغَاةٌ* (S, K) and *بَغَاثٌ*. (TA.) It is said in the Kur vi. 31, accord. to the reading mentioned above, *إِذَا جَاءَ نَصْرُكَ الْغَاةُ* [When the hour of the resurrection shall come upon them suddenly, unexpectedly, &c.]. (Z.) And you say, *جَاءَهُ بَغَاةٌ* *He, or it, came to him suddenly, &c.* (A, Mgh.) And *بَغَاةٌ* *He met, or found, him, or it, suddenly, &c.* (S.) And *أَمِنَ بَغَاةَ الْعَدُوِّ* *I am not secure from, or free from fear of, the enemy's comings [upon me] unawares.* (S.)

3: see 1.

البَاغُوثُ The festival, (A,) or a certain festival, (IAth, K,) of the Christians; (A, IAth, K;) [namely, *Easter*;] thus called accord. to some; but accord. to others, *البَاغُوثُ* [q. v.], with the unpointed ع and the three-pointed ث. (IAth.)

مَبْغُوثٌ i. q. *مَبْهُوثٌ* [Confounded, or perplexed, and unable to see his right course]: so in the saying, *لَا رَأْيَ لِمَبْغُوثٍ* [There is no judgment to one who is confounded, &c.]. (A.)

بغث

1. *بَغْثٌ*, (Mgh, K,) aor. *بَغَثَ*, (K,) inf. n. *بَغْثَةٌ*, (Mgh,) or this is a simple subst., and the inf. n. is *بَغْثٌ*, (TA.) *He (a bird) was, or became, of a colour resembling that of ashes:* (Mgh:) or *he (a sheep or goat) was of the mixed colours of those to which the epithet بَغْثٌ is applied.* (K, TA.) [See *أَبْغَثَ*, and *بَغْثَةٌ*, and *بَغْثٌ*.]

بَغْثٌ Dust-colour. (A.) [But see *بَغْثَةٌ*. Accord. to the TA, the former is the inf. n. of 1, q. v.]

بَغْثَةٌ Whiteness inclining to *خَضِرَةٌ* [which here app. means a *darh*, or *ashy*, dust-colour]: (T:) [or, in a bird, a colour resembling that of ashes: (see 1:)] or the colour of sheep or goats to which the epithet *بَغْثٌ* is applied. (K, TA.) [See *أَبْغَثَ*.]

بَغْثَةٌ: see *أَبْغَثَ*, of which it is the fem.

بَغَاثٌ (T, S, A, Mgh, Mgh, K) and *بَغَاثٌ* and *بَغَاثٌ*; (A, Mgh, K;) only the second of these three mentioned by Sb; (TA;) but the second and third asserted to be correct by Yoo; (AZ, TA;) and the last heard by Az; (TA;) or neither of these two is allowable; (Mgh;) *A bird that does not prey, and such as one does not desire to make an object of prey because it is not eaten:* (T, Mgh:) or *small birds that do not prey, such as sparrows and the like;* [a coll. gen. n.;] n. un. with *ة*: (Mgh:) or [accord. to Lth,] *a certain dust-coloured bird, (T, A, K,) of the birds of the water, ash-coloured, and long-necked;* as also *بَغْثٌ*; pl. [of the latter] *بَغْثٌ* and *أَبَاغْثٌ*: (T:) [but this appears to be wrong; for AM says, in the T,] Lth makes the *بَغَاثُ* and the *أَبَاغْثُ* to be

one, asserting them to be of aquatic birds; but in my opinion, the former is different from the latter: as to the latter, it is a well-known kind of aquatic bird, so called because it is of the colour termed *بَغْثَةٌ*, i. e. *white inclining to خَضِرَةٌ* [explained above, voce *بَغْثَةٌ*]: but as to the *بَغَاثُ*, it is any bird that is not one of prey: and the word is said to be a coll. gen. n., signifying the class of birds that are objects of prey: (TA:) ISk says that the *بَغَاثُ* is a bird of a colour inclining to that of dust, (S, Mgh,) a little less than the *رَحْمَةٌ* [or *vultur percnopterus*], (S,) or less than the *رَحْمَةٌ*, (Mgh,) *slow in flight*: (S, Mgh:) but IB says that this is a mistake in two points of view; first, because *بَغَاثُ* is a [coll.] gen. n., of which the n. un. is with *ة*, like as is that of *حَمَامٌ*; and secondly, because it applies to the class of birds that do not prey; but the *أَبَاغْثُ* is a bird of the colour of dust, and this may be a bird of prey, and it may be not a bird of prey: (TA:) AZ says that *بَغَاثُ* signifies the [species of vulture called] *رَحْمٌ*; and the n. un. is with *ة*: others, the young ones of the *رَحْمٌ* and birds of the crow-kind: or [birds] like the [hawks called] *سَوَادِقُ* [pl. of *سَوْدَقٌ*], not predaceous: in the T, it is said to be [a kind of bird] like the [hawk called] *بَاشِقٌ*, that does not prey upon any other bird: (TA:) or *بَغَاثُ* and *بَغَاثُ* (ISd, K) and *بَغَاثُ* (K) signify the worst [or most ignoble] of birds, (ISd, K, [the latter giving this as a second and distinct signification,]) and such as do not prey: (ISd, TA:) Fr says, *بَغَاثُ الطَّيْرِ* signifies the worst of birds, and such as do not prey; and *بَغَاثُ* and *بَغَاثُ* are dial. vars.: (S:) the pl. is *بَغَاثَانُ*, (Sb, T, S, Mgh, K,) accord. to those who make *بَغَاثُ* a sing., (Yoo, S, Mgh, TA,) or accord. to those who make the sing. to be with *ة*; (T, TA;) or those who apply *بَغَاثَةٌ* [as a n. un.] to the male and the female make *بَغَاثُ* to be pl. [or rather a coll. gen. n.]; (Yoo, S, Mgh;) as is done in the case of *نَعَامَةٌ* and *نَعَامٌ*: (Yoo, S:) ISd says that *بَغَاثَةٌ*, with fet-h, is the n. un., applied alike to the male and the female: (TA:) [and Fei says,] it is not allowable to pronounce this with damm or with kسر to the first letter: (Mgh:) but Yoo asserts both of these forms to be used: (AZ, TA:) and *بَغَاثَةٌ* is said to signify a weak bird. (TA.) It is said in a prov., *إِنَّ الْبَغَاثَ بِأَرْضِنَا يَسْتَسْبِرُ* (S, A, Mgh, K*) *Verily the بَغَاثُ in our land becomes [like] a vulture, or become [like] vultures:* (Mgh:) applied to the low person who becomes of high rank: (A:) meaning *the weak in our land becomes strong:* (Mgh:) or *he who makes himself our neighbour becomes mighty, strong, or of high rank, by our means,* (S, K, TA,) *acquiring the might, or strength, of the vulture, after having been low, or mean, in condition.* (TA.)

بَغِثٌ Wheat (*حِنْطَةٌ* and *طَعَامٌ*) [both of which signify the same, though the latter, q. v., has a larger application,] adulterated by being mixed with barley; (Th, K;) as also *غَلِثٌ* and *لَغِثٌ*. (Th, TA.)

بَغْثِيَّةٌ [dim. of *بَغَاثَةٌ* fem. of *أَبْغَثَ*, q. v.,] The

place of the *حَقِيبَةُ* [q. v.] in a camel. (K.) [So called because of its colour, produced by chafing.]

أَبْغَثُ Of a white colour inclining to *خَضِرَةٌ* [which here app. means a *darh*, or *ashy*, dust-colour]: (T:) [or of a colour resembling that of ashes: (see 1:)] or dust-coloured: (A:) or of a colour near to that of dust: (S:) an epithet, like *أَحْمَرُ*: [fem. *بَغْثَاءُ*; and] pl. *بَغْثٌ*: and sometimes, when used as a subst., it has for pl. *أَبَاغْثُ*. (IB, TA.) You say *طَائِرٌ أَبْغَثٌ* A bird of the colour above described: (T, S:) whether it be a bird of prey or not: see *بَغَاثُ* in two places: (IB, TA:) and *صَقْرٌ أَبْغَثٌ* [a hawk of that colour]; (ISH, A;) as well as *أَحْوَى* and *أَبْيَضُ*; i. e., that where-with men take game. (ISH, TA.) *بَغْثَاءُ* applied to sheep or goats, (S, K,) or, as in some lexicons, to sheep, (TA,) is like *رَقَطَاءُ*; (S, K;) [Black speckled with white; or the reverse;] or in which are blackness and whiteness, with predominance of the latter colour: (TA:) or *شَاةٌ بَغْثَاءُ* and *غَنَمٌ بَغْثٌ* signify a sheep or goat, and sheep or goats, in which are blackness and whiteness. (A.)—Also, [as a subst.,] A certain bird, (K, TA,) dust-coloured, in truth different from the *بَغَاثُ*, as shown above: see the latter word: (TA:) pl. *أَبَاغْثُ* and *بَغْثٌ*. (T, TA.) You say, *هُوَ مِنْ أَبَاغْثِ الطَّيْرِ* [He is of the birds thus called]. (A.)—And *الْأَبْغَثُ* signifies The lion; (TS, K;) because he is of the colour termed *بَغْثَةٌ*. (TA.)—And *الْبَغْثَاءُ* 1 The medley, or mixed or promiscuous multitude or collection, of men or people; or of the lowest or basest or meanest sort, or refuse, or riffraff, thereof; (S, A, K;) the commonalty, or vulgar, and collective body, of the people. (S.) One says, *خَرَجَ فُلَانٌ فِي الْبَغْثَاءِ* and *الْبَغْثَاءُ* 2 Such a one went forth among the medley, &c., of the people. (A.) And *دَخَلْنَا فِي الْبَغْثَاءِ* 3 We entered among the commonalty, or vulgar, and the collective body, of the people. (S.)

بغش

1. *بَغْشٌ*, aor. *بَغَشَ*, (S, K,) inf. n. *بَغْشٌ*, (S,) The shy rained a rain such as is termed *بَغْشَةٌ*, q. v. (S, K.)—*بَغْشَتِ الْأَرْضُ* The land was watered by a rain such as is termed *بَغْشَةٌ*, (S,) or *بَغْشٌ*. (TA.)

بَغْشٌ: see what next follows.

بَغْشَةٌ A weak shower of rain; (S, K;) above what is called *طَشَّةٌ*: (S:) or weak rain, small in its drops; as also *بَغْشٌ* [originally an inf. n.]: or both signify a cloud that pours forth its rain in one shower: As says that the lightest and weakest of rain is that called *طَلٌّ*; then, the *رَوْدَادُ*; then, the *بَغْشُ*: the dim. of the last is *بَغْشِيَّةٌ*. (TA.)

مَطَرٌ بَاغْشٌ Weak rain. (S, K.)

أَرْضٌ مَبْغُوشَةٌ Land watered by a rain such as is termed *بَغْشَةٌ*, (S,) or *بَغْشٌ*. (TA.)

بغض

1. *بَغْضٌ*; (S, A, Mgh, K;) and *بَغْضٌ*; aor. [of

her young one: (K:) or uttered a weak cry, below that [grumbling cry] which is termed رَغَاءٌ. (Ham p. 233.) [See an ex. in a verse of Dhu-r-Rummeh cited voce الأَلَا.] And بَغَمٌ and بَغْمٌ said of the ثَيْتَل and إِبِل and وَعِل, [all of which words are said to signify the mountain goat,] He uttered a cry. (K.) — بَغْمَةٌ, (S, K,) and بَغْمٌ لَهْ, (TA,) † He spoke to him obscurely, not expressing clearly to him the meaning of his speech to him; (S, K;) taken from the بَغَامُ of the she-camel; because it is a cry not uttered clearly. (TA.)

3: باغمةٌ, (K,) inf. n. مِبَاغِمَةٌ, (S,) † He talked with him with a soft, or gentle, voice: (S, K, TA:) or المِبَاغِمَةُ is like المِنَاغِمَةُ, and means the speaking [with another] faintly; taken from the بَغَامُ [see 1] of the gazelle and the she-camel: (Ham p. 233:) or the holding amatory and enticing talk, or conversation, with another, with a soft, or gentle, voice. (TA.)

5: see 1, in three places.

6: تَبَاغَمَتْ They (gazelles) uttered cries, or their softest or gentlest cries, one to another. [One says, مَرَرْتُ بِرَوْضَةٍ تَتَبَاغَمُ فِيهَا الظَّبَاةُ, [I passed by a meadow in which the gazelles were uttering cries, &c., one to another]: and يَتَبَاغَمْنَ بِغَزَلَانِ [by gazelles uttering cries, &c., one to another]. (TA.)

بَغْمَةٌ A thing like the قِلَادَةٌ, [a necklace,] with which women ornament themselves. (TA.) [But this is apparently post-classical, from the Turkish بُوغْمَقُ. In the present day, it is applied to A necklace of pearls.]

بَغَامٌ The crying, or cry, of the female gazelle, and of the she-camel, as explained above: see 1. (S.)

بَغُومٌ A female gazelle uttering, or that utters, the cry termed بَغَامٌ. (S, K.) — † A woman having a soft, or gentle, voice. (JK, TA.)

مَبْغُومٌ A young gazelle, and a young camel, to which the cry termed بَغَامٌ is addressed by its mother. (JK.) — One says, also, بَغَامٌ مَبْغُومٌ [A cry &c. uttered]; like as one says, قَوْلٌ مَقُولٌ. (TA.)

بغو

1. بَغَا الشَّيْءُ, inf. n. بَغُو, He looked at the thing [to see] how it was; (K;) as also بَغَى, (K in art. بَغَى,) inf. n. بَغَى. (TA in that art.)

بغى

1. بَغَى, (S, K, &c.,) aor. َ, (Msb, K,) inf. n. بَغَاءٌ, (S, Mgh, K, &c.,) or this is a simple subst., and the inf. n. is بَغَى, (Msb,) [but, if this be correct, the former is generally used for the latter,] and بَغَى, (Lh, K,) but the first is better known, and is the claste form, and some say, بَغَى, (TA,) and بَغِيَّةٌ and بَغِيَّةٌ, (K,) accord. to Th, but others hold these two to be simple substs., and some mention also بَغِيَّةٌ, with fet-h, (TA,) and بَغَايَةً, (As, S, TA,) He sought; sought for, or after; sought, desired, or endeavoured, to find, and take,

or get; (S, Mgh, Msb, K, &c.,) a stray-beast, (As, S, TA,) or any other thing, (S, Mgh, Msb, K, TA,) good or evil; (Lh, TA:) as also ابْتَغَى and تَبَغَى (S, Msb, K) and استَبَغَى: (K:) or ابْتَغَى signifies he sought, &c., diligently, studiously, sedulously, or earnestly: (Er-Rághib, TA:) and بَغَى signifies also he loved, or affected, a thing: (MF, TA:) or, accord. to Er-Rághib, the inf. n. signifies the seeking to exceed the just bounds in respect of that which one aims at, or endeavours after, whether one actually exceed or do not; and sometimes it is considered in relation to quantity; and sometimes, in relation to quality. (TA.) You say, بَغَاهُ بَشْرٌ [He sought him with an evil purpose; or sought to do him evil]. (S and K in art. عَقِبَ.) — And بَغَاهُ He sought, &c., a thing for him; like بَغَى لَهْ. (Lh, Mgh, K.) You say, بَغَاهُ الشَّيْءُ He sought, &c., the thing for him; (S, K;) as also ابْغَاهُ الشَّيْءُ: (K:) thus you say, ابْغِ لِي ابْغِي كَذَا or ابْغِي كَذَا, and ابْغِ لِي ابْغِي كَذَا Seek thou for me such a thing; (TA;) and ابْغِي لِي ابْغِي كَذَا Seek thou for me my stray-beast: (Mgh:) or ابْغَاهُ الشَّيْءُ signifies He aided, or assisted, him to seek the thing: (K, K:) or ابْغِي لِي ابْغِي كَذَا signifies Seek thou for me such a thing; and also Aid thou me to seek such a thing. (JK.) It is said in the Kur [ix. 47], يَبْغُونَكُمْ الْفِتْنَةَ They seek, or desire, for you discord, or dissension; or they seeking, &c.: and in the same [iii. 94], تَبْغُونَهَا عِوَجًا Ye seek, or desire, for it, namely, the way [of God], crookedness; or ye seeking, &c.: the first objective complement of the verb being in the accus. case because of the suppression of the preposition ل. (TA.) — [Hence, app.,] بَغَانِي دَاءٌ It procured to me disease; it caused disease to befall me. (Ham p. 794.) And إِنَّهُ لَذُو بَغَايَةٍ Verily he is one who makes much gain: (JK, K:) but in the M, ذُو بَغَايَةٍ, meaning a seeker of gain. (TA.) And مَا بَغَى لَهْ Good was not appointed to betide him. (TA.) — بَغَى عَلَى أَخِيهِ, inf. n. بَغَى, He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his brother to himself: so says Lh, who holds this to be the primary signification of the verb. (TA.) It is said in a prov., الْبَغَى عَقَالُ النَّصْرِ [Envy is the shackle of aid from God against an enemy or a wrongdoer]. (TA.) — Hence, (Lh, TA,) بَغَى signifies The acting wrongfully, injuriously, or tyrannically; (Lh, S, TA;) because the envier so acts towards the envied; his endeavour being to cause, by guile, the blessing of God upon him to depart from him: (Lh, TA:) or the seeking, or endeavouring, to act corruptly, wrongly, or unjustly: (Az, TA:) or the exceeding the due bounds, or just limits, in any way: (S:) accord. to Er-Rághib, it is of two kinds: one of these is approved, and this is the passing beyond the bounds of equity to exercise beneficence, and beyond the bounds of obligatory duties to do what is not obligatory: the other is disapproved, and this is the passing beyond the bounds of that which is true, or right, to do that which is false, or

wrong, or to do acts of a doubtful nature: but in most instances it is that which is disapproved. (TA.) You say, بَغَى عَلَيْهِ, (S, K,) and بَغَى عَلَى النَّاسِ, (Az, Msb,) aor. َ, (K,) inf. n. بَغَى, (Msb, K,) He exalted himself against him, or above him; overpowered, or oppressed, him; (Fr, S, K;) acted wrongfully, injuriously, or tyrannically, towards him; and deviated from the right way: (K:) and he acted wrongfully, injuriously, or tyrannically, towards men, or the people, (Az, Msb,) and sought to annoy them, or hurt them. (Az, TA.) Lh mentions, on the authority of Ks, the saying, مَا لِي وَلْيَبِغَ بَعْضُكُمْ عَلَى بَعْضٍ [What have I to do with wrongful conduct, the wrongful conduct of one of you towards another?], for وَلْيَبِغِ; ISd thinks, because of the difficulty found in pronouncing the kesreh after the ي. (TA.) بَغَى also signifies He occupied himself with corrupt, wrong, or unjust, conduct: [accord. to Fei,] from the same verb [in a sense to be mentioned below,] said of a wound. (Msb.) Also, aor. َ, (TA,) inf. n. بَغَى, (Az, TA,) He magnified himself; or behaved proudly, haughtily, or insolently: (Az, TA:) because he who does so passes beyond the bounds of his proper station to a station that does not belong to him. (TA.) — And [hence,] بَغَى فِي مَشِيَّتِهِ, (K,) inf. n. بَغَى, (TA,) He [app. a horse, and perhaps a man also,] was proud, or self-conceited, and quick, in his gait: (K:) or بَغَى in a horse, (S, TA,) or in the running of a horse, (JK, TA,) is the being proud, or self-conceited, with exceeding briskness or liveliness or sprightliness. (JK, S, TA.) — And بَغَتْ السَّمَاءُ, (S, K,) inf. n. بَغَى, (TA,) The sky rained vehemently: (A'Obeid, S, K:) or exceeded, in rain, the limit of what was wanted. (Er-Rághib, TA.) And بَغَى الْوَادِي The valley flowed with water reaching to a place to which it had not reached before. (S, TA.) — بَغَتْ, (S, Mgh, Msb, K,) said of a woman, (Th, IKh, S, Msb, and so in some copies of the K,) or of a female slave, (so in other copies of the K,) but it is not restricted to the latter, (TA,) aor. َ, (JK, Msb,) inf. n. بَغَاءٌ, (IKh, JK, S, Mgh, Msb, TA,) or بَغَى, (ISd, K,) [but the former, only, is commonly known,] She committed fornication, or adultery; she prostituted herself; (JK, S, Mgh, Msb, K;) because she who does so transgresses her proper bounds; (TA;) as also بَاغَتْ, (IKh, S, Msb, K,) inf. n. بَغَاءٌ, (IKh, K,) and مَبَاغَةٌ, (K,) said of a female slave: (Msb:) or مَبَاغَةٌ signifies the committing fornication, or adultery, with another. (KL.) It is said in the Kur [xxiv. 33], وَلَا تَكْرِهُو فَتِيَانَكُمْ عَلَى الْبَغَاءِ [And compel not ye your young women to prostitute themselves]. (Mgh.) And you say, خَرَجَتِ الْمَرْأَةُ تَبَاغَى [The woman went forth for prostituting herself]. (S.) Accord. to the Jemā et-Tefūreek, بَغَاءٌ signifies The knowing of a woman's committing fornication or adultery, or prostituting herself, and approving, or being content: but this, if correct, is an amplification in speech. (Mgh.) — بَغَى الْجُرْحُ, (JK, S, Msb,) aor. َ, inf. n. بَغَى, (JK,) The wound swelled, (S,) and became in a corrupt state, (JK, S, Msb,) and produced thick

purulent matter. (JK.) And *بَرَأَ جُرْحَهُ عَلَى بَغَى* *His wound healed having somewhat of corruption in it.* (S.) — *بَغَى*, (K,) aor. -, inf. n. *بَغَى*, (TA,) also signifies *He lied; said what was untrue.* (K.) *مَا نَبَغَى*, in the *Kur* [xii. 65], is said to mean *We do not lie; and we do not act wrongfully; or it may mean what do we seek, or desire?* (TA.) — Also, (K,) inf. n. *بَغَى*, (TA,) *He looked at a thing [to see] how it was;* (K;) and so *بَغَا*, inf. n. *بَغَا*: mentioned by Kr. (TA.) — And, (K,) with the same inf. n., (TA,) *He looked, watched, or waited, for a person or thing.* (Kr, K.)

3: see 1, latter part, in two places. = Lh mentions the saying, addressed to a pretty woman, *إِنَّكَ لَجَمِيلَةٌ وَلَا تُبَاغِي*, as meaning *Verily thou art pretty, and mayest thou not be smitten by the [evil] eye:* (TA in this art.) but accord. to some, the verb in this instance belongs to art. *بَوَّغَ* or art. *بَوَّغَ*. (TA in art. *بَوَّغَ*.)

4: see 1, in five places. — *أَبْغَاهُ الشَّيْءَ* also signifies *He made him, or caused him, to seek the thing; to seek for it, or after it; to seek, or desire, or endeavour, to find, and take, or get, it.* (S.)

5: see 1, first sentence.

6. *تَبَاغَوْا* *They acted wrongfully, injuriously, or tyrannically, one towards another; exalted themselves, one against, or above, another; overpowered, or oppressed, one another.* (S, TA.)

7. *أَبْغَى* is said in the S to be quasi-pass. of *بَغَى*, like as *أَنْكَرَ* is of *كَرِهَ*; and Esh-Shiháb says of the aor. that it is quasi-pass. of *بَغَاهُ*, aor. *بَغَى*, in the sense of *طَلَبَهُ*: (TA:) [Fei says,] it has been asserted that *أَبْغَى* is quasi-pass. of *بَغَى*; but a verb of the measure *انفعل* is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of *كَرِهَ*, of which the quasi-pass. is *أَنْكَرَ*; which *أَبْغَى* does not: some, however, allow its being thus used: (Msb:) accord. to Zj, it is as though it were syn. with *أُتْلِبَ*, as quasi-pass. of *طَلَبَ*, and means *It was, or became, suitable, fit, meet, or proper;* (Zj, TA:) [or right, and allowable; and good: or very requisite: (see explanations of exs. following:) or it behooved: and] *it was, or became, facilitated, or easy;* (Er-Rághib, K;) and *practicable, or manageable.* (Er-Rághib, TA.) Accord. to some, this verb is not used in the pret. tense, but only in the uor.: it is reckoned among verbs imperfectly inflected: (Msb, TA:) but the pret. is mentioned by AZ and Sb and Zj, and by El-Khattábee on the authority of Ks; and was often used by Esh-Sháfi'ee: it is, however, very rare. (TA.) You say, *يَتَبَغَى لَكَ أَنْ تَفْعَلَ كَذَا* [It is suitable to thee, or is fit, meet, or proper, &c., for thee, or it behooveth thee, that thou shouldst do such a thing]. (S, TA.) And, accord. to Zj, *أَبْغَى لِفُلَانٍ أَنْ يَفْعَلَ*, as meaning *It was, or became, suitable to such a one, or fit, meet, or proper, for him, that he should do, or to do, such a thing.* (TA.) And *يَتَبَغَى لَكَ أَنْ تَفْعَلَ هَذَا*, (Lh, K,) and *يَتَبَغَى*, (K, TA,) with fet-h to the غ, (TA,) and *يَتَبَغَى*, and *يَتَبَغَى*, (Lh, K;) of which four phrases, the first is given by Lh as

explanatory of the third and fourth, and means, accord. to Esh-Shiháb, *It is not right, proper, fit, or meet, nor allowable, for thee that thou shouldst do this, or to do this; and it is not good for thee &c.; but he adds that only the aor. has been heard from the Arabs in this sense.* (TA.) And *يَتَبَغَى أَنْ يَكُونَ كَذَا* *It is very requisite that it should be so, or that such a thing should be; [or it ought to be so, or such a thing ought to be; it behooves that it should be so, or such a thing behooves;] it is not well that such a thing should be neglected, or left undone.* (Msb.) And Ks is related to have heard, from the Arabs, the phrase, *يَتَبَغَى أَنْ يَكُونَ كَذَا*, meaning *It is not right that it should be so, or that such a thing should be: or it is not good &c.* (Msb.) It is said in the *Kur* [xxxvi. 69], *وَمَا عَلَّمْنَاهُ الشَّعْرَ وَمَا يَنْبَغِي لَهُ*, i. e. [And we have not taught him poetry, or versification], nor is it right, proper, fit, or meet, for him: (Bd:) or nor is it easy to him, (Bd, Jel, Er-Rághib,) or practicable to him. (Bd, Er-Rághib.)

8: see 1, first sentence, in two places: — and see also 7, in two places.

10: see 1, first sentence. — You say also, *أَسْتَبْغِي* *He asked the people, or company of men, to seek a thing for him, and they sought it for him.* (Lh, K.)

بَغَى [originally an inf. n. (see 1)] *Much of rain; or much rain:* in [some of] the copies of the K, *المطر* is erroneously put for *المطر*: (TA:) [and in some, *البَغَى* for *البَغَى*: in a MS. copy, I find *البَغَى* *الكثير من المطر*: and in the CK, *البَغَى* *السَّيَاءِ*: or *البَغَى* *الكثير من الشَّيْءِ* signifies *the main portion, (As, S,) or the vehemence, and the main portion, (Lh, JK, TA,) of the rain of the sky.* (As, Lh, JK, S, TA.) Hence the saying, *دَفَعْنَا بَغَى السَّيَاءِ خَلْفَنَا* (As, S, TA) or *عَنَا* (Lh, TA) [lit. *We drove away the main portion, or the vehemence, and the main portion, of the rain of the sky behind us or from us; meaning it was driven away behind us or from us, or it departed; as is shown in art. دَفَعَ*].

بَغَى: see what next follows.

بَغَى and *بَغَى* (JK, S, Msb, K) and *بَغَى* (K) *A thing sought; (JK, K;) as also* *بَغَى* [originally an inf. n. (see 1)]: (JK:) or *a thing wanted, needed, or required; an object of want or need; a want, or needful or requisite thing or affair:* (S, Msb:) as in the saying, *لِي فِي بَغَى* *بَغَى* [I have among the sons of such a one an object of want]: (S:) or the first signifies *a state that one seeks; and the second, a thing itself that one wants:* (As, S, Msb:*) and the first, (JK,) or third, (K,) signifies also *a stray beast that is sought:* (JK, K:) the pl. of the second is *بَغَى*. (JK.) [The thing that he sought was refused to such a one] is said of one who finds not what he seeks. (TA.)

بَغَى: see what next follows.

بَغَى, accord. to some, of the measure *فَعِيل*; *بَغَى*

accord. to others, of the measure *فَعُول*, originally *بَغَوَى*; [if of the former, originally meaning "sought;" and if of the latter, originally meaning "seeking;" and therefore [in either case] not admitting the affix *ة*: (TA:) *A fornicatress, an adulteress, or a prostitute;* (JK, S, Mgh, Msb, K;) as also *بَغَوَى* [of the measure *فَعُول*, and therefore anomalous, like *نَبَوَى*]: (M, K:) *بَغَى* is not applied to a man, (Lh, Msb,) nor *بَغَى* to a woman: (Lh, TA:) pl. *بَغَايَا*. (S, Mgh, Msb.) [See an ex. voce *مَهْر*.] — Also *A female slave, (JK, S, K,) whether she be a fornicatress or an adulteress or a prostitute or not;* (TA:) not meant to imply revilement, though originally applied to female slaves because of their prostitution of themselves: (S:) or *a free woman who is a fornicatress or an adulteress or a prostitute: so in the K: but correctly, or a fornicatress or an adulteress or a prostitute, whether free or a slave:* (TA:) and *a female singer, though chaste; because of fornication's being originally attributable to such a person:* (Msb:) pl. as above. (JK, S, TA.) One says, *قَامَتْ عَلَى رُؤُوسِهِمُ الْبَغَايَا* [The female slaves stood over their heads]. (S.) — *بَغَايَا* also signifies *The scouts, or companies of scouts, that precede an army:* (S, K, TA:) but the sing. of this is *بَغِيَّة*. (TA.)

بَغِيَّة: see *بَغِيَّة*. — Also, pl. *بَغَايَا*: see *بَغَى*, last sentence.

بَغَايَا: see *بَغِيَّة*.

بَاغ *Seeking; seeking for, or after; seeking, desiring, or endeavouring, to find, and take, or get:* pl. *بُغَاة* and *بُغَايَان* (K) and *بُغَاة*. (TA: [there mentioned as a pl., but not said to be of *بَاغ*, nor explained.]) *بَاغ وَهَادٍ*, lit. *A secher of [stray] camels and a guide of the way, mentioned in a trad. respecting the Hijrah (as said by Abú-Bekr to a man who asked him "Who are ye?"), alludes to the seeking of religion and the guiding from error.* (TA.) One says, *قَرَّبُوا لِهَذِهِ الْإِبِلِ*, i. e. [Disperse ye, for these camels, sechers] to scatter themselves in search thereof. (S.) — *Acting wrongfully, injuriously, or tyrannically, [&c.,] towards others:* pl. *بُغَاة*. (Msb. [See 1.]) *غَيْرَ بَاغٍ*, in the *Kur* ii. 168, [&c.,] means *Not being a reveller from the Muslims, (Jel,) or, against the Imám:* (TA:) or it means *not desiring to eat for the sake of enjoyment: or not seeking to exceed the limit of his want:* (Az, TA:) or *not seeking what he should not seek.* (Er-Rághib, TA.) *فِتْنَةُ بَاغِيَّةٍ* *A company of men revolting from the just Imám.* (K.) *بَاغِيَّةٌ* *A party occupying itself with corrupt, wrong, or unjust, conduct.* (Msb.) — *A camel that does not inpregnate, or get with young.* (Kr, K.) — *A horse that is proud, or self-conceited, with exceeding brishness or liveliness or sprightliness:* (JK, Ham p. 210:) [but] Kh disallows its being thus used. (S.) — [The pl.] *بُغَايَان* also signifies *What the sportsman, or hunter, seeks, of game, or objects of the chase.* (JK.)

مَبَغَى [A place where a thing is sought: and

hence, a way, or manner, in which a thing is, or should be, sought]: this is meant in the saying, *بَغَيْتُ الْمَالَ مِنْ مَبْغَاتِهِ* [I sought wealth by the way, or manner, whereby it should be sought]; like as *مَاتِي* is meant in the saying, *أَتَيْتُ الْأَمْرَ مِنْ مَاتَاتِهِ* (S.)

مَبْغَاةٌ: see what next precedes.

الْمُبْتَغَى (K,) or, as in the Tekmilch, *الْمُبْتَغَى*, (TA,) The lion: (K:) because he is always seeking prey. (TA.)

الْمُبْتَغَى: see what next precedes.

بَق

1. *بَقَى* (JK, M,) aor. *يَبْقَى*; and *بَقِيَ* [first pers. *بَقَيْتُ*] aor. *يَبْقَى* [in the TA *يَبْقَى* which, being anomalous, is probably a mistake,] inf. n. *بَقَى* and *بَقِيَ* [which is of the latter verb accord. to analogy] and *بَقِيَتْ*; (M;) *He spoke, or talked, much; was, or became, loquacious*; (JK, M, TA;) as also *بَقِيَ* (JK, S, M, TA) and *بَقِيَتْ*. (M, TA.) And *بَقِيَ كَلَامًا* [in which case the aor., accord. to rule, unless the noun be a specificative, is *يَبْقَى*] and *بَقِيَ بِكَلَامٍ* [He was, or became, profuse in speech]. (M.) And *بَقِيَ عَلَى الْقَوْمِ* (Zj, K,) or *بَقِيَ* (M,) inf. n. *بَقَى* and *بَقِيَ*, (K,) *He spoke, or tolled, much against the people, or company of men*; (Zj, M, K;) as also *بَقِيَ*. (K.) Hence, (TA,) *قَدْ مَلَأَتِ الْأَرْضُ بَقَاً* [Thou hast filled the earth, or land, with much discoursing], said, in dispraise, to a voluminous writer. (M, TA.) — *بَقَتْ* and *بَقِيَتْ*, said of a woman, *She had many children*: (JK, S, M, K;) or, as Sb says, *she brought forth many children*. (M, TA.) — *بَقَّتِ السَّمَاءُ* (S, M, K,) and *بَقِيَتْ*, (M, TA,) *The sky rained much, and consecutively, or uninterruptedly*: (M, TA:*) or *rained vehemently*. (S, M, K.) — *بَقِيَ* (M, K,) aor. *يَبْقَى* (M,) or *يَبْقَى* (TA,) inf. n. *بَقَى* (M, TA,) *He gave largely, or amply*: (IF, M, K, TA:) in some of the copies of the K, *العظيمة* is erroneously put for *العظيمة*. (TA.) And *بَقِيَ لَنَا الْعَطَاءُ* *He made the gift large, or ample, to us*. (M.) — *بَقِيَ مَالُهُ* *He distributed, or dispersed, or scattered, his property*; (K;) as also *بَقَعَهُ*. (JK, K.) — *بَقِيَ الْخَبَرُ*, inf. n. *بَقِيَ*, *He spread, and sent forth, the news, or information*. (M.) — *بَقِيَ الشَّيْءُ*, aor. *يَبْقَى*, *He put forth, or took forth, what was in the thing*. (M, TA.) Hence, (M,) *بَقِيَ عِيَابُهُ* (M, L, TA,) in the K, erroneously, (TA,) *He spread out (K, TA) his [receptacles of skin, or leather, termed] عِيَاب, and put forth, or took forth, what was in them*. (TA.) — *He clave, slit, ripped, or rent, the thing*. (JK.) So in the phrase *بَقِيَ الْجَرَابُ* [He slit, ripped, or rent, and opened, (see مَبْقُوقٌ) the bag, or receptacle, for travelling-provisions &c.]. (K.) — *بَقِيَ* (IF, K,) inf. n. *بَقُوقٌ*, (TA,) said of a plant, [app. from its cleaving the earth,] *It came forth*. (IF,

K, TA.) = *بَقِيَ الْمَكَانُ*, [aor., app., *يَبْقَى*, or *يَبْقَى*] *The place abounded with بَقَى [i. e. gnats, or mosquitoes; or bugs]; as also بَقِيَ*. (M, TA.)

2: see 1.

4: see 1, in five places. — *بَقِيَ وَلَدُ فُلَانٍ*, inf. n. *بَقِيَ*, *The children of such a one multiplied; became many, or numerous*. (TA.) — *بَقِيَتْ الْغَنَمُ*, accord. to the K, (TA,) or *بَقِيَتْ* *بَقِيَتْ*, *في الجَذْبِ*, (JK, and thus in the O, TA,) *The ewes, or she-goats, being lean, or meagre, brought forth [in drought, or scarcity, or in a year of drought or scarcity]*. (JK, O, K, TA.) — *بَقِيَ الْوَادِي* *The valley put forth its plants, or herbage*. (O, L, TA.) In the K, *بَقَاةٌ* is erroneously put for *بَقَاةٌ*. (TA.) — *بَقِيَ شَرًّا*, or *بَقِيَ*, *He did to him much, or ample, good, or evil*. (Ibn-'Abbād, JK, K.)

7: see 4.

R. Q. 1. *بَقِيَ الْكُوزُ* (S, M,) *بَالَاءَ* (M,) [inf. n. *بَقِيَتْ*, q. v. infra,] *The mug made a [gurgling or gurgling] sound with the water [on being dipped into it or on one's pouring out from it]*. (S, M.) And *بَقِيَتْ الْقِدْرُ* *The cooking-pot boiled [so as to make a sound of bubbling]*. (M.) — See also 1. — *بَقِيَ قَوْلُهُ* *He scattered speech (app. meaning he jabbered) at us, or against us: compare عَلَى الْقَوْمِ*, or *بَقِيَ*, or *بَقِيَ*, above]. (K.)

بَقِيَ: see *بَقَاةٌ*. — *بَقِيَ* A woman having many children: (Ibn-'Abbād, JK, K;) and *بَقِيَ* a woman that brings forth many children. (M, TA.) — *أُتْرِبْتُ* [A trace, mark, track, impression, or the like,] that is plainly apparent, or conspicuous. (JK, TA.) — Also, a pl. n.; (S, TA;) [or rather a coll. gen. n.]; sing., (S, TA,) or n. un., (JK, M, Msh, K,*) *بَقِيَّةٌ* (JK, S, M, &c.;) *Gnats, or mosquitoes; syn. بَعُوضٌ* (S, M, K:*) or *large بَعُوضٌ* (JK, M, Msh:) the poet 'Abd-er-Rahmān Ibn-El-Hakam, cited by IB, speaks of their singing [or humming]. (TA.) *يَا عَيْنَ بَقِيَّةٍ* [O eye of a gnat or mosquito] denotes smallness of the person of him to whom it is said; or of the eye, as being likened to the eye of the gnat or mosquito. (Har p. 619. [See an ex. voce حُرْقُ]) — Also, [in the M is here added "it is said," but this implies uncertainty where none exists,] *A kind of insect, [namely, bugs,] (M, K,) resembling the louse, (M, TA,) [but larger,] wide, (K,) red, and stinking, (M, K,) [and hence termed *بَقِيَّةٌ*], found in bed-frames, or couch-frames, and in walls, [and therefore termed *بَقِيَّةٌ* and *بَقِيَّةٌ*] (M, TA,) called also *بَقَاةٌ* [from being found in mats]; (TA;) *when one kills them, he smells [what resembles] the odour of bitter almonds proceeding from them*. (M, TA.) — *شَجَرَةُ الْبَقِيَّةِ* [The elm-tree]: see *دُرْدَارٌ*.*

بَقَعَهُ: see what next follows.

بَقَاةٌ A man who speaks, or talks, much; loquacious; talkative; garrulous; a great talker;

(S, K;) whether incorrectly or correctly; (M;) or such is termed *بَقَاةٌ*; (so written in a copy of the M;) as also *بَقَاةٌ*, (JK, S, K,) but this has a more intensive signification, (S, TA,) and *بَقَاةٌ* (M, Sgh, K,) and *بَقَاةٌ* (JK, S, M,) or *بَقَاةٌ* (K,) and *بَقَاةٌ* (K,) which last occurs in a trad., but accord. to one recital it is *بَقَاةٌ*, in which the former word signifies "cast away," and the latter is an imitative sequent thereto: (TA:) *بَقَعَهُ*, also, [app. pl. of *بَقَاةٌ*,] is syn. with *تُرْتَارُونَ* [great talkers, &c.]: (IAar, TA:) and *بَقَاةٌ* [thus written without tesheed] signifies a babblers; nonsensical, irrational, foolish, or delirious, in his talk; one who speaks confusedly and improperly; or who speaks, or talks, much and badly, or erroneously. (M.) [See also 1, of which it is an inf. n.] — Also, (K,) n. un. with *ة*, (JK, K,) *A kind of clamorous bird*: (JK, K:) but Sgh writes it [*بَقَاةٌ*] with tesheed. (TA.) — Also *The worthless, or mean, or vile, articles of the furniture or utensils of a house or tent, or of household-goods*. (M, K.)

بَقَاةٌ: see *بَقَاةٌ*.

بَقَاةٌ: see *بَقَاةٌ*, in two places.

بَقَعَهُ a word imitative of The [gurgling or gurgling] sound of a mug (JK, S, K) [when dipped] in water, (JK, K,) and the like: (K:) and of a cooking-pot in its boiling. (TA.) [See also R. Q. 1.]

بَقَاةٌ: see *بَقَاةٌ*, in two places. — Also *The mouth*. (K.)

بَقِيَ: see *بَقَاةٌ*. — *بَقِيَ* [its fem.]: see *بَقِيَ*.

بَقِيَ *أَرْضٌ مَبْقَاةٌ* A land abounding with *بَقَى* [i. e. gnats, or mosquitoes; or bugs]; (M, TA;) like as you say *مَبْقَاةٌ*. (TA in art. بعض.)

بَقِيَ *جَرَابٌ مَبْقُوقٌ* [A bag, or receptacle, for travelling-provisions &c.] opened: (JK:) or slit, ripped, or rent, and opened. (Ibn-'Abbād, TA.)

بَقَر

1. *بَقَرَ* (S, K, &c.,) aor. *يَبْقَرُ*, (JK, S, A, Mgh, Msh,) or *يَبْقَرُ*, (K,) [but this seems to be a mistake,] inf. n. *بَقَرَ*, (S, Msh,) *He slit; ripped; split; cut, or divided, lengthwise*. (S, Msh, K, &c.) *He slit, or ripped open, an animal's belly*. (A, Mgh.) One says, *أَبْقَرَهَا عَنْ جَنْبِهَا* *Rip thou open her [a camel's] belly so as to disclose her faeces*. (S.) [See *بَقِيرٌ*.] — *He opened, or laid open*. (S, A, Msh.) — *He widened; made wide, or ample*. (S, K.) — *He opened, and widened, or made wide, a house, or tent*. (TA, from a trad.) — *He opened and revealed to a person a story*. (TA, from a trad.) — *بَقَرَ الْأَرْضَ*, said of a *هَدَّادٌ* [or hoopoe], *It looked for the place of water and saw it*: (K:) [or it clave the ground and discovered water:] occurring in a trad. respecting the *هَدَّاد* of Solomon [mentioned in the Kur ch. xxvii.] (T.) — *بَقَرَ لِي بَنِي فُلَانٍ* *He knew the state, condition, case, or affair, of the sons of such a one, and examined, or inspected, them*. (K.) — *بَقَرَ عَنِ الْعُلُومِ* *He inquired, and searched*

to the utmost, after sciences. (A.) — بَقَرُ الْعِلْمِ: see 5. — بَقَرٌ, nor. ٤, He (a dog) became confounded, (S, K,) and stupified, (TA,) with joy, (K,) at seeing بَقَرُ الْوَحْشِ, (S, K,) i. e., بَقَرُ الْوَحْشِ [wild oxen, or wild bulls or cows]; (TA;) like as one says غَزَلَ meaning "he sported," or "played," "at seeing a gazelle," or "a young gazelle;" as also بَقِرَ: or the former, he feared, so that he was astonished, amazed, or stupified, at seeing many بَقَر: (TA voce بَحَرَ:) and the latter signifies also [simply] he became confounded, or perplexed: (IAar, TA:) and he doubted respecting a thing. (K.) — Also, aor. as above, inf. n. بَقَر (S, K) and بَقِرَ; (K;) but Az says, El-Mundhirce has informed me that AHeyth disallowed بَقَر, saying that it is accord. to analogy بَقِر, as the verb is intrans.; (TA;) He (a man) became tired, or fatigued, (S, K,) so that he could hardly see; (K;) and he became weary, or jaded; (S, K;) as also بَقِرَ. (S, K, °)

2. بَقَرُ الْقَوْمِ مَا حَوْلَهُم The people dug the tract around them, and made wells. (Aq.)

5. تَبَقَر It (a she-camel's belly) became ripped open; as also ابْتَقَر and ابْقَر. (TA.) — It became open. (Aq.) — And i. q. تَوَتَعَ; (Aq, K;) as also تَبَقِرَ. (K.) So in the phrase تَبَقَرُ فِي الْعِلْمِ [He enlarged himself, or took a wide range, in science, or knowledge]; (S, A, Mshb;) and تَبَقَرُ الْعِلْمِ, inf. n. بَقَر, signifies the same. (TA.) And so in the phrase تَبَقَرُ فِي الْإِمَالِ, (S, A, Mshb,) and فِي الْأَهْلِ, (TA,) i. e., He enlarged himself, or he became, or made himself, large, or abundant, in wealth, or camels or the like, and in family; as explained by Aq. (A'Obeyd.) You say also, تَبَقَرُ الْكَلَامُ, [meaning الْكَلَامُ] i. e., He was diffuse, or profuse, in speech; syn. تَفَتَّقَ بِهِ. (A.)

7: see 5.

8: see 5.

Q. Q. 1: see 1, in three places.

Q. Q. 2: see 5.

بَقَرٌ a gen. n., (S, Mshb,) a word of well-known meaning, (S, Mshb, K,) [The bovine genus; the ox, or bull, and cow; and oxen, or bulls, and cows; neat; black cattle;] applied to the domestic and the wild: (TA:) [but the wild have also distinctive appellations, as will be seen below:] n. un. بَقَرَةٌ, (S, Mshb, K,) [but in the K it is said that بَقَر is pl. of بَقَرَةٌ,] which is applied to the male and the female; (S, Mshb, K;) the ٤ being added only to restrict it to unity: (S, Mshb:) the pl. of بَقَر is أَبْقَر [a pl. of pauc.], (M,) and أَبْقَارٌ, meaning herds of oxen, or bulls, or cows: (Mshb and TA in art. اِهْل:) and the pl. of بَقَرَةٌ is بَقَرَاتٌ (S, Mshb, K) and بَقَرٌ and بَقَارٌ (K) and بَوَاقِرُ (Aq, T, K) and أَبْقُورٌ; (K;) [or rather this last is a quasi-pl. n.;] and the following [also] are quasi-pl. ns., namely, أَبْقُورٌ, (K,) which is syn. with بَقَر, (S,) and بَقِير, (K,) or this signifies a collection, or herd, of بَقَر, (S,) and بَقِير, (K,) or this signifies a collection, or

herd, of بَقَر with their pastors, (Lth, S,) and بَقَاوِرُ, and بَقَاوِرَةٌ, (K,) or this last is syn. with بَقَرَةٌ in the dial. of the people of El-Yemen: (S:) or بَقَاوِرُ and بَقَاوِرٌ and أَبْقُورٌ are all syn. with بَقَر; and so, accord. to Ktr, is بَقَاوِرَةٌ. (Mgh.) — بَقَرُ الْوَحْشِ [and البَقَرُ الْوَحْشِي] signify The wild ox, or bull, and cow; and wild oxen, or bulls, and cows, collectively: n. un. بَقَرَةُ الْوَحْشِ and البَقَرَةُ الْوَحْشِيَّة; masc. and fem.: in Egypt, these appellations are applied to the antelope defassa of modern zoologists: so says Sir Gardner Wilkinson; and to this, I believe, they generally apply in the poems &c. of the early Arabs: it is a species of bovine antelope: in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas antelope bubalis; by others, alcephalus bubalis, or acronotus bubalis; and this is said to come occasionally to the Nile: but the Arabic appellations given above are employed with much laxity: thus we find بَقَرُ الْوَحْشِ explained as meaning [a kind of animal of which there are four different species: the first called مَهَا [i. e. مَهَا, a coll. gen. n. of which the n. un. is مَهَاة]; the second, اِيل [i. e. اِيل, or يَامُور [i. e. يَامُور]; the third, يَحْمُور [i. e. يَحْمُور]; the fourth, ثَيْل [or ثَيْل, and also [i. e. يَامُور]; the fourth, ثَيْل [or ثَيْل], and also [i. e. وَعَل [i. e. وَعَل]: (Ed-Demerece, cited by De Sacy, erroneously written by him "Domairi," in his Chrest. Ar. sec. ed. ii. 435 et seq.) or what is called in Persian كوزن [كوزن] (see also اِيل in art. اول); it has a great horn, with branches; an additional branch growing upon its horn every year; and its horn is solid, thus differing from the horns of other animals, for their horns are hollow: when it hears singing, and the sounds of musical instruments, it listens thereto, and then it takes no care to guard itself from the arrows, by reason of its intense delight therein: when it raises its ear, it hears sounds; and when it relaxes it, it hears not anything. (Kzw: also cited by De Sacy, ubi supra.) The Arabs regard بَقَر [meaning بَقَرُ الْوَحْشِ] as ominous of evil, because of the sharpness of their horns. (Ham p. 285.) — مِلْءُ مَسْكِ الْبَقَرَةِ [The quantity that fills the hide of the bull, or cow,] means † a large quantity. (A.) — الطَّبَاءُ عَلَى الْبَقَرِ [or الْكِلَابُ, and الْكِرَابُ عَلَى الْبَقَرِ] are provs. of the Arabs. (TA.) [See arts. كلب and كرب and ظبي.] — عَيْنُ الْبَقَرِ † [The buphthalmum, or ox-eye;] i. q. بَهَار, q. v. (S in art. بهر.) — عَيُونُ الْبَقَرِ † A species of grape, black, large, round, and not very sweet. (K, TA.) In Palestine, applied to † A species of إِبْجَاص [or plum]. (K, TA.) — بَقَرٌ is also applied to † A family, or household; those who dwell with a man, and whose maintenance is incumbent on him. (TA.) You say, جَاءَ فَلَانٌ يَجُرُّ بَقَرَهُ † Such a one came dragging along his family, or household. (A, °TA.) And عَلَى فَلَانٍ بَقَرَةٌ مِنْ عِيَالٍ † Upon such a one is dependent a troop, or large number, of his family, and of camels or the like; (A, °TA;) and in like manner you say,

فَلَانٌ فِي بَقَرِ مِنَ النَّاسِ. (A.) And كَرِشٌ مِنْ عِيَالٍ † Such a one is among a large company of men. (A.)

بَقِيرٌ Slit; ripped; split; cut, or divided, lengthwise; as also مَبْقُورٌ. (K.) — A she-camel having her belly ripped open so as to disclose her fetus. (S.) — A mare's colt or foal that is born in a [membrane such as is called] مَسَكَةٌ or سَلَى: (K:) so termed because this is ripped open over it. (TA.) — Also, and بَقِيرَةٌ, A garment of the kind called بُرْد, which is slit [in the middle], and worn (As, K) by a woman, who throws it upon her neck, [putting her head through the slit,] (As,) without sleeves, (As, K,) and without a جَبَب [or an opening at the bosom]; (As;) i. q. اِنْب [q. v.], which is a kind of shirt without sleeves, worn by women. (S.) — See also بَقِرَ.

بَقِيرَةٌ: see بَقِيرَ.

بَقَّارٌ A grave-digger; syn. حَفَّار. (TA.) — A worker in iron; a blacksmith. (K.) — An owner, or a possessor, [or an attendant,] of بَقَر [or oxen, or bulls, or cows]. (K.)

عَصَا بَقَّارِيَّةٌ A strong staff or stick [such, app., as is used for driving oxen or bulls or cows]. (K.)

البَقَرُ The lion: (K:) because, when he catches his prey, he rips open his belly. (TA.) — بَقِيرٌ and بَقَرَةٌ, [the latter an intensive epithet,] A man who inquires, and searches to the utmost, after sciences. (A.) And بَقِيرٌ عِلْمٍ One who enlarges himself, or takes a wide range, in science, or knowledge. (Mshb.) — فَتَنَةٌ بَقَرَةٌ, (S, K,) occurring in a trad., (TA,) † A sedition, discord, dissension, or the like, that severs society; (K;) that corrupts religion, and separates men: or that is wide-spreading and great: (TA:) it is likened to the disease of the belly; meaning the yellow water or fluid: (S:) or to pain of the belly; because its exciting cause and its cure are unknown. (TA.) — See also بَقِرَ.

بَقِيرٌ: see بَقَرٌ.

بَقِيرَةٌ Abundance of wealth, or of camels or the like, and of commodities, or household goods or utensils and furniture. (K.)

بَقَاوِرُ: }
بَقَاوِرُ: } see بَقَر; each in two places.
بَقَاوِرَةٌ: }
أَبْقُورُ: }

بَقِيرٌ: see بَقِيرَ.

بقس

بَقْسٌ and بَقْسِيْسٌ, (K,) the latter written, in some copies of the K, بَقْبِيْس, (TA,) [The box-tree; Greek πύθος;] a certain kind of tree, resembling the أَسِي [or myrtle] in leaves and berries: or i. q. شَمْسَاد [a Persian word, also applied to the box-tree]: (K:) it grows in the country of the Greeks; and spoons and doors are made of it, because of its hardness: and it may be with شِي [بَقْس], which is explained by Sgh and in the K as

a kind of tree called in Persian خُوش سَای; and this, also, is a name of the *box-tree*: (TA:) it is astringent, having the property of drying up the moisture of the intestines; and its saw-dust, kneaded with honey, strengthens the hair, and makes it abundant, and is good for (or prevents, as in the CK,) the headache, and with the white of the egg is good for what is termed وَثِي (K,) i. e., a fracture [of the flesh]. (TA.)

بَقْسِ: see بَقْس, above.

بقش

بَقَش A certain kind of tree, called in Persian خُوش سَای (Sgh, K,) which means "good in shade;" [and also is applied to the *box-tree*;] as has been said before, voce بَقْس, which may be the same: IDrd says that بَقَش is a post-classical word. (TA.)

بقع

1. بَقِع, aor. ٢, (Msb, K,) inf. n. بَقْع (S, Msb, K,) It (a bird, and a dog,) was black and white; syn. بَلَقَ; (K;) [or rather] بَقْع in birds and dogs is like بَلَقَ in beasts that are ridden, or horses and the like: (S, K:) or it (a crow, &c.,) was party-coloured, or pied. (Msb.) — He (a drawer of water, L, K, from a well, by means of a pulley and rope and bucket, L) had his body sprinkled with the water, so that some parts of it became wetted. (L, K.) — مَا أَدْرَى أَيْنَ بَقِعَ I know not whither he went; (S, K;) as though one said, to what بَقْعَة of the بَقَاع of the earth he went; (S;) not used except negatively; (TA;) as also بَقِعَ (Fr, K.) — بَقَعَتِ الدَّاهِيَةُ The calamity, or misfortune, befell them. (TA.) — بَقِعَ (S, K,) like عَنِ (K,) He was assailed with bad, or foul, speech, or language: (S, O, K:) or with calumny, slander, or false accusation. (S.) And بَقِعَ بَقِيعَ He was assailed with foul, evil, or abominable, speech, or language. (L.)

2. بَقِعَ التَّوْبَ He (a dyer) left spots, or portions, of the garment, or piece of cloth, undyed. (Mgh, TA.) — بَقِعَ تَوْبَةً He (a waterer) sprinkled the water upon his garment, so that spots, or portions, of it became wetted. (Mgh.) — بَقِعَ تَبْقِيعَ, inf. n. تَبْقِيعَ, The rain fell in places of the land, not universally. (TA.) — مَا أَدْرَى أَيْنَ بَقِعَ: see 1.

7. ابْقِعَ He went away quickly; (K;) and ran. (TA.)

8. ابْتَقِعَ, with damm, i. q. ابْتَقِعَ, and ابْتَقِعَ; (the former in some copies of the K; the latter in others; and both in the TA;) i. e. His colour changed, (TA,) by reason of grief, or sorrow. (Har p. 244.) The last of these three verbs is the best. (Har ubi suprâ.)

بَقْعَة A place in which water remains and stagnates; (K;) [and which is not a usual place of watering: (see بَاقِعَة:) this is what is meant, app., by its being said that] بَقَاع, which is its pl.,

signifies the contr. of مَسَارِع [or watering-places to which men and beasts are accustomed to come]. (TA.) — See also what next follows.

بَقْعَة (S, Mgh, Msb, K) and بَقْعَة (AZ, Mgh, K,) but the former is the more common, (Msb,) and more chaste, (TA,) A piece, part, portion, or plot, (Mgh, Msb, K,) of land, or ground, (S, Mgh, Msb, K,) differing [in any manner,] in colour, (Mgh,) or in appearance, or external state or condition, (K,) from that which adjoins it, or is next to it: (Mgh, K:) this is the primary signification: (Mgh:) [a patch of ground:] pl. بَقَاع (S, K,) or this is pl. of بَقْعَة (Msb, TA,) and the pl. of بَقْعَة is بَقْع. (Mgh, Msb, TA.) You say أَرْضٌ فِيهَا بَقْعٌ مِنَ الْجَرَادِ [meaning Land in which are bare places occasioned by the locusts]. (Lh, K.) And فِي الْأَرْضِ بَقْعٌ مِنَ تَبِتٍ In the land are small portions of herbage. (AHn.) And بَقْعَةٌ مِنَ كَلَا A patch of herbage. (TA in art. بَقَط.) — [The former also signifies A spot; or small portion of any surface, distinct from what surrounds it.] And the pl. بَقْعٌ Places in a garment, or piece of cloth, which has been dyed, remaining undyed. (Mgh.) And بَقْعُ الْمَاءِ Places in a garment, or piece of cloth, which has been washed, in which the water remains, undried. (Mgh.) — هُوَ حَسَنُ الْبَقْعَةِ عِنْدَ الْأَمِيرِ He has a good station with the prince, or commander. (TA.) [See also جَلْبِيَّة.]

بَقْعٌ مِنَ الْجَرَادِ أَرْضٌ بَقْعَةٌ Land in which are bare places occasioned by the locusts: (Lh, K:) and land of which the herbage is unconnected [or in patches]. (TA.)

أَصَابَهُ خَرٌّ بَقَاعَ, like قَطَامَ, [indecl.,] and decl., (K,) and imperfectly decl., so that you say also بَقَاعَ, and بَقَاعَ (AZ, TA,) Dust and sweat came upon him, and discolorations produced thereby remained upon his body: (AZ, K:) by بَقَاع is [lit.] meant land, or a land: so says AZ: and عَلَيْهِ خَرٌّ بَقَاعَ is said to mean upon him is sweat which has become white upon his shin, like what are termed بَقْع. (TA.)

بَقِيعَ A place in which are roots of trees of various kinds: (S, K:) or a wide, or spacious, place: or a place in which are trees: (Msb:) or a wide, or spacious, piece of land; but not so called unless containing trees; (TA;) though بَقِيعُ الْغَرْقَدِ continued to be the name of a burial-ground of El-Medcenah after the trees therein had ceased to be. (Msb, TA.)

بَاقِعَة A bird (K, TA) that is cautious, or wary, and cunning, or wily, that looks to the right and left when drinking, (TA,) that does not come to drink to the مَسَارِع [or watering-places to which men and beasts are accustomed 'o come], (K, TA, [but in the CK, for مَسَارِع is put مَسَارِب,]) and the frequented waters, (TA,) from fear of being caught, but only drinks from the بَقْعَة, i. e., the place in which water remains and stagnates. (K, TA.) — Hence, as being likened thereto, Any one that is cautious, or wary, cunning, or wily,

and skilful: (TA:) a man possessing much cunning: (K, TA:) [accord. to some] so called because he alights and abides in [various] parts (بَقَاع) of the earth, and often traverses countries, and possesses much knowledge thereof: to such, therefore, is likened † a man knowing, or skilful, in affairs, who investigates them much, and is experienced therein; the ٢ being added to give intensiveness to the signification: (TA:) and † sharp, or quick, in intellect; knowing; whom nothing escapes, and who is not to be deceived, beguiled, or circumvented: (K, TA:) pl. بَوَاقِع. (TA.) You say مَا فُلَانٌ إِلَّا بَاقِعٌ مِنَ الْبَوَاقِعِ † Such a one is none other than a very cunning man of the very cunning. (TA.) — Also † A calamity, or misfortune, (S, TA,) that befalls a man. (TA.)

أَبْقِعَ, applied to a غُرَاب [or bird of the crow-kind], In which is blackness and whiteness; (S, TA;) and so applied to a dog: (Lh, TA voce أَبْرَقَ, q. v.:) or, applied to the former, having whiteness in the breast; and this is the worst [or most ill-omened] of the crow-kind: (TA:) [it is this species, accord. to some, which is called غُرَابُ الْبَيْتِ: (see art. بَيْن:) or, applied to a غُرَاب &c., party-coloured, or pied: (Msb:) or the white-winged غُرَاب: (ISH, TA in art. حَذَف:) pl., when thus applied, بَقْعَانُ, (TA,) or بَقْعَانُ, with kear; the quality of a subst. being predominant in it; but when it is regarded as an epithet, [in which case the fem. is بَقْعَاءَ,] its pl. is بَقْع. (Msb.) — Hence, as being likened to such a bird, † Anything bad, evil, wicked, mischievous, [ill-omened,] or the like. (TA.) — And † Leprous. (TAqr, K.) — بَقْعَانُ الشَّامِ (S, K,) with damm, (K,) mentioned in a trad., (S,) † The servants and slaves of Syria; because of their whiteness and redness, (S, K,) or blackness; (S;) or because of their whiteness and redness and blackness likened to a thing such as is termed أَبْقِع; (TA;) or (K) because they are of the Greeks and the Negroes: (S, K:) or so called because of the mixture of their colours; their predominant colours being white and yellow: A'Obeyd says that what is meant is whiteness and yellowness, and they are thus called because of their difference of colours and their being begotten of two races: but Kt says, الْبَقْعَانُ signifies † those in whom is blackness and whiteness; and one who is white without any admixture of blackness is not called أَبْقِع: how then should the Greeks be called بَقْعَان when they are purely white? and he adds that he thinks the meaning to be, the offspring of Arabs, who are black, [which is not to be understood literally, but rather in the sense of swarthy,] by female slaves of the Greeks, who are white. (TA.) — بَقْعٌ is also applied to Waterers (مُتَقَات); because their bodies become sprinkled with the water, so that some parts thereof are wetted. (K.) — رَأَيْتُ قَوْمًا بَقْعًا † I saw a people wearing patched garments; said by El-Hajjāj; (K, TA;) and thus explained by him; i. e., by reason of their evil condition. (TA.) — ذَوْدُ بَقْعِ الذَّرَى A herd of camels having white humps. (TA.) — الْبَقْعُ The mirage; because of its varying, or assuming different hues.

(TA.) — **أَرْضُ بَقْلَةٍ** *Land containing [or diversified with] small pebbles.* (TA.) — **سَنَةٌ بَقْلَاءٌ** † *A barren, or an unfruitful, year:* (S, K:) or *a year in which is fruitfulness and barrenness.* (S, Mgh, K.) And **عَامٌ أَتَقَعُ** † *A year in which the rain falls in places of the land, not universally.* (TA.) And **عَامٌ أَتَقَعُ** (K,) the dim. form being used to denote terribleness, (TA,) † *A year of little rain.* (K, TA.)

أَتَقَعُ, dim. of **أَتَقَعُ**, which see, last sentence.

هُوَ مَبْعَعُ الرِّجْلَيْنِ *He has his legs matted by water in some places, so that their [general] colour is different from the colour of those places.* (TA.)

بقل

1. **بَقْلٌ**: see 4, in two places. — [Hence,] said of a boy's face, (S, Mgh, K,) aor. **بَقُلْتُ**, inf. n. **بَقُولٌ**, (S,) † *It put forth its beard,* (S, TA,) or *hair;* (K;) as also **أَبَقِلَ** and **بَقِلَ**; (K;) or this last is not allowable: (S:) similar to **أَخْضَرُ** said of a boy's mustache. (Mgh.) — And said of a camel's tush, † *It cut, or came forth.* (ISk, S, TA.) — † *It (a thing, TA) appeared:* (K, TA:) derived from **بَقُلْتُ**, q. v. (TA.) — *He collected [plants, or herbs, of the kind termed] بَقْلٌ for his camel.* (Fr, K.) — **بَقَلَ الْبَقْلُ** *He cut the بقل: so in the "Mufradât."* (TA.)

2. **بَقَلَ**, inf. n. **بَقِيلٌ**, *He (a pastor) left camels to pasture upon بَقْلٌ.* (TA.) — And, [hence, app.,] inf. n. as above, i. e. **بَقَسَ**. (Sgh, K.) You say, **بَقَلَ الدَّابَّةُ**, i. e. **بَقَسَهَا**, meaning *He tended, or took care of, the beast well.* (TK.) — See also 1.

4. **أَبَقَلَتِ الْأَرْضُ** *The land produced [plants, or herbs, of the kind termed] بَقْلٌ* (Mgh:) or *produced its بقل:* (S:) or *produced plants, or herbage:* (K:) or *became green with plants, or herbage:* (Mgh:) and **بَقَلَتْ** signifies the same: (IDrd, K:) both are chaste words. (IDrd, TA.) In like manner one says also of a place, **أَبَقَلَ**, (JK, Mgh,) from **بَقْلٌ**. (Mgh.) — **أَبَقَلَ الرِّمْتُ** *The [tree, or shrub, called] رَمْتُ became green; as also بَقْلٌ: (K:) or it put forth what resembled young wingless locusts, and the greenness of its leaves became apparent.* (S. [See also حَنْطَ.]) And **أَبَقَلَ الشَّجَرُ** *The trees put forth their بَاقِلٌ [q. v., app. buds,] in the days of the ربيع [or spring], before their leaves became apparent:* (JK:) or *they put forth, in the time of the ربيع, in their sides, what resembled the necks of locusts.* (TA.) — See also 1. — **أَبَقَلَ الْقَوْمُ** *The people, or company of men, found [plants, or herbs, such as are termed] بَقْلٌ.* (Mgh.) — See also 8. — **أَبَقَلَ وَجْهَهُ** † *He (God) made his (a boy's) face to put forth its hair, (K, TA,) meaning, its beard.* (TA.)

5. **بَقَلَ** *He went forth seeking [plants, or herbs, of the kind called] بَقْلٌ.* (K.) — See also 8, in three places.

8. **أَبَقَلَ الْجِمَارُ**, and **بَقَلَ**; (S;) or **أَبَقَلْتُ**

الْبَاشِيَةُ, (K,) or **الْإِبِلُ**, (JK,) and **تَبَقَلْتُ**; (JK, K;) *The ass, or the beasts, or camels, pastured upon [plants, or herbs, of the kind called] بَقْلٌ:* (S, K:) or *became fat from pasturing upon بقل.* (JK.) — And **أَبَقَلَ الْقَوْمُ** *The people, or company of men, had their cattle pasturing upon بَقْلٌ; as also تَبَقَلُوا and أَبَقَلُوا:* (K:) or *they pastured their cattle upon بقل.* (JK.)

بَقْلٌ a word of which the meaning is well known; (S;) [*Leguminous, or tender, plants; such as we term herbs; i. e. plants, or vegetables, that may be gathered with the hand, or depastured down to the ground, and that are only annuals;*] plants which are neither shrubs nor trees; (Lth, JK, Mgh;) such as, when depastured, have no stem remaining; thus differing from trees and shrubs, which have stems remaining [when they have been depastured]: (Lth, Mgh:) or the herbs, or herbage, produced by [the rain, or the season, called] **رَبِيعٌ**: (Mgh:) or whatever herbs, or plants, grow from seed, (AHn, Mgh, K,*) not upon a permanent **أَرْوَمَةٌ** [i. e. root-stock, or root]: (AHn, K:) and accord. to this definition may be explained the saying that the cucumber is of the things termed **بَقُولٌ** [pl. of **بَقْلٌ**, meaning *sorts, or species, of بَقْلٌ*], not of those termed **فَوَاكِهِ**: (Mgh:) or the kind of which the root and branch do not last in the winter: (Er-Rāghib, TA:) or, it is said, (S, Mgh,) any plants, or herbs, whereby the earth becomes green: (S, IF, Mgh, Mgh:) [pl. of pauc. **أَبَقَالٌ**: the pl. of mult. has been mentioned above:] the n. un. is with **ة**, i. e. **بَقْلَةٌ**. (S, K.) Hence the prov., **لَا تَنْبُتُ الْبَقْلَةُ إِلَّا الْحَقْلَةَ** [*Nothing produces the leguminous, or tender, plant, or herb, but the clear and open piece of good land*]: (TA:) [i. e., only a good parent produces good offspring: (see Freytag's Arab. Prov. ii. 516:)] it is said to be applied to the case of a vile saying proceeding from a vile man. (TA in art. **حَقْلٌ**.) The saying **بَاعَ الزَّرْعَ وَهُوَ بَقْلٌ** means [*He sold the seed-produce when it was green, not yet ripe.* (Mgh.) — **الْبَقْلَةُ**, also, and **الْبَقْلَةُ الْحَمَقَاءُ**, (S,) or **بَقْلَةٌ**, (K,) or all these, (TA,) signify the same as **الرَّجُلَةُ** [i. e. *Purslane*; called by these names in the present day]; (S, K;) and so **الْبَقْلَةُ اللَّيْنَةُ** and **الْبَقْلَةُ الْمَبَارَكَةُ**: or this last, i. q. **الْبَنْدَاءَةُ** [i. e. *wild and garden succory, or endive*]. (K.) — **الْبَقْلَةُ الْكُرْنُبُ** [q. v., the name now given to *Cabbage*: in the CK **الْكُرْنُبُ**]. (K.) — **بَقْلَةُ الْخَطَاطِيفِ** [*Chelidonium, or celandine*; thus called in the present day;] i. q. **الْعُرُوقُ**. (K.) — **بَقْلَةُ الْمَيْلِكِ** [i. q. **الشَّافَرَجِ** [*Fumaria officinalis, or common fumitory*]]. (K.) — **الْبَقْلَةُ الْبَارِدَةُ** [now commonly applied to the *Dolichos lablab* of Linnæus; but Golius explains the former appellation by *hedera*, i. e. *ivy*, though only as on the authority of the K]. (K.) — **الْبَقْلَةُ الدَّهْبِيَّةُ** i. q. **الْقَطْفُ** [or **الْقَطْفُ**, a name now given to *Atriplex, or orache*: Golius explains the former appellation by *spinachium seu atriplex*; and the latter, in its proper art., by *atriplex herba, and androsænum*]. (K.) — **الْبَقْلَةُ الْيَهُودِيَّةُ** [*Sonchus, or son-thistle*; thus called

in the present day]. (TA voce **خُبَّازٌ**, q. v.) — **الْبَقْلَةُ الْيَمَانِيَّةُ** [*Blitum, or blite*; and particularly the species called *strawberry blite*]; a certain herb. (K.) — **الْبَقْلَةُ الْأُتْرَجِيَّةُ** [*Citrargo, or balm-gentle*]; a certain herb. (K.) — **بَقْلَةُ النَّصَبِ** and **بَقْلَةُ الرَّمْلِ** and **بَقْلَةُ الرَّمْلِ** and [in the CK "or"] **بَقْلَةُ الْبَرَارِي** and **بَقْلَةُ الْحَمَضَةِ**, (K, TA,) or **الْبَقْلَةُ الْحَامِضَةُ**, (CK,) are also *Certain herbs.* (K.) — **أَبَقُولُ الْأَوْجَاعِ** *A certain plant proved by experience to remove pains from the belly.* (K, TA.)

بَقْلٌ and **مَبْقِلٌ** [A country, or region, or district, producing plants, or herbs, of the kind termed **بَقْلٌ**]. (JK.) And **أَرْضُ بَقْلَةٍ**, (Mgh, K,) [in the CK **بَقْلَةٌ**, but it is] like **فَرْحَةٌ**, (TA,) and **بَقِيلَةٌ** and **مَبْقِيلَةٌ**, (JK, Mgh, K,) *Land producing بَقْلٌ*: (Mgh:) or *producing plants, or herbage:* (K:) and the first and † second of these, (K,) and **بَقْلَانَةٌ**, erroneously written in the copies of the K **بَقَالَةٌ**, without teshdeed, (TA,) and **مَبْقِيلَةٌ** and **مَبْقَالَةٌ**, (K,) *land having, or containing, بَقْلٌ* (K, TA) of [the rain, or season, called] **رَبِيعٌ**: (K:) or **مَبْقِيلَةٌ** [used alone, as a subst.,] signifies a *land having, or containing, بَقْلٌ*; (JK;) or a *place of بَقْلٌ*: (S:) and **بَاقِلٌ** [app. as meaning *producing بَقْلٌ*] is applied as an epithet to a place; (JK, Mgh;) but not **مَبْقِلٌ**; (JK;) or this last sometimes occurs, thus applied. (IJ, IB.)

بَقْلٌ The [plants, or herbs, termed] **بَقْلٌ** of [the rain, or season, called] **رَبِيعٌ**. (JK, K, TA.)

أَرْضُ بَقِيلَةٍ: see **بَقِلَ**, in two places.

بَقُولِي *Of, or relating to, the plants, or herbs, termed بَقْلٌ*: from the pl. **بَقُولٌ**.

بَقَالٌ [properly *A green-grocer*; i. e.] a *seller of تَرَّةٍ* [Persian for **بَقْلٌ**]: and [by extension of its application] a *shop-keeper*: (KL:) or a *seller of dry fruits*: (Ibn-Es-Sem'ānee, TA:) vulgarly, a *seller of eatables [of various kinds, and particularly of dried and salted provisions, cheese, &c.; a grocer]*; correctly, **بَدَالٌ**. (AHeyth, T in art. **بَقْلٌ**.) — **أَرْضُ بَقَالَةٍ**: see **بَقْلٌ**.

بَاقِلٌ: see **بَقْلٌ**. — Also, as an epithet applied to the [tree, or shrub, called] **رَمْتُ**, (S, K,) *Be-coming green*: (K:) or *putting forth what resemble young wingless locusts, and showing the greenness of its leaves*: they did not say **مَبْقِلٌ** [in this sense], in like manner as [it is commonly asserted that] they did not say **مُورِسٌ**, from **أُورِسٌ**, but **وَارِسٌ**. (S.) — Also *What comes forth, or come forth, in the sides of trees, in the days of the ربيع [or spring], before their leaves become apparent.* (JK.) [See 4.]

بَاقِلِيٌّ and **بَاقِلِيَّةٌ**, (JK, S, Mgh, Mgh, K,) the former with teshdeed and the latter without teshdeed, (S, Mgh, Mgh,) and **بَاقِلِيٌّ**, (K,) [every one with tenween when it has not the article **ال**,

for] the n. un. is with ة, (S, Mgh, Mṣb, K,) i. e. *بَقْلَة* and *بَقْلَة* (S, Mgh, Mṣb) [and *بَقْلَة*] or the sing. and pl. are alike, (El-Aḥmar, K,) [and if so, the word may be fem., as Ibn-Buzurj, cited in the TA voce *هَنْدَب*, asserts *بَقْلَة* to be, and therefore in every case without tenween,] i. q. *فُول* [Beans; or the bean; *fabā sativa* of Jussieu; *vicia faba* of Linnæus]; (JK, K;) a name of the dial. of the Sawād [of El-'Irāk]; its produce is called *الجرجير*; (TA; [but see *جرجير*; and see *ثُرْمَس*]; [or it is applied to the plant and to its produce;] a certain well-known *حَب* [or grain]: (Mgh:) the eating of it produces exhalations (K) of a gross kind, (TA,) and bad dreams, and *سَدْر*, (K,) i. e. vertigo, (TA,) and anxiety, and gross humours; but it is good for the cough, and for rendering the body fruitful (*تَخْصِيبُ الْبَدَنِ*); when properly qualified [app. by seasoning or by some admixture] (*إِذَا أُصْلِحَ*), it preserves the health; and in its green state, together with ginger, it has the utmost effect in strengthening the venereal faculty: (K:) the pl. is *بَقَائِل*: and the dim. of *باقلي* is *بُوقْلَة* and *بُوقْلِيَّة*, the latter with the ل quiescent because *kesreh* is disapproved in so long a word; [both forms indicating that *باقلي* is held to be fem.;] and that of *باقلة* is *بُوقْلَة* [with or without tenween accord. as it is held to be masc. or fem.], or, if one will, he [who holds *باقلة* to be fem.] may say *بُوقْلَة*, suppressing the augmentative *meiddeh*, and adding ة to indicate the fem. gender; and that of *باقلة* is *بُوقْلَة*. (TA.) — *الْبَاقِلِيُّ الْقَبِطِيُّ* [app. the same as *الْبَاقِلِيُّ الْبَصْرِيُّ* mentioned in the K voce *ثُرْمَس*, &c., i. e. *The Egyptian bean*; an appellation said to be applied by some in the present day to the *colocasia*; but what it properly denotes is doubtful;] a certain plant, the grain of which is smaller than the *فُول* [or bean]: (K:) the people of Egypt know it by the name of *الْجَامِصَة*, with *جَمَر*, and with the unpointed *سِين*: he who says that it is the *ثُرْمَس* is in error. (Ibn-Beyṭār, cited by De Sacy in his "Relation de l'Égypte par Abd-allatif," q. v., p. 97.)

بَقْلَة and *بَقْلِيَّة* rel. ns. of *باقلي* and *باقلة*, respectively. (Mgh.)

بَقُول, (JK, A, O,) or *بُقُول*, (K,) A mug having no *عُرْوَة* [or handle]; (JK, O, K;) i. q. *كُوب*. (A, TA:) [in Spanish *bohál*, (Golius,) which favours the form in the K; but the Spanish word may be from *بُوقَالَة*, if from the Arabic:] pl. *بُوقَائِل*. (JK, A, TA.)

بُقُول: see what next precedes.

بُوقَالَة A kind of drinking-vessel, like a *طَاس*, or like a *كُاس*; syn. *طَرَحْبَارَة*. (IAṣr, TA.) [See also *بُاقُول*.]

بُوقْلَة:
بُوقْلَة:
بُوقْلِيَّة: } see *باقلي*, in four places.

مُبَقَّل: see *بَقَّل*, in three places: — and see *بَاقِل*.

مُبَقَّلَة:
مُبَقَّلَة: } see *بَقَّل*, in three places.

بقمر

بَقْمَر [Brazil-wood; the wood of the Brazil-tree, a species of *Caesalpinia*;] a well-known dye; (S, Mṣb;) i. q. *عَنْدَمَر*; (S;) [or rather the wood from which a well-known dye is prepared;] the wood of a certain great tree, the leaves of which are like those of the almond, and having a red stem, the decoction of which is used as a dye: it consolidates wounds, stops a flow of blood from any member, and dries up ulcers; and its root, or lowest part, is an instantaneous poison: (K:) the word is said by some to be Arabic; (Mṣb;) others say that it is arabicized; (S, Mṣb, TA;) [perhaps from the Persian *بَقْمَر*, or *بَكْمَر*;] and that the only other words of the same measure in the Arabic language are proper names, and four in number, (S, TA,) or seven: (TA:) if used as a proper name, it is imperfectly decl., because determinate and of the measure of a verb. (S.)

بقو

1. *بَقَاوَة* [and *بَقَاوَة*, aor. 2, inf. n. *بَقَاوَة*, *بَقَاوَة*], as will be seen from what follows, like *رَحْمَة*, *He looked*, (Lh, JK, ISd, K,) or *looked long*, or *glanced lightly*, (JK,) at him, or it; (Lh, JK, ISd, K;) and so with *ي* for the last radical: (JK:) and *بَقَاوَة* [alone], with *و* and with *ي* for the last radical, (K in art. *بَقَى*), first pers. *بَقَاوَة* and *بَقَاوَة*, (Lh, TA,) *he looked at him*, or it: (Lh, K:) or *he watched*, or *observed*, him, or it: (K in art. *بَقَى*;) and *بَقَاوَة* I looked, watched, or waited, for him, or it: (K:) a dial. var. of *بَقَاوَة*, which is the more approved. (TA.) [Hence,] *أَبَقَاوَة* and *بَقَاوَتِكَ مَالِكَ* and *بَقَاوَتِكَ مَالِكَ* Guard thou, or preserve thou, him, or it, as thou guardest, or preservest, thy property. (M, Tekmilch, K.)

بَقَاوَة and *بَقَاوَة*: see art. *بَقَى*.

بقى

1. *بَقَى*, aor. *بَقِيَ*, inf. n. *بَقَا* (JK, S, Mṣb, K) and *بَقَايَة*; (Mṣb; [but see this latter below;]) [and accord. to the CK, *بَقَى* and *بَقَى*; but this is a mistake; *وَبَقَى* and *وَبَقَى* being there erroneously put for *بَقَا* and *بَقَا*, explained by what here follows;] and *بَقَى*, [by some written *بَقَا*,] (JK, S, Mṣb, K,) aor. as above, (JK,) inf. n. *بَقَى*, (K,) of the dial. of Bellāriṭh Ibn-Kaṣb, (TA,) or of that of Teiyi, (JK, S, TA,) who in like manner say *بَقَتْ* instead of *بَقِيَتْ*, (S, TA,) and the like is done in other verbs of the same class, (S, Mṣb,) whether the *kesreh* and the *ي* be original, as in *بَقَى* and *نَسَى* and *هَدَى*, or accidental, as in the pass. verbs *بُقِيَ* and *بُنِيَ*; (Mṣb;) [He, or] it, namely, a thing, remained, continued, lasted, endured: and was, or became, permanent, or perpetual; or continued, lasted, or existed, incessantly, always, endlessly,

or for ever: syn. *دَامَ*, and *ثَبَّتَ*; (Mṣb;) contr. of *فَنَى*: (K:) *بَقَا* signifies a thing's remaining, continuing, lasting, or enduring, in its first state, to a period determined by the will of God, either with respect to its corporeal substance, as in the case of a heavenly orb, or with respect to its kind only, as in the case of the human and other animal races; and the continuing, lasting, or existing, for ever, either by self, as in the instance of God alone, or otherwise, and thus either with respect to the corporeal substance, as in the case of an inhabitant of Paradise, or with respect to kind only, as in the case of the fruits of the inhabitants of Paradise. (Er-Rāghib, TA.) [Hence,] *دَارُ الْبَقَا* [The abode of everlasting existence;] the world to come. (T in art. *دَوْر*.) The verb is said of a thing; and in like manner of a man, as in *بَقِيَ زَمَانًا طَوِيلًا*, i. e. *He lived* [or continued in life] a long time. (S.) [You say also, *بَقِيَ عَلَى حَالِهِ* He, or it, remained, or continued, in his, or its, state, or condition; i. e., as he, or it, was. And *بَقِيَ عَلَى الشَّدَةِ* He endured, or bore up against, difficulty, distress, or adversity.] And *بَقِيَ مِنَ الشَّيْءِ بَقِيَّة* [A remain, remainder, remnant, relic, or residue, of the thing remained.] (S.) And *بَقِيَ مِنْهُ كَذَا* Such a thing remained, over and above, and behind, thereof; as also *تَبَقَى*. (Mṣb.) — *بَقَا*, with *ي* and with *و* for the last radical, (K,) first pers. *بَقِيْتُ* (Lh, S) and *بَقَاوَة*, (Lh, TA,) aor. of the former 2, (S,) inf. n. *بَقَى*, [of the former verb,] (K,) *He looked at him*, or it: (Lh, S, K:) or [so in the K, but in the S "and,"] *he watched*, or *observed*, him, or it: (S, K:) and *بَقِيْتُ* I looked, watched, or waited, for him, or it; (TA in art. *بَقَو*;) as also *بَقَاوَة*; (K in that art. ;) but the former is the more approved. (TA in that art.) [See also art. *بَقَو*.] You say also, *بَقِيَ الشَّيْءُ بِبَصَرِهِ* Such a one looks at the thing, and watches, or observes, it. (JK.) And it is said in a trad., *بَقِيَ رَسُولُ اللَّهِ* We looked, watched, or waited, for the Apostle of God. (S.)

2: see 4, in two places.

4. *بَقَا* (S, Mṣb, K) and *بَقَا* and *بَقَا* (S, K) all signify the same, (S,) and *بَقَا* like-wise, (K,) *He made*, or *caused*, [and *he suffered*,] him, or it, to remain, continue, last; to be, or become, permanent, or perpetual; to continue, last, or exist, incessantly, always, endlessly, or for ever; he continued it; he perpetuated it. (Mṣb, K.) You say, *أَبَقَا اللَّهُ* [God preserved him, or prolonged his life; or may God preserve him, or prolong his life; or] God made him, or caused him, or may God make him, or cause him, to continue in life. (S.) And *أَبَقَى أَصْلُ الشَّيْءِ* *He made the thing itself to remain unalienable, not to be inherited nor sold nor given away, and assigned the profit arising from it to be employed in the cause of God, or of religion.* (TA in art. *أَبَقَس*.) And *أَبَقَيْتُ مَا بَيْنَنَا* I was sparing of marring, i. e., forbore from marring much, or exceedingly, that [state of union or amity] which subsisted between us. (K.) And *بَقِيَ نَعْلِكَ وَأَبْدَلُ قَدَمَيْكَ* [Pro-

serve thou, or spare thou, thy sandals, and use freely, or unsparingly, thy feet]: a prov. (Meyd. See Freytag's Arab. Prov. i. 149.) And **تَبَقَّ** (استبقى النفس) *Preserve thou the soul*, [meaning preserve thyself,] and guard against evils, or calamities: a trad.: the **و** in each verb is that of pausation. (TA.) [And **أَبَقَى مِنَ الشَّيْءِ بَقِيَّةً** *He left, or reserved, of the thing, a remain, remainder, remnant, &c.*:] and **أَبَقَى مِنَ الشَّيْءِ** *He left a portion of the thing*; (S, K;) as also **بَقِيَ**; whence the prov., used to incite to liberality, **لَا يَنْفَعُكَ مِنْ زَادِ تَبَقٍّ** *Leaving a portion of travelling-provision will not profit thee.* (JK.) [And **أَبَقَى الشَّيْءَ** and **أَسْتَبَقَاهُ** *He reserved the thing for a future time or use &c.*] And **أَسْتَبَقَاهُ** as meaning [*He spared him; he let him live*;] *he left him alive*; (S, K;) [as also **أَبَقَاهُ**; for] men say to their enemies when the latter have overcome, **أَبَقُونَا وَلَا تَسْأَلُونَا** [*Spare ye us, and destroy us not entirely*]: (TA:) [or **أَبَقَاهُ**, in a case of this kind,] and **أَبَقَى عَلَيْهِ** and **أَسْتَبَقَاهُ** signify *He pardoned him, [and forbore to slay him,] when slaughter was his due*: (TA:) and **أَسْتَبَقَاهُ** signifies also *He pardoned, or forgave, his fault, wrong action, or lapse into sin, and preserved his love, or affection.* (JK, TA.) And [hence,] **أَبَقَيْتُ عَلَى فُلَانٍ** signifies also *I showed mercy to such a one [by sparing him, or letting him live, or by pardoning him, or otherwise]; had mercy on him; pitied, or compassionated, him; syn. رَحِمْتُهُ and أَرْعَيْتُ عَلَيْهِ*. (S.) One says, **لَا أَبْقَى اللَّهُ عَلَيْكَ إِنْ أَبَقَيْتُ عَلَى** [*May God not show mercy to thee if thou show mercy to me*: a prov., said in derision to one who affects to show mercy when unable to take revenge]. (S, Meyd.) And **لَا تَبْقِ إِلَّا عَلَى نَفْسِكَ** [*Show not mercy save to thyself*: another prov., similar to the former]. (Meyd.) And it is said, in a trad., of the fire [of Hell], **لَا تَبْقَى عَلَى مَنْ تَصْرَعُ إِلَيْهَا**, i. e. *It will not pity [him who abases himself to it: or rather it will not spare &c.]*: and in like manner, **لَا تَبْقَى وَلَا تَذَرُ**, in the Kur lxxiv. 28, is generally understood as meaning *It (namely, Hell,) will not spare, nor leave unburned*. (TA.)

5: see 1: — and see also 4, in four places.

6. **تَبَاقٍ** The remaining together. (KL.) [You say, app., **تَبَاقُوا**, and **تَبَاقِيَا**, *They, and they two, remained together.*]

10: see 4, in seven places. [See also a usage of this verb in art. **حَى**, conj. 10, second sentence.]

بَقَا: see **بَقِيَ**.

بَقِيَّة: see **بَقِيَّة**.

بَقَوَى: see **بَقِيَ**, in five places.

بَقَوَى: see **بَقِيَ**, in two places.

بَقِيَا: see what next follows.

بَقِيَا (JK, S, Mgb, K, &c.) and **بَقِيَا** (TA) and **بَقَوَى** (JK, S, Mgb, K) and **بَقَوَى** (Th, K) and **بَقِيَّة** (JK, K,) the **بَقِيَّة** third and **بَقِيَّة** fourth with **ي**

changed into **و**, like as **و** is changed into **ي** in **فُضِيَا** and **عُلِّيَا** and **فُضِيَا**, (ISd, TA,) [substs. in the sense of **أَبَقَا**, inf. n. of 4, signifying *The making, or causing, and suffering, to remain, continue, last, &c.*; preservation of a person in life, and of a thing in being; and the sparing, letting live, or leaving alive,] substs. from **أَبَقَاهُ**: (Mgb, K;) or [the showing mercy by sparing or letting live, or by pardoning, or otherwise; having mercy; pitying, or compassionating,] substs. from **أَبَقَيْتُ عَلَى فُلَانٍ**. (S.) Thus one says of a pilgrim, that he put gum, or something glutinous, upon his head, and so caused his hair to become compacted, **أَبَقَاهُ** *to preserve it in the state in which it was* (expl. by **أَبَقَاهُ عَلَيْهِ**), lest it should become shaggy, or dishevelled, &c. (L in art. **أَبَد**.) And one says, **أَبَقَوَى** *I conjure, or beg, or beseech, thee by God and by the preservation of thy life*. (JK.) And **لَا أَبْقَى عَلَيْهِ رَعْوَى وَلَا أُنْزِلُ عَلَيْهِ رَعْوَى** [*I have no mercy nor pity to bestow upon him*]. (JK. [There expl. by the words **أَرَعَيْتُ** **أَبَقَيْتُ** and **أَبَقَيْتُ**; but **أُنْزِلُ** is evidently a mistranscription for **أَبَقَيْتُ**, i. e. from.]) A poet (El-La'een El-Minkarec, TA) says,

فَمَا بَقِيَا عَلَى تَرْكُتَانِي
وَلَكِنْ خِفْتُمَا صَرَدَ النَّبَالِ

[*And it was not to show mercy by sparing me that ye two left me; but ye feared the transpiercing of the arrows*]. (S.) And another says, on his having refused to accept an offer of seven bloodwits,

أَذْكَرُ بِالْبَقِيَا عَلَى مَنْ أَصَابَنِي
وَبَقِيَا أُنْبَى جَاهِدُ غَيْرَ مُؤْتَلَى

i. e. *Am I required [or exhorted or reminded] to show mercy to him who slew my relation, when the mercy that I show to him is that I am labouring to slay him, and not falling short, or being remiss*: by **بَقِيَا** is meant **أَبَقَاهُ**; though **أَبَقَاهُ** is not **أَبَقَاهُ**: the meaning is, that this is done by me in lieu of that: **أَبَقَاهُ** is a subst. from **أَبَقَاهُ**, syn. therewith; and the **و** prefixed to it is a denotative of state. (Ham p. 119. [This verse is also cited in the TA, but with the substitution of **بَقَوَى** and **بَقَوَى** for the corresponding words above.] **بَقِيَّة** is said by men to their enemies when the latter have overcome; meaning [We ask, or beg, *the being spared, or mercy, or quarter*; a verb, whereby it is governed, being understood: or] **أَبَقُونَا وَلَا تَسْأَلُونَا** [*spare ye us, and destroy us not entirely*]. (TA.)

بَقِيَّة *A remain, remainder, remaining portion, remnant, relic, residue, or the remains, or rest, of a thing*; (KL, PS, &c.) a subst. from **بَقِيَ** as signifying “it remained over and above,” and “it remained behind.” pl. **بَقَايَا** and **بَقِيَّات**: (Mgb:) **بَقَايَا**, also, [pl. **بَقَايَا** and **بَقَايَا**] has the same meaning as **بَقِيَّة**; (TA;) [i. e., as explained above; and so has **بَقَايَا**, for **بَقَايَا** &c.] You say, **بَقِيَ مِنَ الشَّيْءِ بَقِيَّة** [explained before:

see 1]. (S.) [And **بَقِيَّةُ السَّيْفِ**, and **بَقَايَا السَّيْفِ**, *They are those who have been spared by the sword*]. — [Hence,] **فُلَانٌ مِنْ بَقِيَّةِ الْقَوْمِ** *Such a one is of the best of the people, or company of men*: because a man reserves the most excellent of the things that he produces. (Bd in xi. 118.) And **فُلَانٌ مِنْ بَقِيَّةِ أَهْلِهِ** *Such a one is of the most excellent of his people, or family.* (Ham p. 78.) And **فُلَانٌ بَقِيَّةُ الْقَوْمِ** *Such a one is the best of the people, or company of men*: pl. **بَقَايَا**. (Kull p. 96.) — **أُولُو بَقِيَّة**, in the Kur xi. 118, hence means *Persons possessed of excellence*: [see a phrase mentioned voce **بَلَل**:] or possessing a relic of judgment and intelligence: (Bd:) or persons of religion and excellence: (Jel:) or persons of understanding (K, TA) and discrimination: (TA:) or persons of obedience: (TA:) or having the quality of preserving themselves (Az, Bd, K*) from punishment, (Bd,) by their holding the approved religion: (Az, TA:) and this last explanation is confirmed by another reading, which is **أُولُو بَقِيَّة** [possessing a quality of watching, or observing, and hence, of guarding, or preserving]; **بَقِيَّة** being the inf. n. of un. of **بَقَاهُ**, aor. **يَبْقِيهِ**, signifying “he watched,” or “observed,” &c., “him,” or “it.” (Bd.) See also **بَقِيَا**, in two places. **بَقِيَّة** is also a subst. from **بَقِيَّتَا** [explained before: see 4: app. meaning *Forbearance from marring much, or exceedingly, the state of unity, or of amity, subsisting between two persons, or parties*: and such may be its meaning in the phrase above-mentioned (أولو بَقِيَّة)]. (K.) — **بَقِيَّةُ اللَّهِ**, in the Kur xi. 87, [after the command, in the next preceding verse, to give full measure and weight,] means *God's sustenance that remains for you after your giving full measure [and weight]*: (Jel:) or that which God has preserved for you, of what is lawful, (Fr, Bd,) after [your] keeping aloof from that which he has forbidden you: (Bd:) or the good state, or condition, remaining for you: (Zj, K:) or the fear (مُرَاقِبَة) of God; accord. to some: (Fr, TA:) or the obedience of God, and (as Abou-'Alcc says, TA) the looking for his recompense: (K, TA:) or **بَقِيَّة** and **بَقَايَا** signify any religious service whereby one seeks to obtain the recompense of God; and such is the meaning of the former in this instance. (Er-Raghib, TA.) — See also **بَقَايَا**.

بَقَايَا part. n. of **بَقِيَ** [in all its senses; *Remaining, continuing, lasting, or enduring*: and permanent, or perpetual; or continuing, lasting, or existing, incessantly, always, endlessly, or for ever: &c.: see 1]. (Er-Raghib, TA.) **الْبَقَايَا**, a name of God, [as also, plconastically, **الْبَقَايَا**, means *The Everlasting, or*] *He whose existence will have no end*. (TA.) See also **بَقِيَّة**. — **بَقِيَّةُ الْبَقَايَا** also signifies *The حاصل* [or net produce, or perhaps simply the produce,] of the [tax termed] **خَرَج**, and the like. (Lth, JK, TA.)

بَقَايَا الصَّالِحَاتِ: see **بَقِيَّة**, first sentence. — **بَقَايَا** [in the Kur xviii. 44, and xix. 79,] means *Any righteous, or good, work, (K, TA,) of which the recompense remains*: (TA:) or acts of obedience,

(Bd and Jel in xix. 79,) or *good works*, (Bd in xviii. 44,) of which the fruit remains for ever: (Bd in both those places, and Jel* in the former:) and, as included therein, [so Bd, but in the K "or,"] the five prayers; (Bd, K;) and the performance of the pilgrimage; and the heaping the fast of *Ramādān*; (Bd in xviii. 44;) and [so Bd, but in the K "or,"] the saying, *سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ*; (Bd and Jel in xviii. 44, and K;) to which some add, *وَلَا حَوْلَ إِلَّا بِاللَّهِ*: (Jel ibid.): or, accord. to Er-Rāghib, the correct meaning is *any religious service whereby one seeks to obtain the recompense of God*: see also *بَقِيَّة*, last explanation. (TA.) — *بَاقِيَةٌ* is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) syn. with *بَقِيَّة*; (S, Msb, TA;) with which *بَقِيَّةٌ*, also, is syn. (TA in art. *سَرَعَ*.) So in the Kur [lxix. 8], *فَبَلِّغْهُمْ رُسُلَنَا وَتَمُوتْ مِنْهُمْ مَنْ يَشَاءُ* [And dost thou see them to have any continuance?]; (S, TA;) so says Fr: (TA:) or, as some say, the meaning is, *بَقِيَّة* [i. e. a remnant]: (TA:) or *جَمَاعَةٌ بَاقِيَةٌ* [a company remaining]: (Er-Rāghib, TA:) or *نَفْسٌ بَاقِيَةٌ* [a soul, or person, remaining]: (Bd, Jel:) or the *ة* is an intensive affix; (Jel;) [or a restrictive to unity;] i. e. *one remaining*; (Jel, TA;) and this is also allowable and good: one says, likewise, *مَا بَقِيَ بَاقِيَةٌ وَلَا وَقَاهُمْ مِنْ اللَّهِ وَاقِيَةٌ* [One remaining remained not, nor did one preserver preserve them from God]. (TA.)

أَبْقَى Longer continuing. (Bd and Jel in xx. 74, &c.) — *أَكْثَرُ أَبْقَى عَلَى هُوَ أَبْقَى الرَّجُلَيْنِ* means *He is the more merciful, or pitiful, or compassionate, of the two men, towards his people*. (TA.)

بَقَا *نَاقَةٌ مَبْقِيَةٌ* A she-camel [that retains some milk;] that does not exhaust her copious supply of milk. (JK.) — *مَبْقِيَاتُ الْخَيْلِ*, (K,) or rather *الْمَبْقِيَاتُ الْخَيْلِ*, (TA,) The horses whose running continues after the running of other horses has ceased: (M, K;) or, that reserve somewhat of their running. (T, TA.) — And *الْمَبْقِيَاتُ* The places that retain some of the pools in which water has collected, and do not drink it up. (TA.)

بَكَ

1. *بَكَتْ*, aor. *بَكَتْ*; and *بَكَوَتْ*, aor. *بَكَوَتْ*; inf. n. *بَكَتْ*; (S, K) and *بَكَتْ*, (AZ, TA) and *بَكَتْ*, or *بَكَتْ*, (accord. to different copies of the K,) or *بَكَتْ*, (as in the O and CK,) and *بَكَوَتْ*, (S, K,) which is inf. n. of *بَكَتْ*, (S, TA,) as is also that next preceding it, (TA,) and *بَكَتْ*, (AZ, K, TA,) in some copies of the K: *بَكَتْ*, (TA,) She (a camel, S, K, or a ewe or goat, S) had little milk; her milk became little: (S, K, TA:) or, as some say, her milk ceased, or stopped. (TA.) — And [hence,] *بَكَتْ عَيْنِي* + *My eye had few tears*. (TA.) — And *بَكَوَتْ*, inf. n. *بَكَتْ*, [app. + *He became poor; had little wealth; being*] said of a man. (TA.) [See also 4.] — And *بَكَتْ* + *He failed of attaining the object of his want*. (TA.)

4. *قَدْ أَبْكَأَ الدَّرَّ*, occurring in a verse, [see Ham p. 758,] is asserted by Aboo-Riyāsh to mean *He (the milker) has found the milk to be little in quantity*; like as *أَحْمَدُهُ* signifies "he found him to be such as is praised:" ISd holds that it may signify *he has made the milk to be little in quantity* [app. by his niggardness]; but he confesses his not having heard the verb used in this sense by any one. (TA.) — *أَبْكَأَ* also signifies + *He (a man) became poor*; or *in the condition of having little, or no, wealth*. (TA.) [See also *بَكَوَتْ*.]

بَكَتْ [originally inf. n. of 1, q. v.: and hence,] + *Poverty*; or *paucity of wealth*. (TA.) — And + *Paucity of speech, except as to things requiring speech*. (TA.)

بَكَتْ and *بَكَتْ* A she-camel, (S, K,) or a ewe or she-goat, (S,) having little milk; whose milk has become little: (S, K, TA:) or, as some say, whose milk has ceased, or stopped: (TA:) pl. *بَكَتْ*, (S, K) and *بَكَتْ*, (K.) — And [hence,] *بَكَتْ* + *[Milk, or a flow of milk, little in quantity]*. (TA.) — And *رَكِيَّةٌ بَكَتْ* + *A well of which the water has sunk into the earth; or become low*: the latter word having its *ا* changed into *ي* to assimilate it to the former. (TA.) — And *عُيُونٌ بَكَتْ* + *Eyes having few tears*. (TA.) — And *أَيْدٍ بَكَتْ* + *Hands of which the gifts are few*. (TA.) — And *رَجُلٌ بَكَتْ* + [app. A poor man; a man having little wealth: or of few words: or unable to speak: see *بَكَتْ*; and see *بَكَتْ*, in art. *بَكَتْ*]: pl. *بَكَتْ*. (TA.)

بَكَتْ

1: see 2, in four places.

2. *بَكَتْ*, inf. n. *بَكَتْ*, *He reprehended, reproved, blamed, chid, or reproached, him, for an affair, or for a crime or the like*; (S, A, Msb, K;) accord. to some, *with justice*; (TA;) or he did so severely; (S, TA;) and threatened him; (TA;) and declared his deed to be evil; (Msb;) as when one says, "O wicked man! wast thou not ashamed? didst thou not fear God?" (TA:) and sometimes this is done by using an enunciative phrase, such as the saying of Abraham, [mentioned in the Kur xxi. 64,] "Nay, the chief of them, this, did it," for thus he said to reprove their worship of idols; (Msb;) and it may be by means of the hand, and a staff or stick, and the like. (Hr, TA.) — *He accused him, to his face, (أَسْتَقْبَلَهُ, q. v.), of that which he disliked, or hated*; (A, A, K;) as also *بَكَتْ*, (A, K,) aor. *بَكَتْ*, inf. n. *بَكَتْ*. (TA.) — *He overcame him, by the argument, allegation, or plea*; (S, A, K;) as also *بَكَتْ*; (A, TA;) and both, he obliged him to be silent by reason of his inability to reply. (A, TA.) You say, *بَكَتْ حَتَّى* + *He overcame him [by an argument, &c.,] so that he silenced him*. (A, TA.) — Also, (Lth, TA,) and *بَكَتْ*, (K, TA,) aor. and inf. n. as above, (TA,) *He beat, struck, or smote, him (K, TA) with a staff or stick, and a sword, (Lth, K, TA,) and the like*. (Lth, TA.)

مَبَكَّتْ A woman who usually brings forth a male

child after a female. (K, TA.) [Such a woman is app. thus called because supposed to reproach her husband for his having been displeased with her on her bringing forth a female.]

بَكَرَ

1. *بَكَرَ* and *غَدَا* both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor. *بَكَرَ*, inf. n. *بَكَرَ*; (T, S;) and *بَكَرَ*, (T, S, A,) inf. n. *بَكَرَ*; (T, S;) and *بَكَرَ*, and *بَكَرَ*, (S, A,) and *بَكَرَ*; (S;) all signify the same; (S;) *He (a traveller, A) went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise*; syn. *خَرَجَ فِي الْبَكْرِ*:

(T, A:) or *بَكَرَ*, inf. n. *بَكَرَ*, signifies *he entered upon that time*: (T:) one should not say *بَكَرَ* nor *بَكَرَ* in the sense of *بَكَرَ* [i. e.]. (S.) — You say also, *بَكَرَ إِلَيْهِ*, and *عَلَيْهِ*, and *فِيهِ*, inf. n. as above; and *بَكَرَ*, and *بَكَرَ*, and *بَكَرَ*; and *بَكَرَ*; meaning *أَتَاهُ بَكْرَةً* [i. e. *He came to him, or it, early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and he did it at that time: or بَكَرَ &c. with فِيهِ following may be rendered he occupied himself at that time in doing it*]. (K.) — And [hence,] *بَكَرَ إِلَيْهِ*, [and *عَلَيْهِ*], aor. and inf. n. as above; (Msb;) and *بَكَرَ إِلَيْهِ*, aor. *بَكَرَ*; (ISd, K;) [but see a remark respecting this verb above;] and *بَكَرَ إِلَيْهِ*, (S, Msb, TA,) and *عَلَيْهِ*; (TA;) and *بَكَرَ إِلَيْهِ*, (S, K,) and *عَلَيْهِ*; (TA;) signify also + *He hastened [or betook himself early] to it, or to do it, at any time*, (S, Msb, K, TA,) morning or evening. (TA.) You say, *بَكَرْتُ عَلَى الْحَاجَةِ* + *[I hastened to do, or accomplish, or attain, the thing needed]*, inf. n. as above: and in like manner, *بَكَرْتُ عَلَى الْوَرْدِ* + *[I hastened to come to water]*: (AZ, S;) and *بَكَرَ الْوَرْدَ*, (TA,) and *الْغَدَاةَ*, (AZ, S, TA,) + *He hastened to come to water, and to take the morning-meal*. (TA.) Lebeed says,

• *بَكَرْتُ حَاجَتَهَا الدَّجَاجَ بِسَحَرَةٍ* •
meaning + *I hastened to be before the crowing of the cock, at the close of night, in obtaining what was wanted [of it, namely, of wine,] by me*: (TA:) *حَاجَتَهَا* being for *إِلَيْهَا*, i. e., *إِلَى الْخَمْرِ*. (EM p. 170: but the first word is there written *بَادَرْتُ*.) [See also 2, below.] — [It is also said that] *بَكَرَ*, [app. *بَكَرَ*] inf. n. *بَكَرَ*, [app. *بَكَرَ*] signifies + *He possessed the quality of applying himself early, or of hastening*; expl. by *كَانَ صَاحِبَ بُكُورٍ*. (Msb.) [But see *بَكَرَ*.]

2. *بَكَرَ*, inf. n. *بَكَرَ*: see 1, in three places: and see 8. You say also, *بَكَرَ إِلَى الْجُمُعَةِ* + *He went forth to the [prayers of] Friday at the commencement of the time thereof*. (A.) And *بَكَرَ* [alone], inf. n. as above, + *He came to prayer at the commencement of its time*. (K, TA.) And *بَكَرَ بِالصَّلَاةِ* + *He performed the prayer at the commencement of its time*: (A, Mgh, Msb, TA:) he was regardful of it, and performed it early. (TA.) And *بَكَرُوا بِصَلَاةِ الْمَغْرِبِ* + *Perform ye*

the prayer of sunset at the setting of the [sun's] disc. (S.) And *بَكَرَتِ النَّخْلَةُ بِحَمْلِهَا*: [The palm-tree was early with its fruit]. (A.) — Also † *He was, or became, or went, before; preceded; had, or took, precedence; syn. تَقَدَّمَ*; and so *بَكَرْتُ فِي* and *تَبَكَرْتُ*. (K, TA.) You say, *بَكَرْتُ فِي كَذَا* † *I was, or became, or went, before, &c., in such a thing; syn. تَقَدَّمْتُ*. (IJ, IB, TA.) And *بَكَرَ عَلَى أَصْحَابِهِ* † *He was, or became, or went, before his companions; preceded them; or had, or took, precedence of them*. (M, K.) = *بَكَرَهُ عَلَى* signifies *جَعَلَهُ يَبْكَرُ عَلَيْهِمْ* † *He made him to be, or become, or go, before his companions; to precede them; or to have, or take, precedence of them*; and so *ابَكَرَهُ عَلَيْهِمْ*. (M, K.) — See also 4. — *بَكَرَ الْفَاحِشَةَ*: see 8.

3: see 1, in four places.

4: see 1, in seven places: and see 2 as meaning *تَقَدَّمَ*. — *ابَكَرَ* also signifies *He had camels coming to water early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise*. (S, K.) = It is also trans. of *بَكَرَ*: (S, Sgh, Mgh:) you say, *ابَكَرْتُ غَيْرِي* [I made another to go forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and I made another to go to a person &c. at that time; and to betake himself to an action at that time: and † to hasten, or betake himself early, to a thing at any time, morning or evening: and *بَكَرْتُ غَيْرِي* app. signifies the same]. (S.) — You say also, *ابَكَرَهُ عَلَى أَصْحَابِهِ*: see 2.

5: see 2.

8. *ابْتَكَرَ*: see 1, in two places. — Also † *He arrived [at the mosque on the occasion of the Friday-prayers] in time to hear the first portion of the خطبة*: (S, K:) or he heard the first portion of the خطبة; (A, Mgh:) [and] *ابْتَكَرَ الْخُطْبَةَ* has this meaning. (Mgh.) *وَابْتَكَرَ* respecting [the prayers of] Friday, (S,) means † *Whoso hasteneth, (S, Mgh,) and arriveth in time to hear the first portion of the خطبة*, (S,) or *heureth the first portion thereof*: (Mgh:) or *whoso hasteneth, going forth to the mosque early, and performeth the prayer at the first of its time*: or, accord. to Abou-Sa'eed, *whoso hasteneth to the Friday-prayers, before the call to prayer, and arriveth at the commencement of their time*: or both the verbs signify the same, and the [virtual] repetition is to give intensiveness and strength to the meaning. (TA. [See 2.]) — You say also, *ابْتَكَرَهُ*, meaning † *He took, (A, Mgh,) or obtained possession of, (S, TA,) its بَاحُورَة*, (S, TA,) i. e., (TA,) *the first of it*: (A, Mgh, TA:) which is the primary signification [of the trans. verb]. (TA.) — And *ابْتَكَرَ*, (K,) or *ابْتَكَرَ الْفَاحِشَةَ*, (A, Mgh, Mgh,) and *بَكَرَهَا*, (TA,) † *He ate the first that had come to maturity of fruit, or of the fruit*. (A, Mgh, Mgh, K.) — And hence, (Mgh,) *ابْتَكَرَ الْجَارِيَةَ* † *He took the girl's virginity*: (A, Mgh:) or he did so before she had attained to

puberty. (Mgh in art. قَض, and TA in art. خَضِر.) — And *ابْتَكَرَ عَجِينًا* † *He took, or made use of, fresh dough for preparing bread*. (K in art. غَرَض.) = And *ابْتَكَرْتُ*, (Abu-l-Beydā,) or *ابْتَكَرْتُ*, (AHeyth,) *She brought forth her first offspring*: (AHeyth, Abu-l-Beydā:) or the former signifies *she (a woman) brought forth a male at her first birth*. (K.)

بَكَرَ (S, Mgh, Mgh, K, &c.) and *بُكَرَ*, (K,) but this latter is hardly to be found in any of the lexicons, (MF,) and *بُكَرَ*, (ISd, TA,) *A youthful he-camel; one in a state of youthful vigour*: fem. with ة; (S, Mgh, Mgh, K;) and also *بَكَرَ*, without ة: (TA:) the term *بَكَرَ*, applied to a camel, corresponds to *قَتِي*, applied to a human being; and *بَكَرَة*, to *قَتَاة*; and *قَلُوص*, to *جَارِيَة*; and *بَعِير*, to *مَرَاة*; and *نَاقَة*, to *رَجُل*; and *جَمَل*, to *إِنْسَان*: (AO, S:) or the offspring, or young one, of a she-camel; (K;) thus indefinitely explained: (TA:) or a camel in his sixth year (ثَنِي) [and] until he becomes a جَذَع: [but it seems that the reverse must be meant; for a جَذَع, of camels, is one in his fifth year:] or a camel in his second year [and] until he enters his sixth year: or a camel in his second year, or that has entered his third year, or that has completed his second year and entered his third year; syn. *إِبْنُ ثَلَاثِ*: (K:) and a camel that has just entered upon his fourth year: and a camel in his fifth year: (IAqr, Az:) or a camel that has not entered his ninth year: (K:) and sometimes it is metaphorically applied to a human being; [meaning † a young man;] and *بَكَرَة* to † a young woman: (TA:) the pl. (of pauc., S) is *أَبْكَرَ*: (S, K;) and *أَبْكَرُونَ* occurs as pl. of the dim. of *أَبْكَرَ*: (S, TA;) and (pl. of mult., S, TA) *بُكَارَ*, (S, Mgh,) like as *فِرَاح* is pl. of *فَرَح*: (S;) or this is pl. of *بَكَرَة*: (Mgh, K;) and there are other pls. of *بَكَرَ*, namely, *بُكَارَن* (K) and *بُكَارَة*: (S, Mgh, K;) and [quasi-pl. n.] *بُكَارَة*. (K.) Hence the well-known prov., (TA,) *صَدَقَنِي سَنَ بَكَرِهِ*, and *صَدَقَنِي سَنَ بَكَرِهِ*, meaning *He hath told me what is in his mind, and what his ribs infold*: a saying originating from the following fact: a man bargained with another for a youthful camel (*بَكَر*), and said, "What is his age (سَنَهُ)?" the other answered, "He is in his ninth year:" then the young camel took fright and ran away: whereupon his owner said to him, *هَدَعْ هَدَعْ*; and this is an expression by which are quieted young ones, (K,) of the camel; (TA;) so when the purchaser heard it, he said, *صَدَقَنِي سَنَ بَكَرِهِ* [He hath told me truly the age, or as to the age, of his youthful camel: or the age of his youthful camel has spoken truly to me]: if سَنَ is in the accus. case, the meaning [of the verb] is *عَرَقَنِي*, (K,) and سَنَ is in the accus. case as a second objective complement; (TA;) or *خَبَرَ سَنَ* is meant; [in the CK, erroneously, *سَنَ*;] or *فِي سَنَ*; the prefixed noun [خَبَر] or the proposition [فِي] being suppressed [and سَنَ being therefore in the accus. case]: but if سَنَ is in the nom. case,

veracity is attributed to the [animal's] age, by an amplification: (K:) or, as some say, the buyer said to the owner of the camel, "How many years has he?" and he told him; and he looked at the teeth of the camel, and found him to be as he had said; whereupon he said, *صَدَقَنِي سَنَ بَكَرِهِ*. (Har p. 95.)

بُكَرَ: see *بَكَرَ*.

بُكَرَ A virgin; (S, K;) and a man who has not yet drawn near to a woman; (TA;) contr. of *بُتِبَ*, applied to a man as well as to a female: (Mgh, Mgh:) pl. *أَبْكَارَ*. (S, Mgh, K.) — And [hence,] † *A pearl unpierced*. (MF.) And † *A bow when one first shoots with it*. (TA.) And † *A cloud abounding with water*: (K, TA:) likened to a virgin, because her blood is more than that of her who is not a virgin: and the phrase *سَحَابَ بُكَرٍ* is sometimes used. (TA.) And † *Fire not lighted from another fire*. (Ag, A.) — Also *She that has not yet brought forth offspring*: (AHeyth:) and a cow that has not yet conceived: (K:) or a heifer (K, TA) that has not yet conceived: (TA:) and a woman, (S, K,) and a she-camel, (A, K,) that has brought forth but once: pl. *أَبْكَارَ* and *بُكَارَ*: (TA:) or a she-camel in her first state or condition. (Ham p. 340.) — And [hence,] † *A grape-vine that has produced fruit but once*: (A, K:) pl. *أَبْكَارَ*. (A.) — Also i. q. *بُكَرَ*, q. v. (ISd, TA.) And [hence,] *أَبْكَارُ الْوِلْدَانِ* † *Young children*. (TA, from a trad.) And *أَبْكَارُ الشَّحْلِ* † *Young bees*. (TA.) Whence, *عَسَلُ أَبْكَارٍ* † *Honey produced by young bees*: or this means *honey of which the preparation has been superintended by virgin-girls*. (A, TA.) — Also † *The first-born of his, or her, mother* (S, Mgh, K) and *father*; (Mgh, K;) applied alike to the male and the female: (S:) and sometimes to that which is not the offspring of human beings; (TA;) the first-born of camels; (S;) and of a serpent: (TA:) pl. *أَبْكَارَ*. (TA.) You say, *هَذَا بَكَرُ أَبِيهِ* † *This is the first-born of his parents*. (TA.) And *أَشَدُّ النَّاسِ بَكَرَ أَبْنِ بَكَرَيْنِ* (A) or *بَكَرُ بَكَرَيْنِ* (M, TA) † *The strongest of men is the first-born of a man and woman each a first-born*. — † *The first of anything*; (K;) as also *بَاحُورَة*: (TA:) and † *an action that has not been preceded by its like*. (K.) You say, *مَا هَذَا الْأَمْرُ مِنْكَ بَكَرًا وَلَا ثَنِيًا* † *This thing, or affair, is not thy first nor thy second*. (A, TA.) — *حَاجَة بَكَرَ* † *A want, or needful thing, recently sought to be accomplished or attained*: (TA:) or that is the first in being referred to him of whom its accomplishment is sought. (A, TA.) — *ضَرْبَة بَكَرَ* † *A cutting blow or stroke, (S, K,) that kills (K) at once, (TA,) not requiring to be struck a second time*: (S, A:) pl. *ضَرْبَاتُ أَبْكَارَ*; occurring in a trad., in which it is said that such were the blows of 'Alee; (S, TA;) but in that trad., as some recite it, the latter word is *مُبْتَكَرَاتُ*. (TA.)

بُكَرَ: see *بَكَرَ*, in three places: = and see also *بَكَرَة*.

رَجُلٌ بَكَرٌ فِي حَاجَتِهِ, [in the CK, erroneously, بَكْرٌ] and بَكْرٌ, (S, K, * TA,) like حَذَرٌ and حَذِرٌ, (S,) and بَكِيرٌ, (TA,) + *A man possessing the quality of applying himself early, or of hastening, or having strength to apply himself early, or to hasten, (صَاحِبُ الْبُكُورِ, S, or قَوِيٌّ عَلَى الْبُكُورِ, K,) to do, or accomplish, the thing that he needs, or wants: (S:) بَكْرٌ and بَكِرٌ [and بَكِيرٌ] are [said to be] possessive epithets; for they have no simple triliteral verb. (TA.) [But see I, last sentence.]*

بَكْرٌ: see what next precedes.

بَكْرَةٌ (S, Mgh, K) and بَكْرَةٌ (Mgh, K) The thing upon which [passes the rope wherewith] one draws water (S, Mgh, K) from a well [or the like]; (S;) [i. e. the sheave of a pulley;] a round piece of wood, in the middle [of the circumference] whereof is a groove (K, TA) for the rope, and in the interior [or centre] whereof is an axis upon which it turns: (TA:) or a quick مَحَالَةٌ [or large sheave of a pulley]: (M, K:) [but MF disapproves of this last explanation: sometimes, by a syncdoche, it is used to signify a pulley complete:] the pl. is بَكْرٌ, (S, Mgh, K,) a pl. of the former, anomalous, like حَلَقَةٌ pl. of حَلَقَةٌ, and حِمَا pl. of حِمَاة, (S,) or of the latter; (Mgh;) or a coll. gen. n., of which بَكْرَةٌ is the n. un.; (MF;) and بَكْرَاتٌ, (S, Mgh, K,) a pl. of the former [as well as of the latter]. (S, Mgh.) — Hence, app., the former signifies also † *A small ring, like a bead, in the ornamental part of a sword: (Mgh:)* [and the pl.] بَكْرَاتٌ signifies † *the rings that are attached to the ornamental part [of the scabbard] of a sword, (K,) resembling the [rings called] قَتَنٌ [which are worn upon the fingers or toes] of women. (TA.)* — [And hence, perhaps,] † *An assembly, a company, or a congregated body. (IAqr, K.)* — جَاءُوا عَلَى بَكْرَةِ أَبِيهِمْ is a prov., (TA,) meaning: † *They came together, not one remaining behind, (S, TA;) they came all of them, (AA, IJ, A, TA,) without exception: (TA:) or they came in a multitude, and all together, none remaining behind: (TA:) or they came in succession, one after, or at the heels of, another: (AO:) or they came in one way, or manner: (Aq:) [accord. to some, from بَكْرَةٌ as explained in the next preceding sentence; and, if so, عَلَى is used in the sense of مَعَ, or مُتَتَابِعِينَ is understood before it: or it is from بَكْرَةٌ signifying “a youthful she-camel;” and thus implies that they were few: (see Freytag’s Arab. Prov. i. 312:) or] from بَكَرْتُ فِي كَذَا meaning “I was,” or “became,” or “went,” “before in such a thing;” so that it signifies that they came from first to last: (IJ:) or from بَكْرَةٌ in the first of the senses explained in this paragraph; though in this case there is no بَكْرَةٌ in reality. (AO, S.)**

بَكْرَةٌ and بَكْرٌ The early morning, or first part of the day; (Bd and Jel in xiv. 12 and xxxiii. 41 and xlviii. 9, as relating to the former word; and K;*) between the time of the prayer of daybreak and sunrise; syn. غَدُوءٌ; and بُكَارٌ is a subst. in the same sense, (K,) accord. to the lexicologists, as Sb says; but he adds that he holds it to be [only]

Bk. I.

the inf. n. of أَبَكَرَ: (TA: [and the like is said in the S with reference to its occurrence in the Kur iii. 36 and xl. 57:]) pl. [of pauc.] of the first, أَبَكَارٌ, and [of mult.] بَكْرٌ. (T, Mgh.) You say, أَبَكَّرْتُ بَكْرَةً (S, A, Mgh) and بَكَّرْتُ, (A,) meaning بَكَّرْتُ [I came to him early in the morning, &c.]. (S, A, Mgh.) But if you mean the بَكْرَةٌ of a particular day, you say, أَبَكَّرْتُ بَكْرَةً, making the noun imperfectly deel.; [meaning I came to him early in the morning, &c., of this day;] and in this case it is not to be used otherwise than as an adv. n. of time. (S.) If you say بَكَّرْتُ, using this word as an epithet, you use بَكْرَةٌ for the fem. (TA.) You say also, سِرَّ عَلَى فَرَسِكَ بَكْرَةً, and بَكَّرْتُ [Go thou on thy horse early in the morning, &c.]; like as you say, سَحَرًا. (S, TA. [But in two copies of the S, for سِرَّ, I find سِير.])

بَكْرَةٌ: see بَكْرَةٌ.

بَكْرٌ (A, K) and بَكُورٌ (K) and بَكْرٌ (A) and بَكْرٌ (K) † *Rain that falls in the first of its season: (A:) or that comes (TA) in the commencement of [the season of] the وَسْبَى [q. v.]: (K, TA:) and that comes in the end of the night, or the beginning of the day. (TA.) You say also سَحَابَةٌ مَدْلَاجٌ بَكُورٌ † [A cloud that comes in the latter part of the night, in the first of its season, bringing rain]: (A:) and سَحَابَةٌ مَبْكَارٌ † a cloud that comes in the end of the night. (TA.) — Also بَكُورٌ (S, A, Mgh, K) and بَكِيرَةٌ (S, K) and بَكُورَةٌ (Mgh, K) and بَكْرٌ (A) and مَبْكَارٌ (A in art. اخر, and K) † *A palm-tree (نَخْلَةٌ, A) that comes to maturity first, (S, Mgh, K,) before the other palm-trees: (S:) or that produces its fruit early; (A;) contr. of مُتَخَارٌ: (A in art. اخر:) pl. (of the first, Mgh, K) بَكْرٌ; (S, Mgh, K; [in the CK بَكْرٌ;]) and [pl. of بَكْرٌ] بَوَاكِرٌ. بَوَاكِرٌ (K voce تَبَاشِيرٌ) is fem. of بَكُورٌ, (K, TA,) which signifies † *Anything that hastens its coming (TA) and its attaining to maturity. (K, TA.) You say also أَرْضٌ مَبْكَارٌ † Land that produces plants, or herbage, quickly. (K.)***

بَكِيرٌ, and its fem., with ة: see بَكْرٌ and بَكُورٌ.

بَكَارَةٌ Virginity: (S, K:) the virginity, or maidenhead, of a woman. (Mgh, Mgh.) — See also بَكْرٌ.

بَكْرٌ [part. n. of أَبَكَرَ]: see بَكْرَةٌ, in two places: — and see بَكُورٌ, in three places: — and see an ex. of the pl. of its fem. بَكْرَةٌ, i. e. بَوَاكِرٌ, voce بَكْرٌ. — Also † *Fruit when first ripe: pl. بَكَارٌ, like as صَاحِبٌ is pl. of صَاحِبٌ. (TA.)*

بَكُورٌ, and its fem. بَكُورَةٌ: see بَكُورٌ, in three places.

بَكُورَةٌ [as a subst.]: see بَكْرٌ. — Also, (S, K,) or بَكُورَةُ الْفَاكِهَةِ, (A, Mgh,) † *The first of fruit: (S:) or the first that comes to maturity, of fruit: (A, Mgh, K:) or fruit that hastens to come forth:*

(AHát, Mgh:) pl. بَوَاكِرٌ and بَكُورَاتٌ. (Mgh.) — The pl. بَوَاكِرٌ also signifies † *Winds that announce [coming] rain. (A in art. بَشْر.)*

بَكْرَةٌ: see بَكْرَةٌ.

بَكْرٌ dim. of أَبَكْرٌ, pl. of pauc. of بَكْرٌ: see its pl. أَبَكْرُونَ voce بَكْرٌ.

تَبَاكِيرٌ + *The colours of palm-trees when the fruit begins to ripen. (TA voce تَبَاشِيرٌ.)*

بَكُورٌ: see بَكُورٌ.

مَبْكَارٌ: see بَكُورٌ, in three places.

ضَرَبَاتٌ مَبْكَارَاتٌ: see بَكْرٌ, last sentence.

بكم

1. بَكَمٌ, aor. ٢, (Mgh, K,) inf. n. بَكْمٌ, (S, K,) *He was أَخْرَسَ [meaning dumb, either by natural conformation or from inability to find words to express what he would say]; (S, Mgh, K;*) بَكْمٌ being syn. with أَخْرَسَ, as is also بَكَامَةٌ [accord. to rule an inf. n. of بَكْمٌ, which may also have the same signification as بَكْمٌ, as well as another to be explained below]: (K:) or he had not understanding to reply, (T, Mgh, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech: [see أَبَكْمٌ:] (T, Mgh, TA:) or he was dumb, and moreover unable to find words to express what he would say, and weak in understanding, silly, or stupid: (K:) or he was dumb and deaf and blind by birth. (Th, K.) — بَكْمٌ, aor. ٢, (inf. n. بَكَامَةٌ, TK,) *He refrained, (Lth, K,) or, as some say, broke off, or ceased, (TA,) from speaking, intentionally, (Lth, K, TA,) or from ignorance. (Lth, TA.) — † He cut himself off, or desisted, from marriage, or sexual intercourse, either from ignorance or intentionally. (K, TA.)**

5. تَبَكَّمَ عَلَيْهِ الْكَلَامُ *His speech was, or became, impeded; he was unable to speak freely. (A, K.)*

بَكِيمٌ: see what follows, in two places.

أَبَكْمٌ (T, S, Mgh, K, &c.) and بَكِيمٌ (S, K) i. q. أَخْرَسَ [meaning Dumb, either by natural conformation or from inability to find words to express what he would say]: (S, Mgh, K:) or not having understanding to reply, (IAqr, T, Mgh, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech; whereas أَخْرَسَ signifies speechless, or destitute of the faculty of speech, by natural conformation, (T, Mgh, TA,) like the beast that lacks the faculty of articulation; (T, TA;) unable to find words to express what he would say; unable to reply: (AZ, TA:) or dumb by natural conformation: (IAth, TA:) fem. بَكْمَاءُ: (TA:) pl. بَكْمٌ (Mgh, K) and بَكِيمَانٌ (K,) both pls. of أَبَكْمٌ, like as أَصْمٌ and صُيْمَانٌ are pls. of أَصْمٌ; and the pl. of بَكِيمٌ is أَبَكِيمٌ. (TA.) In the Kur ii. 166, بَكْمٌ means persons in the condition of him who has been born dumb: or, as some say, deprived of their intellects: (Zj, TA:) or ignorant and ignoble; because not profiting much by the faculty

of speech, so that they are as though they had been deprived of it. (IAth, TA.) The phrase *فَتْنَةً صَمَةً بَكْمَةً عَمِيَةً*, occurring in a trad., [lit.] meaning [A sedition, or the like,] deaf, dumb, blind, applies to a فتنة that does not withdraw, or become removed: or, as some say, to one which, by reason of the confusion attending it, and the perishing of the sound and the sick therein, is likened to the deaf and dumb and blind who does not pursue the right course to a thing, but goes at random like the weak-sighted she-camel. (TA.)

بكى

1. *بَكَى*, aor. *بَكَى*, (Msb, K,) inf. n. *بُكَاءٌ* and *بُكَاءٌ* (S, Msb, K) and *بُكَى*, (Har p. 11,) *He wept*; i. e. *he lamented, or grieved, shedding tears at the same time*; and *he lamented, or grieved, alone*; and *he shed tears alone*: (Er-Rāghib, TA:) accord. to some, the preferable opinion is, that there is no difference between *بُكَاءٌ* and *بُكَاءٌ*: (TA:) or the former means the *crying, or uttering of the voice [of lamentation]*, (S, IKtt, Msb, TA, &c.) that accompanies the *بُكَاءٌ* [so in copies of the S and in the TA, but correctly *الْبُكَاءُ*]; (S, IKtt, TA;) and the latter (*بُكَاءٌ*), the *shedding of tears*: (S, IKtt, Msb, TA, &c.) or the former, i. e. with medd, means the *shedding of tears by reason of lamentation, or grief, and raising of the voice, or crying, [at the same time,] when the voice is predominant*, being like *رُغَاءٌ* and *نُغَاءٌ* and other words of the same form applied to denote the uttering of a cry or of the voice; and the latter, [the *shedding of tears &c.*] when *lamentation, or grief, is predominant*: (Er-Rāghib, TA:) or by the former is meant the *crying, or uttering of the voice [of lamentation]*; and by the latter, the *lamenting, or grieving*. (Kh, TA.) *تَبَكَى* and *تَبَكَى* [may be inf. ns. of *بَكَى* or of *بَكَى*, and] signify the same as *بُكَاءٌ*: or *much بَكَاءٌ* [or *weeping, &c.*]: (K:) MF asserts that *تَبَكَى* (with kesr) and the former of these explanations are unknown; but both the word and the explanation are mentioned by Lh, as used in a form of words uttered by Arab women of the desert to fascinate men: ISd, however, says that it should be *تَبَكَى*, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like *تَبَدَّرَ* and *تَلَعَّبَ* &c.; and IAsr says that *تَبَكَى*, with fet-h, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure *تَفَعَّلَ* voce *تَفَعَّلَ*.] You say, *بَكَى* له (MF, TA) and *بَكَى* عَلَيْهِ (S, Msb, K, MF,) meaning [*He wept*] for, or over, him, or it: and only *بَكَى* بِهِ [or thus and also *بَكَى* مِنْهُ as appears from what follows] when meaning [*He wept*] because, or in consequence, of it: (Ināyeh, MF, TA:) and *بَكَاهُ* and *بَكَاهُ*, (As, AZ, S, Msb, K,) inf. n. of the former *بُكَاءٌ* (K) [and *بُكَاءٌ*], and of the latter *تَبَكَى*, (TA,) signify the same as *بَكَى* عَلَيْهِ; (As, AZ, S, Msb, K;) the object being a man: (As, S:) and (or as some say, TA) *he wept for, or over, him, i. e., one dead; or did so, and enumerated his good qualities or actions*; syn. *رَنَاهُ*: (K:) or, as some say, *بَكَاهُ* means [*he wept*

because, or in consequence, of it, i. e.,] on account of being pained: and *بَكَى* عَلَيْهِ, [*he wept for, or over, him,*] by reason of tenderness of heart, or compassion: and [hence] it is said that *بَكَى* is originally *بَكَى* مِنْهُ: (TA:) [and *بُكَاهُ* may have an intensive, or a frequentative, meaning; for it is said that] *بَكَى*, addressed to the cyc, signifies *weep thou much, and repeatedly*. (Ham p. 461.)—[Hence,] *بَكَتِ السَّحَابَةُ* † *The cloud rained*. (Msb.)—*بَكَى* also means *He sang*: [in the CK, *وَبَكَى* عَنَى is erroneously put for *وَبَكَى* غَنَى:] thus it has two contr. significations: (K, TA:) accord. to MF, it has this meaning only in relation to the pigeon and the like; but it is also used in this sense when said of a man, as in a verse cited voce *جَنَازَةٌ*, q. v.: and he observes that the assertion of its having two contr. significations requires consideration, seeing that it is also said to signify *رَنَى*; [for in the performance of *رَنَاهُ*, it is a common practice to sing;] but *رَنَاهُ* is generally accompanied by lamentation, and *بَكَاهُ* by rejoicing. (TA.)—*بَكَى* بَكَى: see 3.

2: see 1, in three places: = and see also 4.

3. *بَكَى* بَكَى, (S, TA,) aor. of the latter *بَكَى*, (TA,) or *أَبَكَى*, retaining its original form, accord. to a rule observed in the case of a verb having an infirm letter [for its second or third radical] lest a verb with a radical *ي* should be confounded with one having a radical *و*, (Ham p. 670,) i. e. [*I vied with him, or strove to exceed him, in weeping, and I exceeded him therein, or*] *I was a greater weeper (أَبَكَى) than he*. (S, TA.)

4. *أَبَكَاهُ* [*He made him, or caused him, to weep; or*] *he did to him what made him to weep*; (S, K;) as also *أَبَكَاهُ*. (S.) And *بَكَاهُ* عَلَيْهِ, inf. n. *تَبَكَى*, *He excited him to weep for him, or it*; (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.)

6. *تَكَفَّفَ* الْبُكَاءَ signifies [*He affected weeping; or endeavoured, or constrained himself, to weep*]. (S, K.) Hence, in a trad., *فَإِنْ لَمْ تَجِدُوا بُكَاءَ فَتَبَاكَوا* [And if ye experience not weeping, endeavour to weep]: (TA:) [or the words of the trad. are] *أَتَلُوا الْقُرْآنَ وَابْتَكُوا فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوا* [Peruse ye the Qur-ān, and weep; or, if ye weep not, endeavour to do so]. (Bil in xix. 59.)—And *He feigned, or made a show of, weeping*. (Har p. 602.)

10. *أَبَكَاهُ*: see 4.—Also *He desired, or required, of him weeping*. (TA.)

بَكَى One who weeps much; (S, K;) as also *بُكَاءٌ*. (K, but omitted in some copies and in the TA.) = *رَجُلٌ عَنَى بَكَى* A man unable to speak. (Mbr, TA.) [But perhaps this should be *بَكَى*: see art. *بَكَى*.]

بَكَى: see *بَكَى*.

بَكَى part. n. of *بَكَى* [i. e. *Weeping, &c.*]: (K:) pl. *بُكَى*, (S, K,) of the measure *تُعَوِّلُ*, with the *و* changed into *ي* [and the second dammeh con-

sequently into a kesreh, wherefore it is also, sometimes, pronounced *بُكَى*], (S,) and *بُكَاءٌ*, (K,) which is agreeable with analogy and usage, though said by Es-Sameen to have not been heard. (TA.) [The pl. of the fem., i. e. of *بَكَى*, is *بُكَى* and *بُكَى*.]

أَبَكَى [A greater weeper, or one who weeps more, than another: see 3]. (S, TA.)

بل

1. *بَلَّ* (S, M, &c.) aor. *بَلَّ*, (S, M,) inf. n. *بَلْلٌ* (M, Msb, K) and *بَلْلَةٌ*, (M, K,) *He moistened it* (S, M, K) with water (M, Msb, K) &c.; (M;) and in like manner, *بَلَّلَهُ*, (S, M, K,) but signifying *he moistened it much*. (S, TA.)—[Hence,] *بَلَّتِ الْإِبِلُ أَغْمَارَهَا* [The camels damped their thirst;] i. e., *drank a little*. (TA in art. *غَمَر*.)—[Hence also,] *بَلَّ رَحِمَهُ*, (T, S, M, K,) aor. *بَلَّ*, (T, M,) inf. n. *بَلْلٌ* (with fet-h, TA [in the CK it has kesr]) and *بَلَّلَ*, (M, K,) † *He made close [or he refreshed] his ties of relationship by behaving with goodness and affection and gentleness to his kinsred*; syn. *وَصَلَّاهُ*, (T, S, M, K,) and *نَدَّاهُ*: (T:) for, as some things are conjoined and commixed by moisture, and become disunited by dryness, *بَلْلٌ* is metaphorically used to denote conjunction, as above, and *يَبَسٌ* to denote the contrary. (TA.) A poet says,

• وَالرَّحِمَ فَأَبْلَلَهَا بِخَيْرِ الْبَلَّانِ •
• فَأَبْلَلَتْ مِنْ أَسْمِ الرَّحْمَنِ •

[† And the ties of relationship, make thou them close &c. by the best mode, or modes, of doing so; for the name thereof is derived from the name of the Compassionate]: here *الْبَلَّانِ* may be a noun in the sing. number, like *غُفْرَانٌ*, or it may be pl. of *بَلْلٌ*, which may be either a subst. or an inf. n., for some inf. ns. have pls., as *شُغِّلٌ* and *مَرَضٌ*. (M.) And it is said in a trad., *بَلُّوا أَرْحَامَكُمْ وَلَوْ بِالسَّلَامِ* [Make ye close [or refresh ye] your ties of relationship &c., though but, or if only, by salutation; syn. *صَلُّوْهَا*, (M,) or *نَدُّوْهَا بِالصَّلَةِ*. (S.) And hence the saying in another trad., *إِذَا أَتَيْتُمْ مَا بَيْنَكُمْ وَبَيْنَ اللَّهِ فَأَبْلَلُوهُ* [When the tie between thee and God wears out, repair thou it, or refresh thou it, by beneficence to his servants]. (TA.) [See also *بَلَّلَ*.]—*بَلَّلَكَ اللَّهُ بَابَنَ*, (S, M, K,) and *أَبْلَلَا*, (M, K,) † *May God give thee a son*. (S, M, K, TA.) Hence, perhaps, the phrase, *بَلَّتْ يَدَاكَ بِهِ*, as meaning † *Thou was given it*. (Har p. 479.) You say also, *بَلَّلْتُهُ*, meaning † *I gave to him*. (T.) And *بَلَّلَكَ عَنَى* بَلَّةً, and *بَلَّلَ*, (T, S, M, K,) [but in the CK *عَنْدَا*, and “or” for “and,” and in the CK *تَبَلَّلَكَ*], † *No bounty, (S,) no good, or no benefit, shall betide thee from me*, (T, S, K, TA,) nor will I profit thee, nor believe thee. (T.)—*بَلُّوا* They sowed land. (Ish, T, K.) = [بل as an intrans. verb perhaps primarily signifies

It was, or became, moist; and has for its sec. pers. بَلَّتْ or بَلَّتَتْ, and for its aor. َ or ُ, and for its inf. n. بَلْلٌ, and probably بَلَّةٌ &c. mentioned with that noun below. — And hence, [بَلَّتِ الرِّيحُ, aor. َ, inf. n. بُلُولٌ, The wind was cold and moist. (M, K.) [See بَلِيلٌ.] — [And hence, probably, as though originally said of one who had had a fever,] بَلٌّ مِنْ مَرَضِهِ, aor. َ, inf. n. بَلٌّ (S, M, K) and بُلُولٌ and بَلْلٌ; (M, K;) and بَلَّلَ, and بَلَّلَتْ; (S, M, K;) He recovered from his disease: (S, M:) and بَلَّلَ and بَلَّلَتْ he became in a good condition after leanness, or meagerness: (M, Z:) or all have this latter signification: and the second (بَلَّلَ) has the former also. (K.) — And بَلَّلَ, (M, K,) aor. َ, (M,) inf. n. بُلُولٌ; and بَلَّلَ; He (a man, TA) escaped, or became safe or secure, (M, K,) from difficulty, distress, or straitness. (TA.) — بَلَّلَ فِي الْأَرْضِ, (Mgh, K, TA,) aor. َ, inf. n. بَلْلٌ; (Mgh;) and بَلَّلَ; (M, K;) He (a man, M) went away in, or into, the land, or country. (M, Mgh, K.) And بَلَّتَتْ نَاقَتُهُ His she-camel went away. (TA.) And بَلَّتَتْ ابْنَتُهَا عَلَى وَجْهِهَا, (Fr, T, TA,) and ابْنَتُهَا عَلَى وَجْهِهَا, (K,) His camel, or riding-camel, ran away, or went away, at random, to pasture, straying; syn. ضَالَّةٌ. (Fr, T, K, TA. [In the CK, هَمَتْ, which, as is said in the TA, is without teshdced, is written هَمَتْ.]) — بَلَّلَتْ بِهِ, (Aq, T, S, &c.) inf. n. بَلْلٌ, (M,) I got him; got possession of him; (Aq, T, S, M, K;) got him in my hand. (S.) One says, لَا بَلَّتْ بِي يَدِي لَا [Assuredly if my hand get hold of thee, thou shalt not quit me unless thou give up, or pay, my right, or due]. (S.) And hence the prov., مَا بَلَّلْتُ مِنْ فُلَانٍ بِأَنْوَاقٍ نَاصِلٍ [I did not get, in such a one, a man like an arrow with a broken notch and without a head]; meaning I got a perfect man; one sufficient. (Sh, T.) — Also, (T,) or بَلَّلَتْهُ, (M, K,) I kept, or clave, to him, (T, M, K,) namely, a man, (T, K,) and constantly associated with him. (T.) And بَلَّلَ بِالشَّيْءِ, inf. n. بَلْلٌ, He became devoted, or attached, to the thing, and kept to it constantly. (TA.) — And بَلَّلَتْ بِهِ, (M, K,) aor. َ, (TA,) inf. n. بَلْلٌ and بَلَّةٌ and بُلُولٌ, I was tried by him (app. meaning بِحَبِّهِ by love of him), and loved him (عَلَّقَتْهُ [in the CK عَلَّقَتْهُ]); as also بَلَّلَتْ بِهِ, (AA, M, K,) aor. َ, inf. n. بُلُولٌ. (AA, TA.) And بَلَّلَتْ بِهِ I was tried by him, as though by fire, (صَلَبَتْ بِهِ, [in the CK صَلَبَتْ]), and suffered distress, or misery, or fatigue (شَقِيَتْ, for which شَفِيَتْ is erroneously put in the copies of the K: TA). (M, K.) — مَا بَلَّلْتُ بِهِ, (K,) aor. َ, inf. n. بَلْلٌ, (TA,) I did not light on, or meet with, or find, nor know, him, or it; expl. by مَا أَصْبَتْهُ وَلَا عَلِمَتْهُ. (K.) — بَلَّلَ, (Th, M, K,) inf. n. بَلْلٌ, (Th, S, M, K,) He (a man) was, or became, such as is termed أَبْلٌ [which epithet see below]. (Th, S, M, K.)

2: see 1, first sentence.

4. أَبْلٌ *It* (wood, or a branch or twig,) *had the sap, (الْبَلَّ, K,) or the produce of the rain, (O,) flowing in it. (O, K.)* — See also أَبْلٌ, in four places. — *He* (a man) *resisted, or withstood, and overcame. (Aq, T, S. [See also أَبْلٌ.] And أَبْلٌ عَلَيْهِ He overcame him. (M, K.) [See an ex. in a verse of Sâ'ideli, cited voce خَفَّ.] — He wearied by badness, or wickedness: (M, K:) or he wearied another in aiding him to accomplish his desire. (TA. [See مَبْلٌ.]) — أَبْلَتُهُ I made him to go away. (Mgh.)*

5: see 8: — and see also أَبْلٌ.

8. أَبْلٌ *It became moist or moistened (S, M, Mgh, K) with water (M, Mgh, K) &c.; (M;) and in like manner, [but signifying it became much moistened, being quasi-pass. of بَلَّلَ,] تَبَلَّلَ. (M, K.) — See also أَبْلٌ.*

10: see أَبْلٌ.

R. Q. 1. بَلَّلَ, inf. n. بَلَّةٌ and بَلَّلَ, (M, K,) the latter with kesr, (TA,) [but written in the CK with fet-h,] He put people in motion; and roused, or excited, them. (M, K.) — Also, (T,) inf. n. بَلَّةٌ, (K,) He scattered, dispersed, or put asunder, his goods, commodities, or household-utensils and furniture. (IAq, T, K.) [In the CK, وَالْمَتَاعُ is erroneously put for الْإِبْرَاقُ.] — And He divided, or disunited, opinions. (Fr, T, K; but only the inf. n. of the verb in this sense is mentioned.) — And He (God) [mixed or confounded or] made discordant the tongues, or languages, of a people. (T.) — [See also بَلَّةٌ below.]

R. Q. 2. تَبَلَّلَ He (a man) was moved by grief [or anxiety: see بَلَّةٌ, below]. (Har p. 94.) — تَبَلَّلَتِ الْأَلْسُنُ The tongues, or languages, became mixed, or confounded. (S, K.) — تَبَلَّلَتْ الْإِبِلُ The camels went on seeking the herbage, or pasture, and left not of it aught. (S, K.)

بَلٌّ is a particle of digression: (Mughnee, K:) or, accord. to Mbr, it denotes emendation, wherever it occurs. in the case of a negation or an affirmation: (T, TA:) or it is a word of emendation, and denoting digression from that which precedes; as also بَلٌّ, in which the ن is a substitute for the ل, because بَل is of frequent occurrence, and بَل is rare; or, as IJ says, the latter may be an independent dial. var. (M.) When it is followed by a proposition, the meaning of the digression is either the cancelling of what precedes, as in وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ [And they said, "The Compassionate hath gotten offspring:" extolled be his freedom from that which is derogatory from his glory! nay, or nay rather, or nay but, they are honoured servants (Kur xxi. 26)], or transition from one object of discourse to another, as in قَدْ أُنْزِلَ مِنَ تَرْكِي وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى [He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life (Kur lxxvii. 14—16)]: (Mughnee, K:) and in all such cases it is an inceptive particle; not a conjunctive. (Mughnee.) When it

is followed by a single word, it is a conjunction, (S, Mgh, Mughnee, K,) and requires that word to be in the same case as the word before it: (S:) and if preceded by a command or an affirmation, (Mughnee, K,) as in اضْرِبْ زَيْدًا بَلْ عَمْرًا [Beat thou Zeyd: no, 'Amr], (Mgh, Mughnee, K,) and قَامَ زَيْدٌ بَلْ عَمْرٌ [Zeyd stood: no, 'Amr], (M, Mughnee, K,) or جَاءَنِي أَخُوكَ بَلْ أَبُوكَ [Thy brother came to me: no, thy father], (S,) it makes what precedes it to be as though nothing were said respecting it, (S, Mgh, Mughnee, K,) making the command or affirmation to relate to what follows it: (S, Mgh, Mughnee:) [and similar to these cases is the case in which it is preceded by an interrogation: see أَمْ as syn. with this particle:] but when it is preceded by a negation or a prohibition, it is used to confirm the meaning of what precedes it and to assign the contrary of that meaning to what follows it, (Mughnee, K,) as in مَا قَامَ زَيْدٌ بَلْ عَمْرٌ [Zeyd stood not, but 'Amr stood], (Mughnee,) or مَا لَا يَغْمُرُ زَيْدٌ بَلْ عَمْرٌ [I saw not Zeyd, but I saw 'Amr], (S,) and لَا يَغْمُرُ زَيْدٌ بَلْ عَمْرٌ [Let not Zeyd stand, but let 'Amr stand]. (Mughnee.) Mbr and 'Abd-El-Wârith allow its being used to transfer the meaning of the negation and the prohibition to what follows it; so that, accord. to them, one may say, مَا زَيْدٌ قَائِمًا بَلْ قَاعِدًا [as meaning Zeyd is not standing: no, is not sitting], and بَلْ قَاعِدٌ [but is sitting]; the meaning being different [in the two cases]. (Mughnee, K.) The Koofecs disallow its being used as a conjunction after anything but a negation [so in the Mughnee, but in the K a prohibition,] or the like thereof; so that one should not say, ضَرَبْتُ زَيْدًا بَلْ إِيَّانَ [I beat Zeyd: no, thee]. (Mughnee, K.) Sometimes لَا is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying,

• وَجْهَكَ الْبَدْرُ لَا بَلِ الشَّمْسُ تَوَلَّى
• يَفْضُ بِالشَّمْسِ كُفَّةً وَأَنْوَلَ

[Thy face is the full moon: no, but it would be the sun, were it not that eclipse and setting are appointed to happen to the sun]: and to corroborate what precedes it, after a negation, as in

• وَمَا هَجَرْتُكَ لَا بَلْ زَادَنِي شَغَفًا
• هَجَرٌ وَبَعْدَ تَرَاعَى لَا إِلَى أَجَلٍ

[And I did not abandon thee, or have not abandoned thee: no, but abandonment and distance, protracted, not to an appointed period, increased, or have increased, my heart-felt love]. (Mughnee, K.) — Sometimes it is used to denote the passing from one subject to another without cancelling [what precedes it], and is syn. with وَ, as in the saying in the Kur [lxxxv. 20 and 21], وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ بَلْ هُوَ قَرَّانٌ مُجِيبٌ [And God from behind them is encompassing: and it is a glorious Kur-ân: or here it may mean إِنَّ, as in an ex. below]: and to this meaning it is made to accord in the saying, لَهُ عَلَى دِينَارٍ بَلْ دِرْهَمٍ [I owe him a deenâr and a dirhem]. (Mgh.) — In the fol-

lowing saying in the *Kur* [xxxviii. 1], وَأَلْقَرَانِ دِي، اَلَّذِيْنَ كَفَرُوا فِيْ عِزِّهِ وَشَقَاتِيْ, it is said to signify [so that the meaning is, *By the Kur-an possessed of eminence, verily they who have disbelieved are in a state of pride and opposition*;] therefore the oath applies to it. (Akh, §.) — Sometimes the Arabs use it in breaking off a saying and commencing another; and thus a man commences with it a citation, or recitation, of verse; in which case, it does not form any part of the first verse, but is a sign of the breaking off, or ending, of what precedes. (Akh, §.) — Sometimes it is put in the place of رَبِّ, (§, Mughnee,) as in the saying of the *râjiz*,

• بَلْ مَهْمَهْ قَطَعْتُ بَعْدَ مَهْمَهْ •

[*Many a far-extending desert have I traversed, after a far-extending desert*]. (§: [and a similar ex. is given in the *Mughnee*].) — What is deficient in this word [supposing it to be originally of three letters] is unknown; and so in the cases of هَلْ and قَدْ: it may be a final و, or ي; or they may be originally بَلْ and هَلْ and قَدْ. (Akh, §.)

[بَلْ Moist, or containing moisture: or rather moistened; being, app., an inf. n. used in the sense of a pass. part. n.; like خَلَّى in the sense of مَخْلُوق. Hence,] رِيحٌ بَلَّةٌ and بَلِيلٌ and بَلِيلَةٌ A wind in which is moisture: (§:) or the last, a wind mixed with feeble rain: (T:) and the second, a wind cold with moisture; (M, K;) or the same, a wind cold with rain; (A, TA:) the north wind, as though it sprinkled water by reason of its coldness: (TA:) and بَلَّلٌ also signifies a cold north wind: (Ibn-'Abbād, TA:) بَلِيلٌ is used alike as sing. and pl.: (K:) it has no pl. (M.) — بَلٌّ بِسْمِي: A man (M) devoted, or attached, to a thing, and keeping to it constantly. (M, K.) [In the CK and in my MS. copy of the K, اللُّبْحُ is erroneously put for بَلٌّ.] — And بَلٌّ, alone, Much given to the deferring of payment to his creditors, by repeated promises; (T:) withholding, by swearing, what he possesses of things that are the right-ful property of others. (IAar, T, K.) See also أَبْلٌ, in two places.

بَلٌّ Allowable, or lawful; i. e., to be taken, or let alone, or done, or made use of, or possessed: (T, S, M, K:) so in the dial. of Himyer: (T, S, M:) or a remedy; (A'Obeyd, T, S, M, K;) from the phrase بَلٌّ مِنْ مَرَضِهِ [q. v.]: (A'Obeyd, T, S, M:) or it is an imitative sequent to جَلٌّ, (M, K,) as some say: (M:) so Aq thought until he heard that it was said to be of the dial. of Himyer in the first of the senses explained above: (§, M:) A'Obeyd and ISk say that it may not be so because it is conjoined with جَلٌّ by وَ: (T:) and A'Obeyd says, We have seldom found an imitative sequent conjoined by وَ. (TA.) Hence the phrase, هُوَ لَكَ جَلٌّ وَبَلٌّ It is to thee lawful and allowable: or lawful and a remedy. (M, K.) And hence the saying of El-'Abbās the son

of 'Abd-El-Muttalib, respecting [the well of] Zemzem, هِيَ لِشَارِبٍ جَلٌّ وَبَلٌّ It is to a drinker lawful &c. (T, S, M.)

بَلَّةٌ [A single act of moistening. — And hence,] The least sprinkling (بَلَّلْتُ لِيْ اُذُنِيْ lit. the least moisture) of good. (TA in art. هَل.) You say, جَاءَنَا فُلَانٌ فَلَمْ يَأْتِنَا بِهَلَّةٍ وَلَا بَلَّةٍ [Such a one came to us and did not bring us anything to rejoice us nor the least sprinkling of good]: هَلَّةٌ, accord. to ISk, being from الْفَرْجِ and الْإِسْتِهْلَالِ, and بَلَّةٌ from أَصَابَ هَلَّةً. (§.) And هَلَّةٌ مَا أَصَابَ هَلَّةً. (§.) He did not obtain, or has not obtained, anything. (§.) — Wealth, or competence: (Fr, TA:) or wealth, or competence, after poverty; (Fr, T, K, TA;) as also بَلَّى. (K.) — Remains of herbage or pasture; (K;) as also بَلَّةٌ. (Fr, T, K.) — The freshness of youth; as also بَلَّةٌ; (M, K;) but the former word is the more approved. (M.) — See also an ex. voce بَلَّلٌ.

بَلَّةٌ: see بَلَّلٌ, in two places: — and see also بَلَّةٌ, in two places. — Also A state of moisture. (M.) — The moisture of fresh pasture. (S, M, K.) The *râjiz* (Iháb Ibn-'Omeyr, TA) says, describing [wild] asses.

• حَتَّى إِذَا أَهْرَأْنَ بِالْأَصَابِلِ • وَفَارَقَتْهَا بَلَّةُ الْأَوَابِلِ •

meaning that they went in the cool of the evening to the water after that the herbage had dried up: الْأَوَابِلِ means the wild animals that are satisfied with green pasture, so as to be in no need of water. (§.)

بَلَّةٌ: see بَلَّلٌ, in two places. — Also Good, good fortune, prosperity, or wealth: and sustenance, or means of subsistence. (M, K.) — Health; soundness; or freedom from disease. (T, K, TA.) — A repast prepared on the occasion of a wedding, or on any occasion. (Fr, K.) — The tongue's fluency, and chasteness of speech: (K, TA:) or its readiness of diction or expression, and facility; (M;) and [so in the M, but in the K "or,"] its falling upon the [right] places of utterance of the letters, (T, M, A, K,) and its regular and uniform continuance of speech, (T, M, K,) and its facility. (K.) You say, مَا أَحْسَنَ بَلَّةَ لِسَانِهِ [How good is the fluency, &c., of his tongue!]. (T, M, TA.)

بَلَّةٌ Moisture; (§, M, Mgb, K;) as also بَلَّلٌ (§, M, K) and بَلَّلٌ and بَلَّلَةٌ (M, K) [and several other dial. vars. occurring in phrases in this paragraph]: or بَلَّةٌ signifies an inferior, or inconsiderable, degree of moisture; (Lih, T, K; [an ambiguity in the K in this place has occasioned several mistakes in Freytag's Lex. voce بَلَّلٌ];) and بَلَّلٌ is an anomalous pl. of this word; (M, TA;) and is pl. also of بَلَّةٌ: (§, TA:) and بَلَّلَانٌ, occurring in a verse cited above (see 1) may be pl. of بَلَّلٌ. (M.) [Using syns. of بَلَّلٌ in the sense explained above,] you say, طَوَيْتُ عَلَى بَلَّتِيهِ, (S, K,) and بَلَّتِيهِ, (K,) or بَلَّتِيهِ, (T, M,) I folded the shin while it was moist, (T, S, M, K,) before it should break in

pieces, (T,) or lest it should break in pieces. (M.) And [hence,] طَوَيْتُ فَلَانًا عَلَى بَلَّتِيهِ, (T, S, M, K,) and بَلَّتِيهِ, (T, S, K,) and بَلَّتِيهِ, (S,) and بَلَّتِيهِ, (K,) and بَلَّتِيهِ, (M, K,) and بَلَّتِيهِ, (S, K,) and بَلَّتِيهِ, (K,) and بَلَّتِيهِ, (S, K,) which is of the dial. of Temecim, (TA,) and بَلْوِيهِ, (K,) † I bore with, suffered, or tolerated, such a one, (S, K,) notwithstanding his vice, or fault, (T, S, M, K,) and evil conduct: (§:) or [so in the M and K, but in the S "and,"] I treated him with gentleness, or blandishment, (S, K,) while some love, or affection, remained in him; (§, M, K;) and this is the true meaning; (M;) and in like manner, عَلَى بَلَالٍ نَفْسِي, (S, TA.)

And طَوَاهُ عَلَى بَلَالِهِ, and بَلْوِيهِ, † He feigned himself heedless of, or inattentive to, his vice, or fault; like as one folds a skin upon its fault [to conceal that fault]. (T.) And انْصَرَفَ الْقَوْمُ بِبَلَّتِيهِمْ, and بِلْوَتِيهِمْ, and بِلْوَتِيهِمْ, † The people, or company of men, turned away, or back, having some good, or somewhat good, remaining, in them, or among them; expl. by وَفِيهِمْ بَقِيَّةٌ [in which the last word generally implies something good; as, for instance, in the *Kur* xi. 118]: (M, K;) or, in a good state, or condition: (K;) or this latter is meant when one says, بِبَلَّتِيهِمْ. (T.) — Abundance of herbage; or of the goods, conveniences, or comforts, of life. (TA.) — See also بَلٌّ. — مَا أَحْسَنَ بَلَّتُهُ How good is his adornment of himself! or his manner of undertaking a task, or taking upon himself a responsibility! (K: expl. in some copies by تَجَمُّلُهُ; and so in the TA: in others by تَحَمُّلُهُ.)

بَلَّلٌ, like صَرَدٌ, (K,) or بَلَّلٌ, (so in a copy of the T, accord. to the T,) Seed; grain for sowing. (ISh, T, K.)

بَلَّلَةٌ and its pl.: see four exs. voce بَلَّلٌ.

بَلَّلَةٌ and its pl.: see three exs. voce بَلَّلٌ — The sing. also signifies Garb, guise, aspect or appearance, external state or condition. (Ibn-'Abbād, K.) You say, إِنَّهُ لَحَسَنُ الْبَلَّلَةِ Verily he is goodly, or beautiful, in garb, &c. (Ibn-'Abbād, TA.) — You say also, كَيْفَ بَلَّلْتُكَ, and بَلْوَتُكَ, meaning How is thy state, or condition? (Ibn-'Abbād, K.)

بَلَّلَةٌ: see three exs. voce بَلَّلٌ.

بَلَّلٌ a subst. signifying The making close the ties of relationship by behaving with goodness and affection and gentleness to one's kindred: (K:) changed in form from بَلَّةٌ; q. v. (TA.) [See also بَلَّلٌ.]

بَلَّلَانٌ } see what next follows.
بَلَّلَانٌ }

بَلَّلَانٌ: see بَلَّلٌ, in four places. — Also Water; (T, S, M, K;) and so بَلَّلَانٌ and بَلَّلَانٌ. (K.) You say, مَا فِي بِلَالِيهِ بَلَّلَانٌ There is not in his shin any water: (T, S:) or anything whatever: (so in a copy of the S:) and in like manner one

says of a well. (T.) And **مَا فِي الْبَيْرِ بَانُولٌ** *There is not any water in the well.* (K.) — And *Anything with which one moistens the fauces, of water or of milk:* (S, M, K:) such is said to be its meaning. (M, K.) — And hence the saying, **وَانْضَحُوا الرَّحِمَ بِلَالِهَا** *i. e. صَلُّوْهَا بِصَلَاتِهَا* [Make ye close the ties of relationship by behaving with that goodness and affection and gentleness to kindred which those ties require: see **رَحِمَةٌ**; and see also **بَلَالٌ**.] (S.)

بَلُولٌ: see two exs. voce **بَلَّلَ**.

بَلِيلٌ: see **بَلَّلَ**.

بَلَانَةٌ: see an ex. voce **بَلَّلَ**.

بَلَانَةٌ: see **بَلَّلَ**, in two places. — Also *The quantity with which a thing is moistened.* (Har p. 107.) — And *A remain, or remainder;* (T, and Har ubi suprâ;) as also **عَلَانَةٌ**. (Har ubi suprâ.) You say, **مَا فِيهِ بَلَانَةٌ وَلَا عَلَانَةٌ** *There is not in it anything remaining.* (T, and Har ubi suprâ.)

بَلُونَةٌ: see two exs. voce **بَلَّلَ**: — and see an ex. voce **بَلَّلَةٌ**.

بَلِينَةٌ: see **بَلَّلَ**. — Also *Wheat boiled in water, [in the present day, with clarified butter, and honey,] and eaten.* (TA.) — And *i. q. صِحَّةٌ* [Health, or soundness, &c.]. (TA.)

بَلَى: see **بَلَّ**.

بَلَانٌ *A hot bath:* (K:) the **ل** and **ن** are augmentative: for the hot bath is thus called because he who enters it is moistened by its water or by his sweat: (TA:) pl. **بَلَانَاتٌ**, (K,) occurring in a trad., and said by IATH to be originally **بَلَلَاتٌ**. (TA in art. **بَلَنَ**; in which, as well as in the present art., it is mentioned in the K.) — It is now applied to *A man who serves [the bathers, by washing them &c.], in the hot bath:* [fem. with **ة**:] but this is a vulgar application of the word. (TA.)

بَلَانٌ: see 1.

بَلِيلٌ [The nightingale: and a certain melodious bird resembling the nightingale: both, in the present day, vulgarly called **بَلِيلٌ**:] the **بَلِيلُ** [q. v.]: and the **كُعَيْتُ** [q. v.]: (T:) a certain bird, (S, M, K,) well known, (K,) of beautiful voice, that frequents the **Haram** [or Sacred Territory of Mekkeh], and is called by the people of **El-Hijáz** the **نَغْرُ** [q. v.]. (M.) — A man light, or active: (S:) or clever, well-mannered, or elegant, and light, or active: (T:) or a man (M) light, or active, in journeying, and very helpful; (M, K;) and so **بَلِيلٌ**, (M,) or **بَلِيلِيٌّ**: (K:) or, accord. to Th, a boy light, or active, in journeying: (M:) and a man light, or active, in that which he sets about; (TA;) as also **بَلِيلٌ**; (K;) or this last signifies a man active in intellect, to whom nothing is unapparent: (T:) pl. of the first, (S,) and of the last, (K,) **بَلِيلٌ**. (S, K.) — *A certain fish, of the size of the hand.* (Ibn-'Abbád, K.) — *The spout (قَنَاةٌ) of a mug (كُوزٌ), that pours forth the water.* (M, K.)

بَلْبَلَةٌ inf. n. of **بَلَّلَ** [q. v.]. (M, K.) — *A state of confusion, or mixture, of tongues, or languages.* (M, K.) In the copies of the K, **الْبَلْبَلَةُ** is here erroneously put for **الْبَلْبَلَةُ**. (TA.) — Also, and **بَلْبَالٌ**, *The vain, or unprofitable, or evil, suggestion of anxieties in the bosom:* (T:) or anxiety, and vain, or unprofitable, or evil, suggestion of the mind: (S:) or intense anxiety, and vain, or unprofitable, or evil, suggestions or thoughts; (M, K;) as also **بَلْبَلٌ**, (so in the M, accord. to the TT,) or **بَلْبَلِيٌّ**: (so in copies of the K:) this last [however] is pl. of **بَلْبَالٌ**; (T;) which also signifies *vehement distress in the bosom;* (M, K;) and so does **بَلْبَالَةٌ**: (IJ, M:) or **بَلْبَالٌ** signifies *anxiety and grief:* and, as also **بَلْبَلَةٌ**, *a motion, or commotion, in the heart, arising from grief or love.* (Har p. 94.)

بَلْبَلَةٌ *A mug (كُوزٌ) having a spout (بَلْبَلٌ) by the side of its head, (M, K, TA,) from which the water pours forth:* (TA:) or *a ewer, as long as it contains wine.* (Kull p. 102.)

بَلْبَلِيٌّ: see **بَلْبَلٌ**.

بَلْبَلٌ: see **بَلْبَلَةٌ**, in three places. — Also *A putting people in motion; and rousing, or exciting, them:* a subst. from R. Q. 1. (M, K.)

بَلْبَالَةٌ: } see **بَلْبَلَةٌ**.
بَلْبَالٌ: }

بَلْبَلٌ: see **بَلْبَلٌ**, in two places: — and see **بَلْبَلَةٌ**.

بَلَّةٌ [properly *A thing that moistens.* — And hence,] **بَلَّةٌ** *Bounty, or liberality; or a gift; as also* **بَلَالٌ**: (T, S, TA:) and both these words, *good, or benefit:* (T, S, M, TA:) so in a phrase mentioned above; see 1: (T, S, K:) the latter word is changed in form from the former. (T.) [See also **بَلَالٌ** above.]

بَلَانُولٌ: see **بَلَالٌ**.

بَلَّةٌ *More, and most, moist:* fem. **بَلَّةٌ**: and pl. **بَلَلٌ**. Hence, **الْجَنُوبُ أَبْلُ الرِّيَاحِ** *The south is the most moist of the winds.* (S.) — [Hence, also,] **مَا شَيْءٌ أَبْلُ بَلَجٍ مِنَ النَّبِيِّ** *Nothing is more healthful and suitable to the body than sport.* (TA.) — And **صَفَاةٌ بَلَّةٌ** *A smooth stone or rock.* (S.) — And **أَبْلٌ**, applied to a man, (T, S, &c.) *Violent, or vehement, in contention, altercation, or dispute;* (T, M, K;) as also **بَلٌّ**: (K:) or (M) *one who has no sense of shame:* (M, K:) or (TA) *one who resists, or withstands, (K, TA,) and overcomes:* (TA:) or (M) *very mean, (M, K,) from whom that which he possesses cannot be obtained, (Ks, T, S, M, K,) by reason of his meanness;* (Ks, T, S;) and so **بَلَّةٌ** applied to a woman: (Ks, S:) or *mean, (TA,) much given to the deferring of payment to his creditors, (IAar, M, K,) much given to sneering (T, S, K,) and to wronging, (S, K,) withholding the rightful property of others;* (TA;) as also **بَلٌّ** [q. v.]: (IAar, M, [but referring only to what is given above on the authority of the former,] K, [refer-

ring to the same and to what follows except the addition in the TA,] and TA:) or, (S, M,) accord. to AO, (S,) *i. q. فَاجِرٌ* [i. e. vicious, immoral, unrighteous, &c.]: (S, M, K:) fem. **بَلَّةٌ**: (M, K:) and pl. **بَلَلٌ**: (K:) or it signifies *one who pursues his course at random, not caring for what he meets.* (Ham p. 383.)

مِلٌّ *One whose aiding thee to accomplish thy desire nearies thee.* (A'Obeid, T, K, TA. [In the CK, for **مَا تُرِيدُ** عَلَى مَا يُتَابَعُكَ عَلَى مَا تُرِيدُ (Mَنْ يُعِينُكَ أَى يُتَابَعُكَ عَلَى مَا تُرِيدُ) we find **مَنْ يُعِينُكَ أَى يُتَابَعُكَ عَلَى مَا تُرِيدُ**].)

خَصْمٌ مِلٌّ *A constant, firm, or steady, adversary in a contention, dispute, or litigation.* (M, K.)

بلج

1. **بَلَجٌ**, aor. **بَلَجَ**, (ISH, TA,) inf. n. **بَلَجٌ**. (S, K, TA,) *He (a man) had a clear, a conspicuous, or a white, space between the eyes, not having the eyebrows joined;* (ISH, TA;) *he had a clear space between the eyebrows;* (S, K, TA;) *he had a wide space, or a space clear of hair, between the eyebrows.* (TA.) — [Hence, *He (a man) was, or became, bright in countenance: or fair, beautiful, and mild in countenance: or + open and pleasant, or cheerful, in countenance: or + liberal with acts of beneficence: or + generous, beneficent, and open and pleasant, or cheerful, in countenance: see the part. n. أَبْلَجٌ, below.] — And [hence,] aor. as above, (K,) and so the inf. n., (TA,) **بَلَجَ** *He (a man, TA) was, or became, joyful, glad, or happy.* (K, TA.) You say, **بَلَجَ بَلَجٌ** *He rejoiced at the thing; or was rejoiced by it; as also* **بَلَجَ**. (Aq, TA.) And **بَلَجَ بِهِ** *The bosom became dilated with joy thereat.* (A.) And **بَلَجَ بَعْدَ مَا حَرَجَ** *[It (the bosom) became dilated with joy after it had been contracted with grief].* (TA.) — [And hence,] aor. and inf. n. as above; (M, K;) and **بَلَجَ**, (S, A, M, K,) aor. **بَلَجَ**, inf. n. **بَلُوجٌ**; (S, M, K;) and **بَلَجَ**; (S, K,) or **بَلَجَ**; (so in copies of the A and M, K;) and **بَلَجَ**; (S, A, K;) and **بَلَجَ**; (M, K;) and **بَلَجَ**; (S, A, K;) and **بَلَجَ**; (M, K;) and **بَلَجَ**; (S, A, M, K.) And **أَبْلَجَتْ الشَّمْسُ** *The sun shone, was bright, or shone brightly.* (TA.) And **أَبْلَجَ الشَّيْءُ** *The thing shone, was bright, or shone brightly.* (TA.) — And hence, (M, K,) **بَلَجٌ**, and **بَلَجٌ**; (M, K;) or **بَلَجٌ**; (A, TA;) **بَلَجٌ** *The truth became apparent, (A, M, K, TA,) manifest, evident, or clear.* (A, M, K.) And **أَبْلَجَ**, inf. n. **أَبْلَجَانٌ**, (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written **أَبْلَجَانٌ** [inf. n. of **أَبْلَجَ**], and the verb is written **أَبْلَجَ** in a copy of the S: accord. to the CK, the inf. n. is **أَبْلُوجٌ** [of which the verb is **أَبْلُوجَ**]: said of anything, (S, TA,) signifies *It was, or became, apparent, manifest, evident, or clear.* (S, K,*

TA.) = بَلَج, aor. ٢, (K,) inf. n. بَلَج, (TA,) *He opened*; syn. قَتَح. (K.)

4: see 1, in three places. = اِبْلَجَة + *He made it apparent, manifest, evident, or clear.* (K.) — And † *He made him joyful, glad, or happy*; syn. فَرَحَة. (K accord. to the TA [and so in a MS. copy of the K in my hands]:) or † *he removed it, or cleared it away*; syn. فَرَجَة. (So accord. to the CK.)

5. بَلَج † *He laughed, and was cheerful, brisk, lively, or sprightly.* (S.) — See also 1.

7: see 1.

8: see 1.

9: see 1.

11: see 1, in two places.

12: see 1.

بَلَج: see اَبْلَج, in four places.

بَلَج: see بَلَجَة.

بَلَج † *Joyful, glad, or happy.* (TA.) [See also اَبْلَج.]

بَلَج, with two dammehs, *Men clear of hair in the [parts of the face called the] فُسَات*. (IAḡ, K.)

بَلَجَة: see what next follows.

بَلَجَة *Clearness of the space between the eyebrows*: (S, A, K:) or *width of the space between the eyebrows*; or [of] *the space between the eyebrows when clear of hair*; as also بَلَج [which is the inf. n. of بَلَج]. (TA.) One says, مَا أَحْسَنَ بَلَجَتَهُ *How beautiful is the clearness of the space between his eyebrows!* (A.) — The part behind the ear, when there is no hair upon it. (TA.) — Also, and † بَلَجَة, † *The light* (S, L, K) of the dawn, or daybreak, (S, L,) in the last part of the night, (S, TA,) at the breaking of the dawn. (TA.) You say, رَأَيْتُ بَلَجَةَ الصُّبْحِ † *I saw the light of the dawn.* (S.) And نَقِيتُهُ عِنْدَ الْبَلَجَةِ † *[I met, or found, him, or it, at the break of the dawn].* (A.) And سَرَيْتُ الدُّلُجَةَ وَالْبَلَجَةَ † *[I journeyed during the whole night, or from the beginning of the night, or during the latter part of the night, and the breaking of the dawn, until I arrived].* (A.) And it is said in a trad., لَيْلَةُ الْقَدْرِ بَلَجَةٌ † *The night of the قدر is bright [like the dawn].* (TA.)

بَلَج: see اَبْلَج, in two places.

بَلِيج, with kesr to the ب and to the first ل, and with fet-ḥ to the second ل; (Mṣb;) or بَلِيج; (so written in some copies of the K, in other copies of which it is omitted;) [*Myrobalana Bellerica*: (Golius and Freytag:) *Terminaria Chebula*: Sprengel. hist. rei herb. p. 262: (Freytag:)] a certain well-known Indian medicine; (Mṣb;) very beneficial to the stomach and to the intestinum rectum. (K.) [For other properties

&c. assigned to it, see Ibn-Seenā (Avicenna), book ii. p. 144. See also اِبْلِيج, in art. هَلَج.]

اَبْلَج A man having a clear, a conspicuous, or a white, space between the eyes, not having the eyebrows joined: (ISh, TA:) or having such a space between the eyebrows, (K, TA,) not having the eyebrows joined: (S, TA:) or having a wide space, or a space clear of hair, between the eyebrows: fem. بَلَجَة. (TA.) — [Hence,] *Bright of countenance*; the Prophet being said by Umm-Maḡbad to have been اَبْلَجُ الْوَجْهِ; by which she did not mean the بَلَج of the eyebrows, for she described him as having joined eyebrows: (A'Obeyd, S, TA:) or *fair, beautiful, and wide in countenance*, whether long or short: or [alone, or] followed by † بَلَج, † *open and pleasant, or cheerful, in countenance*; (TA;) and so † the latter alone: (K:) or † the latter, † *open and pleasant, or cheerful, in countenance, with beneficence*: (TA:) or the former, and † the latter, and † بَلِيج, † *liberal with acts of beneficence*: (TA:) or the first, † *generous, beneficent, and open and pleasant, or cheerful, in countenance*; although having joined eyebrows. (A, TA.) — Also † *Shining, bright, or shining brightly*; applied to the dawn, or daybreak; (S, A, Mṣb;) and so † بَلِيج, applied to a thing [of any kind]: (TA:) and the former, anything † *apparent, manifest, evident, or clear*; (K;) thus applied to a face, and to the dawn, (TA,) and to the truth, (Mṣb, TA,) and to an affair or event, or a case, &c. (TA.) It is an act. part. n. of بَلَج. (Mṣb.) You say, الْحَقُّ اَبْلَجٌ وَالْبَاطِلُ نَجَجٌ † *The truth is apparent, manifest, evident, or clear; [and falsity is a cause of embarrassment, or hesitation, to the speaker];* (S, A;*) i. e., the latter is agitated to and fro, without having utterance: (S in art. لَج:) or *the truth is lucid and direct; and falsity is confused and indirect.* (TA in that art.) And † *A manifest, an evident, or a clear, proof or argument.* (Mṣb.)

اَبْلُوجُ الشَّرِّ, with damm, [meaning *Sugar-candy, and loaf-sugar*, thus applied in the present day,] is an arabicized term [from the Persian اَبْلُوج]: (K, TA:) in one copy of the K, it is said that اَبْلُوج, with damm, is [syn. with] الشَّرُّ [sugar]: by the people [who are makers] of الْحَسَا and الْقَطِيف, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ة, pl. قَطَائِف,] it is called اَبْلُوج. (TA.)

بلج

4. اِبْلَج *It (a palm-tree) bore, or had, dates in the state in which they are termed بَلَج.* (S, A, K.)

بَلَج *Dates, or the fruit of the palm-tree, while continuing green* (Mṣb, TA) and *small*; (TA;) a term like حَضِرٌ applied to grapes; (Mṣb, TA;) called by the people of El-Baṣrah خَلَال: when they have begun to colour, i. e., to become red or

yellow, they are termed بُر: (Mṣb:) or *dates in the state between that in which they are called خَلَال and that in which they are called بُر*; (S, Mgh, K;) for dates in their incipient state are termed طَلَع; then, خَلَال; then, بَلَج; then, بُر; then, رُطَب; and then, تَمَر: (S, IḤṡ:) or i. q. سَيَاب: (Aḡ, and S and K in art. سَب:) [by many of the Arabs in the present day, it is applied to *fresh ripe dates*, and to *dried dates*: it is a coll. gen. n.:] n. un. with ة. (S, Mṣb.)

بلد

1. بَلَد, aor. ٢, [inf. n. بَلُوذ,] *He (a man) remained, stayed, abode, or dwelt, in the بلد* [i. e. country, or town, &c.]: (Mṣb:) or بَلَدٌ بِالْمَكَانِ (T, S, M, L, K,) aor. ٢, (M, L,) inf. n. بَلُوذ, (T, M, L, K,) *he remained, stayed, abode, or dwelt, in the place*, (AZ, T, S, L, K,) and *kept to it*: (K:) or *he took it as his بلد* [or country, or town, &c.], (M, L, K,) and *kept to it.* (M, L.) — And بَلَدُوا, aor. ٢; (M, K;) and بَلَدُوا, aor. ٢; (K;) or the latter is correctly † بَلَدُوا; (M, TA;) *They kept to the ground, fighting upon it*: (M, K:) said to be derived from بَلَدُ الْأَرْضِ. (TA.) = بَلَد, aor. ٢, *His shin had بَلَد, or marks*, [pl. of بَلَد,] *remaining upon it.* (M, L.) — Also, (M, K,) inf. n. بَلَد, (S, M,) *He (a man, M) had a space clear from hair between his eyebrows*: (S, M, K;) or *had eyebrows not joined.* (M.) = بَلَد, aor. ٢, (S, M, Mṣb, K,) inf. n. بَلَادَة, (T, S, M, A, Mṣb,) *He was, or became, stupid, dull, wanting in intelligence*: (S, A, Mṣb:) *inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performance of affairs*; (T, M, K, TA;) [or *soft, weak, feeble, wanting in endurance, or patience*; (see بَلِيد);] as also بَلَد, aor. ٢, (K, TA,) inf. n. بَلَد. (TA.) — Also, inf. n. as above, said of a horse, meaning *He lagged behind those that outstripped in running.* (T, TA.) [See also 2.] — بَلَدُ السَّحَاب: see 2.

2. بَلَد, inf. n. تَبَلَّد, *He remained, stayed, or abode*; [like بَلَد;] or *cast, or laid, himself down upon the ground*; syn. ضَرَبَ بِنَفْسِهِ الْأَرْضَ: (S, K:) or *he did so by reason of fatigue.* (TA. [See 5.]) See also بَلَدُوا. — *He became languid, and affected laziness, after being brisk, lively, or sprightly.* (A.) — *He (a man) was impotent in work, and was weak*; (T, L;) and so even in bounty, or liberality, (T,) or in running. (T, L.) — *He (a horse) failed to outstrip in running.* (M, K.) [See also بَلَد.] — *He was niggardly, or avaricious; was not liberal, nor generous.* (M, K.) [And hence,] بَلَدَتِ السَّحَابُ (K,) or بَلَدَ السَّحَاب, (M,) [but the latter is probably imperfectly transcribed,] *The cloud, or clouds, gave no rain.* (M, K.) — *He did not apply himself rightly to anything.* (M, K.) = بَلَدَتِ الْجِبَالُ: *The mountains appeared low to the eye by reason of the darkness of the night*: so in the L, confirmed by a citation from a poet: in the A, تَبَلَدَتِ الْبِلَادُ: *The countries, or regions,*

appeared short [in extent] to the eye by reason of the darkness of the night. (TA.)

3. مُبَادَّة [inf. n. of بَادَ] The contending with another, or others, in fight, (i. q. مُبَانَّة, T, S, M, K,) with swords and staves. (T, M, K.)

4. ابلد He clave to the ground, (S, K,) in submissiveness. (TA.) [Perhaps formed by transposition from اَبْدَ: see مُبْدَ.] — See also 5. — His beast became dull; not to be rendered brisk, lively, or sprightly, by being put in motion. (AZ, S, *K.) — ابلده مكاناً He made him to keep to a place. (K.) — ابلد, inf. n. اِبْلَادُ, It (a watering-trough or tank) was, or became, abandoned, and no longer used, so that it threatened to fall to ruin. (T.) — [And] ابلده الدهر Time caused it (a watering-trough or tank) to become abandoned, and worn, and no longer used, so that it threatened to fall to ruin. (TA.) [See مُبْدَ.]

5. تَبَلَّد He obtained, or exercised, dominion over a بَلَد [i. e. country, or town, &c.] belonging to others. (K.) — He alighted, or sojourned, in a بَلَد [or country, &c.] wherein was no one, (L, K,) saying within himself, O my grief, or sorrow, or regret! (L.) — He was, or became, confounded, or perplexed, and unable to see his right course; (M, K;) he went backwards and forwards in confusion or perplexity, unable to see his right course: (T, *S;) because he who is in this state is like one in a بَلْدَة, meaning a desert in which he cannot find his way: (T, L;) he was overtaken by confusion, or perplexity, such that he was unable to see his right course; as also اَبْلَدَ. (TA.) — He fell to the ground, (K,) by reason of weakness. (TA.) [See also 2.] — He became submissive, and humble; (T, TA;) contr. of تَجَلَّد. (T, M, K.) — He affected بَلَادَة [i. e. stupidity, dulness, want of intelligence, &c.]. (S.) — † He turned his hands over, or upside-down: (K;) [thus one does in sorrow, or regret, or in perplexity: see Kur xviii. 40:] or the meaning is that which here next follows: (TA:) † he clapped his hands; or smote palm upon palm; syn. صَقَّ (M, K) بِالْكَفِّ. (TA.) [See بَلْدَة.] — [And hence, app.,] † He felt, or expressed, grief, sorrow, or regret. (M, A, L, K.) — تَبَلَّدَتِ الْبَلَادُ: see 2. — Accord. to AAF, تَبَلَّد also signifies It (the dawn, or daybreak,) shone, was bright, or shone brightly; i. q. تَبَلَّجَ. (M.)

بَلْدَ (which is masc. and fem., Mṣb) and بَلْدَة both signify the same; (M, A, Mṣb, K;) namely, [A country, land, region, province, district, or territory: and a city, town, or village: or] any portion of the earth, or of land, comprehended within certain limits, [thus I render مُسْتَحِيزَة, and in like manner it is rendered in the TK,] cultivated, or inhabited, or uncultivated, or uninhabited: (M, Mṣb, *K;) or the former signifies any place of this description; and the latter, a portion thereof: (T:) or the former is a generic name of a place [or country or region or province] such as El-'Irāk and Syria; and the latter signifies a particular portion thereof such as [the city or town of] El-Baṣrah and Damascus;

(M, K;) or these are post-classical applications: (TA:) or the former, a tract of land, or district, which is an abode, or a place of resort, of animals, or genii, even if containing no building: (Nh:) or a land, or country, absolutely: and also a town, or village, syn. قَرْيَة: but this latter is a conventional adventitious application: ('Ināyeh, TA:) and the latter, a land, country, or territory, [belonging to, or inhabited by, a people,] syn. اَرْضُ: (S, TA: [a meaning assigned in the K to بَلْدَ; but this appears to be a mistake occasioned by the accidental omission of the word اَلْبَلْدَة:]) you say, هَذِهِ بَلْدَتُنَا [This is our land, &c.] like as you say, هَذِهِ بَحْرَتُنَا: (S, TA:) the pl. (of the former, S, Mṣb) is بَلْدَانُ (S, M, Mṣb) and (of the same, S, or of the latter, Mṣb) بِلَادُ: (T, S, M, Mṣb:) [which latter, regarded as pl. of بَلْدَة in a more limited sense than بَلْدَ, is often used as meaning provinces collectively; i. e. a country:] بَلْدَانُ is syn. with خُور [which signifies districts, or tracts of country; quarters, or regions; and also, cities, towns, or villages]. (T.) اَلْبَلْدَ and اَلْبَلْدَة are names applied to Mekkeh; (M, K;) in like manner as التَّجْمُ is a name applied to the Pleiades. (M.) [So too اَلْبَلْدُ الْاَمِينُ and اَلْبَلْدُ الْحَرَامُ &c.] بَلْدَ مَيْتَ means A tract of land without herbage, or pasture: (Mṣb:) and بَلْدَ alone, a [desert, a waterless desert, or such as is termed] مَفَاة. (TA voce ت; under which see an ex.) — بَلْدَ also signifies Land which has not been dug, and upon which fire has not been kindled. (M, K.) — A [house, or dwelling, such as is termed] دَار: (M, K:) of the dial. of El-Yemen. (M.) Sb mentions the saying, هَذِهِ الدَّارُ نِعْمَتِ الْبَلْدَ [This house, excellent, or most excellent, is the dwelling!]; in which البلد is made fem. because it is syn. with الدَّار. (M.) — A burial-ground: (M, K:) or, as some say, (M, but in the K “and,”) a grave, or sepulchre: (M, K:) pl. as above. (M.) — Dust, or earth; and so بَلْدَة. (T, M, K.) — The place in which an ostrich lays its egg, in sand. (S, M, L, K.) And hence, بَيْضَةُ الْبَلْدَ The egg of the ostrich, which it abandons in the place where it lays it, in the sand, or in a desert: (M, L:) also called اَلْبَلْدِيَّةُ and ذَاتُ الْبَلْدَ. (M.) You say, بَيْضَةُ الْبَلْدَ [† Such a one is like the egg of the ostrich, &c.], meaning such a one is unequalled, or unparalleled: said in dispraise and in praise: (M, *L:) allowed by A'Obeyd to be used in praise: and said by El-Bekree to be applied to him who is separated from his family and near relations. (TA.) [See also art. بَيْضَ.] You also say, هُوَ اَذَلُّ مِنْ بَيْضَةِ [He is more abject, or vile, than the egg of the ostrich, which it abandons (S, TA) in the desert, and to which it does not return. (TA.)] [See again art. بَيْضَ.] Also هُوَ اَعَزُّ مِنْ بَيْضَةِ الْبَلْدَ [He is more highly esteemed than the egg of the ostrich, which it lays in the sand]; because the ostrich spreads its wings over it and sits upon it. (A in art. فَرَخَ.) [See more in art. بَيْضَ.] — A trace, mark, or vestige, (T, S, M, K, [in the K mentioned in two places, but in the

latter of these omitted in the CK,]) of a house, or dwelling: (TA:) and a mark remaining upon the body: (A'Obeyd, T:) pl. اَبْلَادُ. (S, A'Obeyd, M, K.) — The origin, or an element, (عَنْصَرُ,) of a thing. (Th, M, K.) — See also the next paragraph, in three places: — and see بَلْدَة.

بَلْدَة: see بَلْدَ, in three places. You say, اِنْ تَرِ تَفْعَلْ كَذَا فَبِي بَلْدَة بَيْنِي وَبَيْنَكَ: If thou do not thus, it will be [a cause of] separation between me and thee; (M, *A, TA;) i. e., I will alienate thee from me so that a country, or region, shall separate us, each from the other. (A, TA.) — Also A desert, or waterless desert, in which one cannot find his way: and any extensive tract of land. (T, L.) [Hence,] لَقِيتُهُ بِبَلْدَة اِصْبَتَ I found him, or met him, in a desert, or desolate place, in which there was no one beside. (M.) [See also art. صَبَتَ.] — And [hence, app.,] اَلْبَلْدَة One of the Mansions of the Moon, (M, K,) [namely, the Twenty-first Mansion,] a patch of the sky, (K,) containing no stars, (M, K,) or containing only small stars, (T, *M,) between the سَعْدُ الدَّابِحِ and نَعَائِمُ sometimes the moon declines from it, and takes as its mansion the فَلَادَة: it [app. القِلَادَة, accord. to the K, but accord. to the TA اَلْبَلْدَة,] consists of six stars resembling a bow, (K,) in the sign of Sagittarius (القَوْسُ): (T:) or اَلْبَلْدَة is one of the Mansions of the Moon, consisting of six stars of Sagittarius (القَوْسُ), which the sun enters on the shortest day of the year: (S:) [see مَنَازِلُ الْقَمَرِ, in art. نَزَلَ:] in the K it is also said that اَلْبَلْدَ is a Mansion of the Moon; but this appears to be a mistake, occasioned by the accidental omission of the word اَلْبَلْدَة; though اَلْبَلْدَ would seem to be an appropriate name for the mansion next after the نَعَائِمُ:] IF says that اَلْبَلْدَة is a star, or an asterism, (نَجْمُ,) said to be the بَلْدَة, i. e. breast, of the Lion; not meaning the mansion thus called in the sign of Sagittarius: El-Harcree finds fault with him for using this expression, [the بلدة of the Lion,] but Ibn-Dhāfir replies that it occurs in the language. (TA.) — اَلْبَلْدَة also signifies The earth, or ground. (S.) — Also (S, M, L, TA, [in the K بَلْدَ, by the accidental omission of the word اَلْبَلْدَة,]) The pit between the two collar-bones, with the part around it: or the middle thereof, i. e., of that pit: (M, K:) or the third of the فَلَكَ (which are six in number) of that part of a horse's breast which is called the زَوْرُ: or the part called الزَّوْرُ: (M:) or [so accord. to the M, but accord. to the K “and,”] the breast, syn. صَدْرُ, (S, M, A, K,) of a camel, (M, A,) or of that which has a foot like the camel's, and of a solid-hoofed animal, (M,) and of a man: (A:) and the part immediately beneath the two prominent portions of flesh of the breast of a horse, extending to the arms. (M, L.) Dhu-r-Rummeh says,

• اُنِيخَتْ فَالْتَتْ بَلْدَة فَوْقَ بَلْدَة •
She (the camel) was made to lie down, and thence her breast upon [a tract of] ground. (S, M.) And you say, فُلَانٌ وَاِيعَ الْبَلْدَة Such a one is wide in the breast. (S.) — Also; The palm of the

hand. (M, A, TA. [In the K, by the accidental omission of the word الْبَلْدَةُ, this meaning is assigned to بَلْدٌ.]) You say, ضَرَبَ بَلْدَتَهُ عَلَى بَلْدَتِهِ. (A.) — See also بَلْدَةٌ, in two places: — and see بَلَادَةٌ.

بَلْدَةٌ (S, M, L, K) and بَلْدَةٌ (S, M, L) and بَلْدٌ [which is an inf. n. of بَلَدٌ] (S, K) Clearness, from hair, of the space between the eyebrows: (S, L, K:) i. q. بُلْجَةٌ: or more than بُلْجَةٌ: or the having the eyebrows not joined: (M:) or the second signifies the space between the eyebrows. (M.) — And the first, The form, aspect, appearance, or lineaments, of the face. (K.) — See also بَلَادَةٌ.

بَلْدَةٌ: see بَلْدٌ.

بَلِيدٌ (S, M, K) and أَبْلَدٌ (M, K) Stupid, dull, wanting in intelligence; (S, Msh;) inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performing of affairs: (T, M, K:*) [soft, weak, feeble; wanting in endurance, or patience:] contr. of جَلِيدٌ. (K.) — Also the former, A horse that lags behind those that outstrip in running: (T, TA:) and a camel (TA) not to be rendered brisk, lively, or sprightly, by being put in motion. (M, K, TA.) — See also مَبْلُودٌ.

بَلَادَةٌ [an inf. n. (of بَلَدٌ) used as a subst.] (S, M, A) and بَلْدَةٌ and بَلْدَةٌ (M, TA) Stupidity, dullness, want of intelligence, (S, A,) or of penetration, sharpness, vigour, or effectiveness, in the performing of affairs. (M, TA.)

بَالِدٌ Remaining, staying, abiding, or dwelling, (S, Msh,) in a بَلَدٌ [i. e. country, or town, &c.], (Msh,) or in a place. (S.) — تَالِدٌ بَالِدٌ Lasting; that does not cease, or fail, or pass away: the former word signifies old; and the latter is [said to be] an imitative sequent. (TA.)

أَبْلَدٌ A man having a space clear from hair between his eyebrows: or having eyebrows not joined: i. q. أَبْلَجٌ. (S, M.) — [More, and most, stupid, dull, wanting in intelligence, or in penetration, sharpness, vigour, or effectiveness, in the performing of affairs: see بَلْدٌ.] You say, أَبْلَدُ مِنْ ثَوْرٍ [More stupid, &c., than a bull]. (A.) — See also بَلِيدٌ. — A man (S) of large, (S, K,) big, gross, rude, or coarse, (M,) make. (S, M, K.)

مَبْلَدٌ (K,) or مَبْلَدٌ (T,) Old; applied to a watering-trough or tank. (T, K.) So in the words of a poet, describing a watering-trough or tank,

وَمَبْلَدٌ بَيْنَ مَوْمَاةٍ بِمَبْلَكَةٍ

formed by transposition from مَبْلَدٌ, which [properly] means cleaving to the ground: (IAar, T, TA:) or it is مَبْلَدٌ, (TA,) or مَبْلَدٌ, (T,) which means abandoned, and worn, and no longer used, so that it threatens to fall to ruin. (T, TA.)

مَبْلُودٌ Confounded, or perplexed, and unable to see his right course: [a pass. part. n., but] it has no verb answering to it: (M, TA:) or idiotic;

deficient, or wanting, in intellect; or bereft thereof: (Esh-Sheybānee, M, K:) or unable to proceed in, or prosecute, his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, or an event befalling him so that he cannot move: (As, M:) all of these significations refer to confusion or perplexity: (M, L:) or one whose modesty, or shame, or whose intellect, has quitted him; as also بَلِيدٌ. (TA.)

بلز

طِينُ الْإِبِلِيزِ The mud of Egypt; (K:) what the Nile leaves behind it after retiring from the surface of the ground: (TA:) a foreign word [arabicized, perhaps from the Greek πηλός, as suggested by De Sacy; who also remarks that it might be derived from the Greek ἰλὺς with the Egyptian masc. art. π, were it not that ἰλὺς is fem.: (see his "Abd-allatif," p. 8:) if we might suppose ἰبلίζ to be an old mistranscription for ἰبلیز, we might with good reason derive it from ἰλὺς, which, as pronounced by the modern Greeks, very nearly resembles ἰبلیز in sound]: (K:) [some of] the vulgar pronounce it with س. (TA.) — [Also applied to Clay; plastic clay; or potters' earth.]

بلس

4. اِبْلَسَ, (inf. n. اِبْلَاسٌ, S, &c.) He despaired, (Abou-Bekr, S, M, Msh, K,) or gave up hope, (Abou-Bekr, TA,) مِنْ رَحْمَةِ اللَّهِ of the mercy of God. (Abou-Bekr, S, TA.) — He became broken [in spirit], and mournful. (S, TA.) — He was, or became, silent, (S, M, A, Msh,) returning no reply, or answer, (TA,) by reason of grief, (S,) or of despair. (A.) — He was, or became, confounded, or perplexed, and unable to see his right course. (Ibn-'Arafah, K.) — He was, or became, cut short, or stopped, (K, TA,) فِي حُجَّتِهِ [in his argument, or plea]. (TA.) — He became unable to prosecute his journey: or was prevented from attaining his wish: syn. قَطَعَ بِهِ. (Th, M, TA.) — He repented; or grieved for what he had done. (M.) — He caused a person to despair. (Har p. 138.)

بَلَسٌ Despairing, (مَبْلَسٌ,) and silent respecting what is in his mind, (K, TA,) by reason of grief or fear. (TA.)

بَلَاسٌ (S, Msh, K,) like سَلَامٌ, (Msh,) and سَحَابٌ, (K,) [in a copy of the M written بَلَاسٌ] A [garment, or piece of stuff, of the kind called] مِصْحٌ [i. e. of hair-cloth]: (S, M, Msh, K:) used in this sense by the people of El-Medeeneh: (S:) a Persian word; (AO, S, Msh;) originally بَلَاسٌ, without ال: (TA:) arabicized: (S, Msh:) also called by the Arabs بِلَاسٌ, with the ب termed مَشْبَعٌ: (TA:) pl. بِلَاسٌ. (M, Msh, K.) [The pl.] بِلَاسٌ is also applied to Large sacks of مَسُوحٌ [i. e. hair-cloths], in which figs are put, [or, more probably, in which straw is put, for التِّينَ, which I find in two copies of the S and in the TA, can hardly be doubted to be a mistranscription of

التِّينَ], and upon which is paraded he who is made a public example that others may take warning from him, and the subject of a proclamation [acquainting the spectators with his offence]: whence the imprecation, اَرَانِيكَ اللَّهُ عَلَى الْبِلَاسِ [May God show me thee upon the large hair-cloth-sacks]. (S, TA.)

بَلَسَانٌ [The balsam-tree; or the species that produces the balsam of Mekkeh; i. e., the amyris opobalsamum;] a certain kind of tree, (M,) or shrub, resembling the حَنَّةَ, (K,) having many leaves, inclining to white, in odour resembling the سَدَابِ [or rue], (TA,) the berry of which has an unguent, (Lth, M, TA,) which is hot, (Lth, TA,) and its unguent is in great request: (Lth, K, TA:) its unguent [opobalsamum] is more potent than its berry [carpobalsamum], and its berry is more so than its wood [xylobalsamum]: the best of its wood is the smooth, tawny-coloured, pungent and sweet in odour: it is hot and dry in the second degree; and its berry is a little hotter than it: its wood opens stoppages of the nose, and is good for the sciatica and vertigo and headache, and clears cloudiness of the eye, and is good for asthma and oppression of the breath, and for flaccidity of the womb, used by fumigation; it is also beneficial in cases of barrenness, and counteracts poisons and the bite of vipers: (the Minhāj, TA:) it is said in the K and in the Minhāj, and by most of the physicians and those who treat of drugs, that it grows only at 'Eyn-Shems, in the neighbourhood of El-Kāhīr, the place called El-Matāreeyeh; but MF observes that this is strange, as it is well known that it is mostly found in the district of El-Hijāz, between the Hāraneyn and El-Yembo', whence it is conveyed to all countries: the truth, however, is, that it ceased to grow at 'Eyn-Shems in the latter part of the eighth century [of the Flight], and it was endeavoured [unsuccessfully] to be made to grow in El-Hijāz. (TA.) [See also De Sacy's "Abd-allatif," p. 89.]

بَلَّاسٌ One who sells what is termed بَلَّاسٌ. (K.)

اِبْلِسٌ [A name of Satan]; from اِبْلَسَ, (S, M, Msh, K,) in the first of the senses assigned to it above, (S, M, Msh,) accord. to some; (M, Msh, K;) his former name being عَزَازِيلُ: (S, TA:) or it is a foreign word, (Abou-Is-hāk, M, Msh, K,) and for this reason, (Abou-Is-hāk, M, Msh, TA,) and its being also determinate, (Abou-Is-hāk, M, TA,) or a proper name, (Msh,) it is imperfectly decl.; (Abou-Is-hāk, M, &c.) for if it were an Arabic word, it would be perfectly decl., like اِخْرِيطُ and اِجْفِيلُ. (Msh.)

بلان

بَلَسَانٌ: see art. بِلَسٌ.

بلط

1. بَلَطَ, (IDrd, K,) [aor., accord. to a rule observed in the K, 2,] inf. n. بَلْطٌ, (IDrd, TA,) He spread, or paved, (K, TA,) a house, (K,) and the ground, (TA,) with بَلَاطٌ [or flag-stones], (K, TA,) or with baked bricks; (TA;) as also بَلَطَ, (K,) inf. n. تَبْلِيطٌ; (TA;) and بَلِطَ: (K.)

(K:) or, as also † the second, *he made* [or constructed] a wall with *بَلَطَ*: (IDrd, TA:) or † the second, *he made* a house plain, or even. (TA.) = *He struck him, or it, with the بَلَطَ* [q. v.]. (TA.)

2: see 1, in three places. — The vulgar phrase *بَلَطَ السَّفِينَةَ* signifies *Make thou fast the ship*; as though it were an order to make it cleave to the ground. (TA.) [You say, *بَلَطَ السَّفِينَةَ فِي الرَّمْلِ*, meaning *He ran the ship aground upon the sand.*]

3. *بالط القوم بنى فلان* *The people, or company of men, alighted with the sons of such a one, each party to oppose the other, upon the ground*: (K, TA:) from *بَلَطَ* signifying the “earth,” or “ground;” or “even, smooth ground.” (TA.) *بالط القوم*, (K,) inf. n. *مِبَالَطَةٌ*, (S,) *The people, or company of men, contended, one with another, in fight with swords*, (S, K, TA,) *upon their feet*; (TA;) as also *تبالمطوا*: (S, K:) *مِبَالَطَةٌ* is only upon the ground; (Z, TA;) and you do not say *تبالمطوا* when the people are riders. (TA.) — *بالمطى* *He fled from me*, (AHn, K,) and *went away in the land*: (AHn, TA:) or *he left me; quitted me*. (TA.)

4. *أبلط* *He clave to the [بَلَطَ, i. e.] earth, or ground*; (K;) said of a man: (TA:) *he became bankrupt, or insolvent, or reduced to a state of difficulty or poverty, or without any property, and clave to the بَلَطَ*: (AHeyth:) *he became poor, and his property went away*; as also *أبلط*: (S, K:) so says Ks; and AZ says the like: (S:) or *he became poor; or had little property*. (TA.) — *أبلط اللص القوم* *The robber left the people, or company of men, upon the surface of the ground, and left them not anything*: (Lh, TA:) or simply, *left them not anything*. (K.) — *أبلط المطر الأرض* *The rain fell upon the بَلَطَ [or surface] of the earth*, (K, TA,) *so that no dust was seen upon it*. (TA.) — See also 1.

5: see 3.

بَلَطَ and *بَلَطَ* [An axe;] i. q. *مُخَرَطٌ*; (K, TA;) i. e. the iron instrument with which the *خَرَّاط* barks and planes (*يَخْرِطُ*) [a branch of a tree]: an Arabic word: the vulgar call it *بَلَطَةٌ* [now mostly applied to a battle-axe; in Turkish *بالتة*]. (TA.) AHn says, An Arab of the desert quoted to me,

فَالْبَلَطُ يَبْرِي جِيدَ الْفَرْثَارِ

[And the axe pares off the knobs, or knots, of the tree called *farfār*]: *خَيْدَةٌ* [the sing. of *جَيْدٌ*] signifying a knob (*سَلْعَةٌ*) in a tree; or a knot; which is cut off, and whereof vessels are shaped out, so that they are variegated and beautiful. (TA.)

بَلَطَ: } see *بَلَطَ*.
بَلَطَةٌ: }

بَلَطِي [The *labrus Niloticus*;] a kind of fish that is found in the Nile, said to eat of the leaves of *Paradise*: it is the best of fish: and they liken to it him who is rising out of childhood, in a state of youthfulness and tenderness or delicateness. (TA.)

Bk. I.

بَلَطَ The earth, or ground: (TA:) or even, smooth ground. (K, TA.) — The face, or surface, of the earth, or ground: (K:) or the part where what is hard, thereof, i. e. of the earth or ground, ends: (AHn, K:) or the hard part of the exterior thereof. (A, TA.) — [Flag-stones, or flat stones for pavement; and baked bricks for pavement; (a coll. gen. n., of which the n. un. is with *س*);] stones, (S, Msh, K,) and any other things, (Msh,) which are spread in a house (S, K) &c., (S,) or with which a house is spread or paved. (Msh.) — Any ground, or floor, paved with such stones, or with baked bricks; (K;) [a pavement.] — You say with respect to a niggardly and mean man, *البَلَطُ مِنَ الرِّيحِ مَاذَا يَأْخُذُ الرِّيحَ مِنْ الْبَلَطِ* [What will the wind take from the pavement?]. (TA.) — And *رَجُلٌ بَلَطٌ* + *A man poor, or in want*. (TA.) — And *إِنَّمَا حَسَنَةُ الْبَلَطِ إِذَا جُرِدَتْ* + *Verily she is goodly, or beautiful, in shin when she is stripped*. (TA.)

بَلُوطٌ [The acorn;] a certain thing well known; (S;) the fruit, or produce, of a kind of tree, [namely, the oak,] which is eaten, (Mgh, Msh,) sometimes, (Msh,) and with the bark of which one tans, (Mgh, Msh,) sometimes: (Msh:) or [the oak; or this kind of tree is properly called *شَجَرُ الْبَلُوطِ*;] a kind of tree; the fruit, or produce, whereof they used as food, in ancient times; cold and dry (K, TA) in the second degree, or, as some say, in the first; or its dryness is in the third degree; or it is hot in the first degree; (TA;) heavy, coarse, (K, TA,) slow of digestion, bad for the stomach, occasioning headache, injurious to the bladder, but rendered good by its being roasted and having sugar added to it; (TA;) suppressing the urine, (K, TA,) and rendering it difficult; preventing exhaustion by loss of blood, and the emission of blood [from a wound]; good for hardnesses, with the fat of a kid; preventing the progress of [the disease in the mouth called] *قُلَاع*, and *فُرُوح* [app. a mistake for *فُرُوح*, or wounds], when it is burnt; preventing also excoriation, and poisons, and looseness of the bowels; and very nutritious when easily digested. (TA.) [See also *غَفَصَ*. — Forskål, in his *Flora Aegypti*, p. lvi., mentions this name as applied to The common ash-tree; *fraxinus excelsior*.] — *بَلُوطٌ* *المَلِكِ*, according to some, The walnut: accord. to others, the *شَاهِبُ الْبَلُوطِ* [a Persian word, and also used by Arabs in the present day, applied to the chestnut]: as is said in the *Minháj*. (TA.) — *بَلُوطُ الْأَرْضِ* [applied in the present day to The herb *germander*, or *chamædrys*;] a certain plant, the leaves of which resemble the *هَنْدَبَةِ* [or *endive*]: it is diuretic; aperient; and wasting to the spleen. (K.)

بَلَاطٌ Level, or even, lands, or tracts of ground: (K:) no sing. to it is known. (Seer.) [See also *بَلَاطٌ*.]

[*مِبْلَطٌ* and *مِبْلَطٌ*, as epithets applied to a man, part. ns. of *أَبْلَطٌ* and *أَبْلَطٌ*, which see above.]

بلع

1. *بَلَعَهُ*, (S, Msh, K,) aor. *بَلَغَ*, (Msh, K,) inf. n.

بَلَعُ, (TA, [and the same is indicated in the K,]) or *بَلَعُ* when the object is food, but *بَلَعُ* when it is water or spittle; (Msh;) and *بَلَعَهُ*, aor. *بَلَغَ*, inf. n. *بَلَعُ*; (Msh;) and *بَلَعَهُ*; (S, Msh, K;) and *بَلَعَهُ*; (IAar;) and *بَلَعَهُ*, inf. n. *بَلَعَةٌ*; (S* and TA in art. *بَلَعُ*;) *He swallowed it*. (IAar, TA.) It is said in a proverb, *لَا يَصْلُحُ رِفْقًا مَنْ تَرَبَّلَعُ* [He is not suitable, or fit, for being a companion who does not swallow his spittle; meaning, † who does not restrain his anger]. (TA.) You say also, *بَلَعَهُ اللَّقْمَةَ* meaning *He ate the morsel*. (TA in art. *بَلَعُ*.) And *بَلَعُ الطَّعَامِ* and *بَلَعَهُ* also signify [He swallowed the food without chewing it;] *he did not chew the food*. (TA.)

2. *بَلَعُ الرَّبِيعِ*, (K,) or *بَلَعُ رَأْسِهِ*, (S, TA,) inf. n. *تَبْلِيعٌ*, (S, K,) *Hoariness began to appear* (S, K) upon him, (K,) or upon his head: (S:) or rose: (A, TA:) or spread much. (TA.) [See also *بَلَعُ*.] Hassán says,

قَدْ بَلَعْتُ بِي ذُرَّةً فَأَلَحَفْتُ

[Hoariness, or grayness, or the like, had begun to appear, &c., upon me, and marred me]; making the verb trans. by *ب* because it has the meaning of *قَدْ آَلَفْتُ* [it had given pain, and this verb is thus made trans.]; or substituting *بِي* for *فِي* on account of the measure, which would not be right if he said *فِي*. (TA.) You say also, *بَلَعُ فِيهِ الشَّيْبُ* *Hoariness appeared upon him*. (IAar.)

4. *أَبْلَعَهُ الشَّيْءَ*, (S, K, TA) *He made him to swallow the thing*: (S, TA:) or *he enabled him to swallow the thing*. (K, TA.) You say, *أَبْلَعْنِي رِبْقِي* [Suffer thou me to swallow my spittle;] *give thou me time to swallow my spittle*. (K, TA.)

5: see 1: — and 2.

8: see 1, in three places.

Q. Q. 1. *بَلَعَمَ*: see 1, in two places. [The *م* in this word is generally held to be augmentative: see *بَلَعَمَ*.]

بَلَعُ, applied to a man, *Voracious; a great eater*; as also *بَلَعَةٌ* and *مِبْلَعٌ* (K) and *بَلْعٌ*: (IAar, K:) [*بَلْعٌ* signifies the same:] and *مِبْلَعٌ*, (S and K in art. *بَلَعُ*;) in which the *م* is said by some to be augmentative, (TA,) and *مِبْلَعٌ* (Lth, K) and *مِبْلَعٌ*, (IDrd, K,) also signify the same; (S in art. *بَلَعُ*;) or voracious, or a great eater, who takes large mouthfuls, and is wide in the *حَنُجُورِ* [app. here meaning the fauces]: (Lth, and K in art. *مِبْلَعُ*;) and *بَلَعَةٌ*, applied to a woman, one who swallows everything. (Fr.) *بَلْعُ الْأُتْرُ* [app. meaning *بَلْعُ الْأُتْرُ*] is an expression of vituperation used by the people of Syria. (TA.) — *سَعْدُ بَلْعٍ*, (Lth, S, K,) determinate, (Lth, K,) [the latter word imperfectly decl.], *One of the Mansions of the Moon*; (S, K;) [namely, the Twenty-third;] which rose [aurorally], (S, K,) (S, K,)

as they assert, (S,) when God said, **يَا أَرْضُ ابْلَعِي** **مَاءَكَ** [Kur xi. 46]; (S, K;) consisting of two stars near together; (S;) or two stars, straight (مُسَوَّيَاتٍ) in course, (IKt, K,) or near together and oblique; (TA;) one of them dim, and the other bright, and called **بَالَعٌ**, as though it swallowed the former, (IKt, K, TA,) namely, the dim one, and took its light: (TA:) it rises [aurorally] in the last night but one [lit. one night remaining] of **كَأَنُونَ الْآخِرِ** [Jan., O. S.], and sets [aurorally] when one night has passed of **أَب** [Aug., O. S.]. (IKt, K.) [Accord. to my calculation, it thus rose in Arabia about the commencement of the era of the Flight, on the 29th of Jan., O. S., and set aurorally on the 30th of July. See **مَنَازِلُ الْقَمَرِ**, in art. **نَزَلَ**: and see also **سَعْدٌ**.] The rhyming-proser of the Arabs says, **إِذَا طَلَعَ سَعْدٌ بُلُغٌ اقْتَحَمَ الرُّبْعَ وَلَجَّ الْبَهْجُ وَصِيدٌ** **إِذَا طَلَعَ سَعْدٌ بُلُغٌ اقْتَحَمَ الرُّبْعَ وَلَجَّ الْبَهْجُ وَصِيدٌ** **إِذَا طَلَعَ سَعْدٌ بُلُغٌ اقْتَحَمَ الرُّبْعَ وَلَجَّ الْبَهْجُ وَصِيدٌ** [When Saqd-Bula' rises aurorally,] the **رَبْعُ** [or young camel brought forth in the season called **رَبْعٌ**, which is the beginning of the breeding-time,] becomes strong in his walk, and quick, but not strong to labour, and the **هَبْعُ** [or young camel brought forth in the end of the breeding-time] acquires some strength, and attains to him, and the **مَرَعُ**, a kind of bird, is then, it seems, caught, or snared, [and parts differing in colour from the rest become apparent in the earth.] (TA.)—Also The hole, or perforation, of the **بُكْرَةُ** [or sheave of a pulley]: n. un. with **ة**: (K:) or the hole, or perforation, in the **قَامَةُ** of the **بُكْرَةُ** [which here means the pulley, or sheave with its apparatus]: (S:) or **بُلْعَةٌ** has this latter signification; and **بُلْعٌ** is its pl.; [or is a coll. gen. n.]; so explained by Az; and this is the correct explanation. (Marginal note in a copy of the S.)

بُلْعَةٌ A gulp, or as much as one swallows at once, of beverage; like **جُرْعَةٌ**. (TA.)

بُلْعَةٌ, as an epithet: see **بُلْعٌ**, in two places:— and as a subst.: see the same, last sentence.

بُلْعَمٌ, applied to a man, (S,) That eats much, and swallows food vehemently. (S, K.) The **م** is augmentative, (S,) accord. to most authorities. (TA.)

بُلْعَمٌ: see what next follows.

بُلْعَمٌ and **بُلْعَمٌ**; (Msb, and S and K in art. **بُلْعَمٌ**;) the latter a contraction of the former; the augmentative; (Msb;) The place of passage of the food in the **حَلْقُ**; (S, Msb, K, TA;) the gullet, or oesophagus; (S, Msb;) as also **مَبْلَعٌ**: (TA:) or this last, i. q. **حَلْقُ** [which is properly the fauces; but by a synecdoche, the throat, or gullet]. (K.) [See an ex. voce **سُرْمٌ**.]—Also, the first, A torrent, in ground such as is termed **قَفٌّ**, entering into the earth. (AHn, and K in art. **بُلْعَمٌ**.)—And The whiteness that is upon the lip of the ass, (K in art. **بُلْعَمٌ**;) at the extremity of the mouth. (TA in that art.)

بُلْعُومٌ a subst. signifying A medicine which is swallowed. (TA.)—Beverage: or wine: syn.

بَلْعٌ (TA.) = **قَدْرٌ بُلْعُومٌ** A wide cooking-pot, (A, K, TA,) that swallows what is thrown into it. (A, TA.)

بَلْعٌ: see **بُلْعٌ**, in two places.

بَلْعَةٌ: }
بَلْعَةٌ: } see **بَلْعَةٌ**.
بَلْعَةٌ: }

بَلْعٌ: }
بَلْعٌ: } see **بُلْعٌ**.

بَلْعَةٌ, (S, Msb, K,) of the dial. of El-Basrah, (TA,) and **بَلْعَةٌ**, (S, Msb, K,) and **بَلْعَةٌ**, (K,) and **بَلْعَةٌ**, (TA,) A hole, or perforation, in the midst of a house; (S;) a sink-hole; a hole, or perforation, into which water descends: (Msb:) or a well that is dug (K, TA) in the midst of a house, (TA,) narrow at the head, into which run the rain-water and the like: (K, TA:) pl. [of the first] **بَلْعٌ** (Sgh, K) and [of the others] **بَلْعٌ**. (S, Sgh, K.)

بَلْعٌ: see **بُلْعُومٌ**.

بَلْعٌ: see **بُلْعٌ**.

بَلْعَةٌ A well (رَكِيَّةٌ) cased with stones, or with baked bricks, from the bottom to the brink: (O, TS, K:) from Ibn-'Abbád. (TA.)

بَلْعٌ: }
بَلْعٌ: } see **بُلْعٌ**.
بَلْعٌ: }

بلعم

بَلْعَمٌ: }
بَلْعَمٌ: } see art. **بلع**.
بَلْعَمٌ: }

بلغ

1. **بُلُوعٌ** [inf. n. of **بُلِعَ**] and **إِبْلَاحٌ** [inf. n. of **أَبْلَحَ**], but it seems that **إِبْلَاحٌ** is here a mistranscription for **بُلُوعٌ**, which is, like **بُلُوعٌ**, an inf. n. of **بُلِعَ**, and this observation will be found to be confirmed by a statement immediately following this sentence,] signify The reaching, attaining, arriving at, or coming to, the utmost point of that to which, or towards which, one tends or repairs or betakes himself, to which one directs his course, or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: and sometimes, the being at the point thereof: so says Abu-l-Kásim in the Mufradát. (TA: [in which it is said, in the supplement to the present art., that **بُلُوعٌ** signifies The reaching, attaining, arriving at, or coming to, a thing.]) You say, **بُلِعَ الْمَكَانُ**, (S, K,) and **بُلِعَ الْمَنْزِلُ**, (Msb,) [aor. 2,] inf. n. **بُلُوعٌ** (S, K) [and

بُلُوعٌ, as shown above], He reached, attained, arrived at, or came to, (S, Msb, K,) the place, (S, K,) and the place of abode: (Msb:) and (so in the S, but in the K "or,") he was, or became, at the point of reaching it, attaining it, &c. (S, K.) **فَبُلِعُوا أَجَلَهُمْ**, in the Kur [ii. 232], means And they have fully attained, or ended, their term. (Msb.) But **فَإِذَا بُلِعُوا أَجَلَهُمْ**, in the same [lxv. 2], means And when they are near to attaining, or ending, their term: (S, TA:) or are at the point of accomplishing their term. (Msb, TA.) It has the first of the meanings explained above in the phrase, **بُلِعَ أَشَدُّهُ** [Kur xii. 22 &c.,] He attained his manly vigour, or full maturity, &c. (TA.) And in **بُلِعَ أَرْبَعِينَ سَنَةً** [Kur xlvii. 14,] He attained the age of forty years. (TA.) And in **بُلِعَ مَعَهُ السَّعْيُ** [Kur xxxvii. 100,] He attained to working with him. (TA.) In the Kur [iii. 35], occurs the phrase, **وَقَدْ بُلِعْنِي الْكِبَرُ** [When old age hath come to me, or overtaken me]: and in another place [xix. 9], **وَقَدْ بُلِعْتُ مِنَ الْكِبَرِ غَتِيًّا** [And I have reached the extreme degree of old age: so explained in the Expos. of the Jel]: phrases like **أَدْرَكْتَهُ** and **أَدْرَكْنِي الْجَهْدُ**. (Er-Rághib, TA.) You say also, **لَزِمَهُ ذَلِكَ بِالْعَا** **مَا بُلِعَ** with the accus. case as a denotative of state; meaning [That clung to him, or adhered to him, &c.] rising to its highest degree or point; from **بُلْعٌ** **بَالِغًا** **مَا بُلِعَ**, explained above. (Msb.) [But **بُلْعٌ** **بَالِغًا** **مَا بُلِعَ** more frequently means Whatever point, degree, amount, sum, quantity, number, or the like, it may reach, attain, arrive at, come to, or amount to.] And **بُلِعَ فَلَانٌ مَبْلَغَهُ** and **مَبْلَغَتَهُ** [Such a one reached, or attained, his utmost point or scope or degree]. (TA.) And **بُلِعَ فِي الْعِلْمِ الْمَبْلَغُ** [He attained, in knowledge, or science, the utmost degrees of proficiency]. (TA.) And **بُلِعَ فِي الْجَوْدَةِ مَبْلَغًا** [It reached a consummate degree in goodness]. (S, K, TA.) And **بُلِعَ مِنَ الْجَوْدَةِ مَبْلَغًا** [He attained a consummate degree of goodness]: said of a boy that has attained to puberty. (O, TA.) And **بُلِعَ غَايَتَهُ فِي الطَّلَبِ** [He did his utmost, or used his utmost power or ability, in seeking to attain an object]. (Msb in art. **جَهْدٌ**.) And **بُلِعَ أَقْصَى مَجْهُودٍ بَعِيرِهِ فِي السَّيْرِ** [He exerted the utmost endeavour, or effort, or power, or strength, of his camel, in journeying]. (S in art. **نَكَثَ**.) And **بُلِعَ جَهْدًا دَابَّتَهُ** i. q. **جَهْدًا** [He jaded, harassed, distressed, fatigued, or wearied, his beast]: (K in art. **جَهْدٌ**;) and in like manner, **بُلِعَ مَشَقَّتَهُ** [and **شَقٌّ عَلَيْهِ**], i. e. He, or it, jaded him, harassed him, &c.; distressed him, afflicted him, oppressed him, overpowered him: thus in each of these instances, as in many similar cases, the verb with the inf. n. that follows is equivalent to the verb of that inf. n. (Msb in art. **جَهْدٌ**.) [And, elliptically, **بُلِعَ مِنْهُ الْمَشَقَّةُ** i. q. **بُلِعَ مِنْهُ**, explained above: and often meaning It took, or had, an effect upon him; it affected him: frequently said of wine and the like: and of a saying; as in the Ksh and

Bd in iv. 66, where *يَبْلُغُ مِنْهُ* is followed by *وَيُؤْتِرُ بِهِ* as an explicative: see also *بَلِّغْ*.] And *كُلُّ الْبَلِّغِينَ*, (S, K,) and *بَلِّغْتَ مِنَّا الْبَلِّغِينَ*, (S, K,) see *الْبَلِّغِينَ* below. And *بَلِّغْتَ مِنْ*: (K:) see *الْبَلِّغِينَ* below. And *بَلِّغْتَ مِنَ الْأَمْرِ الشَّقَّةَ* [I experienced distress from the affair, or event]. (TA in art. *مَضَى*.) [See also an ex. voce *إِبْدَى* *بَلِّغِي* also signifies *It has come to my knowledge, or been related to me, or been told me; or it came to my knowledge, &c.*: and in this case it is generally followed by *أَنْ*, or by *أَنَّ* as a contraction of *أَنْ*: for exs., see these two particles. And in like manner, *بَلِّغْنِي عَنْهُ* Information has come to me, or information came to me, from him, or concerning him, that such a thing has happened, or had happened.] And *بَلِّغْ* said of a letter or writing, inf. n. *بَلَغَ* and *بَلَّوْغَ*, *It reached, arrived, or came.* (Msb.) And said of a plant, or of herbage, *It attained its full growth*: (TA:) and of a tree, such as a palm-tree &c., *its fruit became ripe*: (AHn, TA:) and of fruit, *it became ripe*. (Msb.) Also, said of a boy, (T, S, M, &c.) aor. *بَلَغَ*, inf. n. *بَلَّوْغَ*, or, as *IKool* says, *بَلَغَ*, (Msb.) *He attained to puberty, virility, ripeness, or maturity*; syn. *أُذِرَكَ*, (T, S, Msb, K,) and *اِحْتَمَرَ*; (M, Msb;) and *attained a consummate degree of goodliness* (*بَلِّغَ مِنَ الْجَوْدَةِ مَبْلَغًا*): (O, TA:) as though he attained the time of the writing of his marriage-contract, and of his having duties or obligations imposed upon him: (TA:) and in like manner one says of a girl, *بَلِّغَ*, (T, TA,) or *بَلِّغَتْ*. (TA.) — *بَلِّغَ اللَّهُ بِهِ* [God caused him to reach, attain, arrive at, or come to, his appointed end, or term of life; *أَجَلَهُ*, or the like, being understood]. (TA.) You say, *بَلِّغَ اللَّهُ بِكَ أَكْثَرَ الْعُمْرِ*, i. e. [May God cause thee to reach, or attain,] the extreme, or most distant, period of life! (S and TA in art. *كَلَّمَ*.) And *بَلِّغَ بِهِ مَا بَلِّغَ بِهِ* *الْأَذَى وَالْمَكْرُوهَ* [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) And *بَلِّغَ بِهِ الْبَلِّغِينَ*: see the last word of this phrase below. — *بَلِّغَ*, like *عَنَى*, *He* (a man) *was, or became, jaded, harassed, distressed, fatigued, or wearied*. (K.) — *بَلِّغَ*, [aor. *بَلَغَ*,] (S, Msb, K,) inf. n. *بَلَغَةً*, (S, Msb,) *He was, or became* *بَلِّغَ*, i. e. *فَصِيحَ* [more properly signifying *chaste, or perspicuous, in speech*, but here meaning *eloquent*]; (S, Msb, K;) and *sharp, or penetrating, or effective, in tongue*; (Msb;) *attaining, by his speech, or diction, the utmost scope of his mind and desire*. (K, TA.) The difference between *بَلَغَةً* and *فَصَاحَةً* is this: that the latter is an attribute of a single word and of speech and of the speaker; but the former is an attribute only of speech and the speaker: (Kull:) *بَلَغَةً* in the speaker is *A faculty whereby one is enabled to compose language suitable to the exigency of the case, i. e., to the occasion of speaking [or writing], with chasteness, or perspicuity, or eloquence, thereof: in language, it is suitableness to the exigency of the case, i. e., to the occasion of speaking [or writing], with chasteness or perspicuity, or eloquence, thereof.* (KT.)

2. *بَلِّغَ* and *إِبْلَغَ* [inf. ns. of *بَلِّغَ* and *ابْلَغَ*] signify *The causing to reach, attain, arrive, or come; bringing, conveying, or delivering*: (S, K, TA:) the former is the more common. (Er-Rāghib, TA.) [You say, *بَلِّغَهُ الْمَكَانَ* *He caused him, or it, to reach, attain, arrive at, or come to, the place.* And *بَلِّغَهُ مَقْصُودَهُ* *He caused him to attain his object of aim or endeavour &c.*] And *بَلِّغْتَ الرِّسَالَةَ* [I brought, conveyed, or delivered, the message]. (S.) And *بَلِّغَهُ السَّلَامَ*, (Msb,) and *الْخَبَرَ*, (TA,) as also *ابْلَغَهُ*, (Msb, TA,) *He brought, conveyed, delivered, or communicated, to him the salutation, (Msb,) and he brought, &c., or told, to him the news, or information.* (TA.) [And *بَلِّغْنِي عَنْ فُلَانٍ* *He told me from such a one, or on the part of such a one, some piece of information, or that some event had happened, &c.*] — *بَلِّغَ الْفَارِسَ*, (S, A, K,) inf. n. *تَبْلِغَ*, (K,) *The horseman stretched forth, or extended, his hand, or arm, with the rein of his horse, [or gave the rein to his horse,] in order that he might increase in his running.* (S, A, K.) — *بَلِّغَ الشَّيْبَ فِي رَأْسِهِ* *Hoariness began to appear on his head; accord.* to *IApr*; as also *بَلِّغَ*, with the unpointed *ع*: the Bagrees assert that the former is a mistranscription; but it is related as heard from Th, by *Abou-Bekr Es-Soolce*. (TA.)

3. *مَبْلَغَةً*, (S, Msb, K, &c.) inf. n. *بَالِغَ*, (S, K, &c.) and *بَلَغَ*, (K,) *He exceeded the usual, or ordinary, or the just, or proper, bounds, or degree, in a thing; acted egregiously, or immoderately, or extravagantly, therein*: (KL:) *he strove, or laboured; exerted himself, or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, sedulously, earnestly, with energy or effectiveness; took pains, or extraordinary pains*: (K, TA:) *he did not fall short of doing what was requisite, or what he ought; did not flag, or was not remiss*: (S, K, TA:) *he exerted unsparingly his power or ability, or effort or endeavour, or the utmost thereof*: (Msb:) *he accomplished, or did, or attained, the utmost of his power or ability, or effort or endeavour; he did his utmost*: (JK:) *في كَذَا* [in an affair]: (S, K, TA:) *في كَذَا*, meaning *in the pursuit of such a thing*. (Msb.) [*بَالِغَ فِي كَذَا* may be rendered as above, or *He did such a thing much, exceedingly, egregiously, extraordinarily, immoderately, extravagantly, excessively, vehemently, energetically, superlatively, excellently, consummately, thoroughly.* Hence *مَبْلَغَةً* in explanations of words; meaning *Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.*; and sometimes, *frequentative signification*. Thus, *أَمْرٌ مَبْلَغَةً* means *A noun of intensiveness; or an intensive epithet*: as *شُكْرٌ* “very thankful,” or “very grateful,” and *حَمْدٌ* “a great praiser,” or “a frequent praiser.”]

4. *ابْلَغَ*, inf. n. *إِبْلَغَ*: see 2, in two places. [Hence,] *ابْلَغَ الْأَمْرَ جَهْدَهُ* [He brought his utmost power or ability, or effort or endeavour, to the performance, or accomplishment, of the affair].

(TA.) And *أَبْلَغْتُ إِلَيْهِ* i. e. *فَعَلْتُ بِهِ مَا بَلِّغَ بِهِ* [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) — See also 1, first sentence; where it is said that *إِبْلَغَ* is syn. with *بَلَّوْغَ*; but this is app. a mistake. — *مَا أَبْلَغَهُ*, and *مَا أَبْلَغَ بِهِ*, *How eloquent is he!*]

5. *تَبْلَغَ الْمَنْزِلَ* *He constrained himself to reach, or attain, the place of abode, until, or so that, he did reach [it], or attain [it]*. (K.) — *تَبْلَغَ بِهِ* *He was satisfied, or content, with it*, (S, Msb, K,) and *attained his desire [thereby]*. (TA.) — *تَبْلَغَتْ بِهِ الْعِلَّةُ* *The disease, or malady, distressed him; afflicted him; became vehement, or severe, in him*. (S, Z, Sgh, K.)

6. *تَبَالَعَ الدِّبَاغُ فِي الْجِلْدِ* *The tan attained its utmost effect in the skin*. (AHn.) And *تَبَالَعَ فِيهِ* *الْهَمُّ*, and *الْمَرْضُ*, *Anxiety, or disquietude of mind, or grief, attained its utmost degree in him, and so disease, or the disease*. (TA.) [This verb seems properly to signify *It reached, or attained, by degrees*.] — *تَبَالَعَ فِي كَلَامِهِ* *He affected eloquence in his speech, not being of those characterized thereby*: [whence] one says, *مَا هُوَ بِبَلِّغٍ وَلَكِنْ يَتَبَالَعُ* [He is not eloquent, but he affects eloquence]. (TA.)

بَلِّغَ: see what next follows, in three places: — and see *بَالِغَ*, in two places: — and *بَلِّغَ*, in two places.

سَمِعَ لَا بَلِّغَ, and *الْأَمْرَ سَمِعَ لَا بَلِّغَ*, (Ks, Fr, S, K,) and *سَمِعَا لَا بَلِّغَا*, (Ks, S, K,) and *سَمِعَا لَا بَلِّغَا*, (K,) *O God, may we hear of it (or may it be heard of, IB) but may it not be fulfilled*; (Fr, S, K;) or, *may it not reach us, or come to us*: said on hearing of a displeasing, or hateful, or an evil, event: (L:) or on hearing tidings not pleasing to one: (Ks, S, K;) or on the coming of tidings not held to be true. (TA.) [See also art. *بَلِّغَ*, and *بَلِّغَ*, and *أَحْمَقَ بَلِّغَ*, (S, K,) and *بَلِّغَ*, (K,) *Stupid, or foolish, but, notwithstanding his stupidity, or foolishness, attaining his desire*: (S, K:) or *stupid, or foolish, in the utmost degree*: (K, TA:) fem. *حَمَقًا بَلِّغَةً*. (TA.) — *رَجُلٌ بَلِّغٌ* (S, K) *A man who is bad, evil, or wicked*, (Fr, K,) *in the utmost degree*. (Fr, TA.) — See also *بَلِّغَ*.

بَلِّغَ: see *بَلِّغَ*.

بَلِّغَ: see *بَلِّغَ*.

بَلِّغَةً *A sufficiency of the means of subsistence*, (T, S, Msb, K,) *such that nothing remains over and above it*: (T, Msb:) and simply *a sufficiency; enough*; (JK, Msb, TA;) as also *بَلَّغَ*, (JK, S, Msb, K,) meaning *a thing that suffices, or contents, and enables one to attain what he seeks*; (TA;) and *تَبْلِغَ*. (JK, Msb, TA.) You say, *بَلِّغَ*, and *بَلَّغَ*, and *تَبْلِغَ*, *In this is a sufficiency, or enough*. (Msb, TA.) And it is

said in the *Kur* [xxi. 106], **إِنَّ فِي هَذَا بَلَاغًا تَقْوِيمًا** *Verily in this is a sufficiency [for a people serving God]:* (Bd, TA:) or a means of attaining the object sought after, or desired. (Bd.)

بَلَّغَ: see **بَلَاغَةٌ**. — Also *A calumniator, or slanderer*: (Kr, TA:) or *one who conveys people's discourse to others*. (TA.)

الْبَلْغَيْنِ, (S,) or **الْبَلْغَيْنِ**, (JK,) or both, (K,) *Calamity, misfortune, or disaster*: (S, K:) or *distress, or affliction*. (JK.) Hence the saying of 'Aisheh to 'Alee, (S, K,) when she was taken prisoner [by him], (S,) **بَلَّغْتَ مِنَّا الْبَلْغَيْنِ**, (S, K,) and **الْبَلْغَيْنِ**, (K,) i. e., **الدَّاهِيَةِ**; meaning **بَلَّغْتَ مِنَّا كُلَّ مَبْلَغٍ** [Thou hast distressed us, or afflicted us, in the utmost degree]: (K:) it is said to mean that the war harassed her, and distressed her in the utmost degree. (TA.) It is like **الْبَرْحَيْنِ** [and **الْبَرْحَيْنِ**]; all meaning *calamities, misfortunes, or disasters*: (A'Obeid, TA:) and is as though they said **بَلَّغَ** [and **بَلَّغَ**], meaning **بَلَّغَ**, and then formed the pl. thus because they considered calamities [as personified, i. e.,] as rational beings having purpose, or design. (IAth, TA.) It is invariably thus, terminating with **ي** and **ن**: or one may say in the nom. case **الْبَلْغُونَ**, and in the accus. and gen. **الْبَلْغِينَ**. (O, K.) You say also, **بَلَّغَ بِهِ الْبَلْغَيْنِ** [lit. *He caused him to come, i. e. he brought him, to calamity, misfortune, or disaster, or to distress, or affliction*]; meaning *he went to the utmost point in reviling him, and annoying him, or molesting him*. (IAqr, TA.)

بَلَاغٌ is a subst. from **تَبْلِغٌ** and **إِبْلَاغٌ**, meaning *The bringing, conveyance, delivery, or communication*, (S, K, &c.,) of a message [&c.]. (Jel in iii. 19, &c.) [It often occurs in the *Kur* as meaning *The communication, or announcement, of what is revealed*.] — In a trad., in which it is said, **كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ الْبَلَاغِ**, [in the CK **رَفَعَتْ عَلَيْنَا**], it means *What is communicated, or announced*, (مَا بَلَّغَ) of the *Kur-án* and of the [statutes, or ordinances, &c., termed] **سُنَنَ**: or the meaning is, **مِنَ ذَوِي الْبَلَاغِ**, i. e., **التَّبْلِغِ**, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n.: (K, TA:) but some relate it differently, saying **مِنَ الْبَلَاغِ** [of the communicators, or announcers,] like **حَدَّثَ** in the sense of **مُحَدِّثُونَ**: (TA:) and some say, **مِنَ الْبَلَاغِ**, meaning **مِنَ الْمُبَالِغِينَ فِي التَّبْلِغِ**, i. e. of those who do their utmost in communicating, or announcing. (Hr, K.) [See this trad. cited and explained more fully in the first paragraph of art. رفع.] — **هَذَا بَلَاغٌ لِلنَّاسِ**, in the *Kur* [xiv. last verse], means *This Kur-án contains a sufficient exposition, or demonstration, for men*. (TA.) — See also **بُلْغَةٌ**, in three places.

بَلَاغٌ: see **بَلَاغٌ**.

بَلِغٌ i. q. **فَصِيحٌ** [properly signifying *Chaste in speech*, but here meaning *eloquent*]; (S, Msb,

K;) *sharp, or penetrating, or effective, in tongue*; (Msb;) *one who attains, by his speech, or diction, the utmost scope of his mind and desire*; (K, TA;) [possessing the faculty of **بَلَاغَةٌ**; (see **بَلْغٌ**);] as also **بَلْغٌ**, and **بَلْغٌ**, and **بَلْغٌ**, and **بَلْغَى**, like **سَكَارَى**, [in the CK like **سَكَارَى**], and **بَلْغَى**, like **حُبَارَى**: (K:) or **بَلْغٌ** signifies a man who does not commit mistakes often in his speech: (JK:) the pl. of **بَلِغٌ** is **بُلْغَةٌ**. (TA.) Applied to a saying, [&c.] it also signifies *Effectual, or producing an effect*. (Ksh and Bd and Jel in iv. 66.) — [Also *Surpassing in any quality: and superlative*.] It is also applied to a calamity or the like [as meaning *Great, severe, distressing, or afflictive*]. (IAth.)

بَلَاغَةٌ i. q. **فَصَاحَةٌ**, [as meaning *Eloquence*; (see **بَلْغٌ**, of which it is the inf. n.;)] (S, Msb,) as also **بَلْغَنٌ**. (Seer, TA.) — And [the pl.] **بَلَاغَاتٌ** *Slanders, or calumnies*. (S, K.)

بَلِغٌ and **بَلَاغَى**: see **بَلِغٌ**.

بَلَاغٌ: see **بَلَاغٌ**.

بَالِغٌ *Reaching, attaining, arriving at, or coming to, a place [or time, or an affair or a state or an event that is meditated or intended or determined or appointed; reaching, &c., to the utmost point or degree: and sometimes, being at the point of reaching &c.: see 1, first sentence]*. (TA.) You say also, **جَئِشَ بَلْغٌ**, meaning **بَالِغٌ** [An army reaching, or arriving at, its appointed place]. (K, TA.) And **أَمَرَ اللَّهُ بَلْغٌ**, i. e. **بَالِغٌ**, (S, K,) meaning [The decree of God] *reacheth, or attaineth, its intended object*: (K:) from the saying in the *Kur* [lxv. 3], **إِنَّ اللَّهَ بَالِغُ أَمْرِهِ** (S) *Verily God attaineth his purpose*. (Bd, Jel.) And **بَالِغٌ فِي الْحَقِّ** *Reaching the utmost point, or degree, in stupidity, or foolishness*. (TA.) And **لَزِمَهُ ذَلِكَ بَالِغًا مَا بَلَّغَ**: see 1: and see the sentence there next following it. (Msb.) **أَيَّامَانِ بَالِغَةٌ**, in the *Kur* [lxviii. 39], means *Firm covenants*: (Jel:) or *covenants confirmed by oaths in the utmost degree*: (Bd:) or *rendered obligatory for ever; sworn to, that they shall be constantly observed: or that have reached their utmost point*: (Th, TA:) or **يَمِينٌ بَالِغَةٌ** means [an oath, or a covenant,] *confirmed*. (TA.) — *Attaining, or having attained, to puberty, virility, ripeness, or maturity*; applied to a boy: (T, IKoot, IKtt, Msb:) and in like manner, without **ة**, applied to a girl; (T, IAMB, Msb, K;) thus applied, with the mention of the noun qualified by it, by Esh-Sháfi'ee (T, Msb) and other chaste persons, of the Arabs; (T, TA;) or **بَالِغَةٌ**; (IKoot, Msb;) or the latter is also thus applied, with the mention of the noun which it qualifies, (T, Msb, K,) not being wrong because it is the original form; (T, TA;) and seems to be necessarily used when the noun which it qualifies is not mentioned, to prevent ambiguity. (Msb.) — *A good, a goodly, or an excellent, thing*. (S, K.)

أَبْلَغٌ [More, and most, effectual or efficacious: see **بَلِغٌ**]. — **مَبْلَغٌ** i. q. **فِيهِ** i. q. **تَنَا** **أَبْلَغٌ** [Praise, or

eulogy, or commendation, in which the usual, or ordinary, or the just, or proper, bounds are exceeded; such as is egregious, or immoderate, or extravagant; &c.: see 3]. (K.)

تَبْلَغَةٌ *A rope, or cord, with which the main well-rope (الرَّشَاءُ) is joined to [that which is called] the كَرْبُ: (K:) or a rope, or cord, that is joined to the رَشْدُ so that it may reach the water: (Z, TA:) pl. تَبَالِغٌ. (K.)* — Also *A thong that is wound upon the curved extremity of a bow, where the bow-string ends, three times, or four, in order that the bow-string may become firm, or fast*. (AHn, TA.)

تَبْلُغٌ [an inf. n. (of **بَلَغَ**, q. v.,) used as a subst.]: see **بُلْغَةٌ**, in two places.

مَبْلَغٌ [The place, and the time, which a person, or thing, reaches, attains, arrives at, or comes to: the utmost point to which, or towards which, one tends, or repairs, or betakes himself; to which one directs his course; or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: (see 1, first sentence:)] the utmost point, or scope, or degree, of knowledge [and of any attainment]: (Bd and Jel in liii. 31:) [the utmost degree of proficiency: a consummate degree of goodness and of any other quality: the age of puberty, virility, ripeness, or maturity: the sum, amount, or product, resulting from addition or multiplication: a sum of money: and particularly a considerable sum thereof: and] cash, or ready money, consisting of dirhems and of *deenárs*: in this sense, post-classical: pl. مَبَالِغٌ. (TA.) You say, **مَبْلَغَتُهُ** and **بَلْغٌ فَلَانٌ مَبْلَغُهُ**: and **بَلْغٌ فِي الْجَوْدَةِ مَبْلَغًا**: and **بَلْغٌ فِي الْعِلْمِ الْمَبَالِغِ**, and **مِنَ الْجَوْدَةِ**: for explanations of all which, see 1. And **بَلَّغْتَ مِنَّا كُلَّ مَبْلَغٍ**: see **الْبَلْغَيْنِ**.

بَلْغٌ فَلَانٌ مَبْلَغَتُهُ: see 1.

مَبْلُغٌ *One whose office it is, with other persons each of whom is thus called, to chant certain words, as the إِقَامَةُ &c., in a mosque*. (See my "Modern Egyptians," ch. iii.)

هُوَ مَبْلُوغٌ بِهِ [He is caused to reach, attain, arrive at, or come to, his appointed end, or term of life, (أَجَلُهُ, or the like, being understood,)] is said of the object of the phrase **بَلَّغَ اللَّهُ بِهِ** [which see, and the phrase next following it]. (TA.)

أَبْلَغٌ: see **تَنَا** **أَبْلَغٌ** فِيهِ.

بلغر

بَلْغَرٌ [Phlegm;] *one of the four [natural constituents termed] طَبَائِعُ*; (S;) [i. e.] *one of the humours (أَخْلَاطُ) of the body*. (K.) — And hence, *A heavy, or sluggish, person, who is a great talker, or bubbler*. (TA.)

بَلْغَمِيٌّ *Of, or relating to, phlegm; phlegmatic*.]

بلق

1. بَلَقَ and بَلَقَ: see 9. — بَلَقَ, (S, K, &c.) aor. ٤, (MS, TA,) inf. n. بَلَقٌ, (TA,) *He opened a door wholly*: (JK, S, K:) or *opened it vehemently*: (K:) and بَلَقَ signifies the same. (JK, S, K.) — And [hence,] *He devirginated, or deflowered, a girl*. (AA, K.) — Also *He shut, or closed, a door*. (IF, K.) Thus it bears two contr. significations. (K.)

4. اَبَلَقَ *He (a stallion) begot offspring such as are termed بَلَقٌ* [pl. of أَبَلَقٌ, q. v.]. (Zj, K.) — See also 1.

7. اِنْبَلَقَ *It (a door) became opened wholly*: (JK, S, K:) or *became opened with vehemence*. (K.)

9. اَبْلَقَ, inf. n. اِبْلَقًا; (IDrd, S, K;) and اَبْلَقَ, (IDrd, K,) inf. n. اِبْلِقًا; (IDrd, TA;) and اَبْلَقَ, inf. n. اِبْلِقًا; (TA;) and اَبْلَقَ, aor. ٤, (JK, K,) inf. n. بَلَقٌ; (K, TA; [accord. to the CK بَلَقٌ, but this is a mistake;]) and بَلَقَ, aor. ٤; (K;) but IDrd asserts only the first and second of these verbs to be known; (TA;) *He (a horse) was, or became, اَبْلَقَ, i. e., black and white*: (S, K:) or *white in the hind legs as high as the thighs*. (K.)

11: }
12: } see 9.

بَلَقٌ and بَلَقَةٌ, (S, K,) the former an inf. n. of بَلَقَ, (K, TA,) *Blackness and whiteness [together, generally in horses]*: (S, K:) or *the extension of whiteness in the hind legs of a horse as high as the thighs*: (ISd, K:) and the latter, *any colour with which white is mixed*. (Golius on the authority of Meyd.)

بَلَقَةٌ: see what next precedes.

بَلَقٌ a contracted dim. of أَبَلَقٌ. (TA.)

بَلَقٌ: see what next follows.

بَلَقَةٌ, (JK, S, &c.) [said to be] like عَجُورَةٌ, (K,) [but this is wrong, and is probably a mis-transcription, for عَجُورَةٌ, with teshdeed and the unpointed ر, n. un. of عَجُورَ,] and with damm, [بَلَقَةٌ,] (IDrd, K,) both mentioned by AA, (TA,) but more commonly with fet-h [to the ب], (IDrd, TA,) *A [desert such as is termed] مَفَاةٌ*: (AA, S, K:) or *a tract of sand that gives growth to nothing except the [plant or tree called] رُحَامَى*, (As, K, TA,) of which the [wild] bulls are fond, and the roots of which they dig up and eat: (TA:) or *a wide tract of fertile land in which no one shares with thee*: (Fr, TA:) or *a hard place among sands, as though it were swept, asserted by the Arabs of the desert to be of the dwelling-places of the Jinn*: (Abou-Kheyreh, TA:) or *a desert land, destitute of vegetable produce and of water, or of human beings, inhabited by none but Jinn*: (TA:) or *a level, soft land*: (K:) or *a place in which no trees grow*: (JK:) or *white places in sand, which give growth to nothing*: (ISh, TA in art. برص:) or *a piece of ground differing in colour or appearance from that which is next to it, that produces nothing whatever*: as also بَلَقٌ, like تَنْوَرٌ: and, with the art. ال, par-

ticularly applied to a place in the district of El-Bahreyn, asserted (as IDrd says, TA) to be of the dwelling-places of the Jinn: (K:) pl. بَلَقَاتٌ; (JK, S, K;) which is syn. with مَوَامِر (A'Obeyd, S) and سَبَارِيت, meaning *lands wherein is nothing*: (A'Obeyd, TA:) in poetry, بَلَقَاتٌ occurs as its pl. (K, TA.)

بَلَقَةٌ: see what next precedes.

أَبَلَقَ, applied to a horse, fem. بَلَقَةٌ, *Black and white*: (S, K:) or *white in the hind legs as high as the thighs*: (ISd, K:) pl. بَلَقَاتٌ: which is applied by Ru-beh to mountains: but the Arabs apply the epithet اَبَلَقَ to a beast of the equine kind, and أَبَرَقَ to a mountain (TA) and to a sheep or goat: (Lh, TA in art. برق:) the former is also applied to a rope. (JK.) أَبَلَقَ (which is a prov., TA) means *He sought an impossible thing*; because اَبَلَقَ is applied to a male, and عَقُوق means *pregnant*: or اَبَلَقَ means *the dawn*; because it breaks, (lit., cleaves,) from عَقَّه signifying *شَقَّه*. (K.)

بلق

Q. 1. بَلَقَ, (K,) inf. n. بَلَقَةٌ, (TA,) *It (a country, or region,) was, or became, vacant, or void; destitute of herbage or pasturage, and of human beings, &c.* (K.)

Q. 3. اِبْتَلَقَ *It (sorrow, grief, or anxiety, such as is termed كَرْبٌ,) became removed, or cleared away*. (K.) — *It (the dawn) shone, or shone brightly*. (K.) — *It (a thing) appeared, and came forth*. (TA.)

بَلَقَ and بَلَقَةٌ *A land that is vacant, or void; destitute of herbage or pasturage, and of human beings, &c.*: (S, K;) in which is nothing: (S:) or the former signifies a vacant, or void, place: (Mgh:) [or instead of using the former alone, you say *أَرْضٌ بَلَقَ*; for] you say *مَنْزِلٌ بَلَقَ* [a vacant, or void, place of alighting or abiding], (S, TA,) and *دَارٌ بَلَقَ* [a vacant, or void, house &c.], without ة, when it is an epithet, (S, TA,) applied to a masc. subst. and to a fem.; (TA;) but if it be a subst., you say, *اِنتَبَهْنَا إِلَى بَلَقَةٍ* [we came at last to a smooth, vacant, or void, land]: (S, TA:) and بَلَقَةٌ also signifies a land in which are no trees, either in sands or in plain or level tracts: (TA:) or a vacant land, in which is no one, whether there be in it herbage or not, and whether plain or not: (Ham p. 445:) pl. بَلَقَع. (S, Mgh, K.) It is said in a trad., *الْيَمِينُ الْفَاجِرَةُ تَذَرُ الدِّيَارَ بَلَقَ*, (S, Mgh, TA; but in the second and third of these, in the place of تَذَرُ, we find تَدَعُ;) *The false oath causes the places of abode to become void, or vacant*; i. e., by reason of its evil influence, the possessions and their possessors perish; (Mgh;) or the [false] swearer becomes poor, and the property that was in his house goes away; (Sh;) or God renders him in a state of disunion, and changes the blessings which He had conferred upon him: (TA:) accord. to another relation, the words of the trad.

are *الْيَمِينُ الْغَمُوسُ* (Mgh.) You say also, *دِيَارٌ بَلَقَ* [Vacant, or void, places of abode]; as though the places were one place: (TA:) and Ru-beh says,

فَأَصْبَحَتْ دَارُهُمْ بَلَقًا

[And their abode became vacant]: (TA:) and it is said in a trad., *أَصْبَحَتِ الْأَرْضُ بَلَقَ* [as though meaning *the land became altogether vacant*]; the pl. being used to render the meaning intensive, as in the phrases *أَرْضٌ سَبَابُ* and *تَوْبٌ أَخْلَاقُ*; (IAth, TA;) or because every portion thereof is considered as being بَلَقَ. (TA.) — Also, without ة and with ة, *A woman devoid of every good quality*. (K, TA.) — IF says that the ل in بَلَقَ is augmentative. (TA.)

بَلَقَةٌ: see بَلَقَ, in four places.

بَلَقِيٌّ An arrow, or a spear-head, bright, or free from rust, in the point. (K.)

صَلَنْقَ بَلَنْقَ is an expression applied to *A road* [as though meaning *made bare by the feet of men and beasts*]. (I'Abbád, K.)

بلن

بَلَنَ: see art. بل.

بله

1. بَلَهَ, (S, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. بَلَاهَةٌ, (S, Mgh, K, TA,) [and irregularly بَلَاهَةٌ, (see بَلَهَ, below,)] *He was, or became, بَلَهٌ* [q. v.]; as also *بَلَهٌ*; (S, K;) and *بَلَهٌ*: (TA:) or *he was, or became, weak in intellect*. (Mgh.) — Also *He was unable to adduce his argument, proof, or evidence, (K, TA,) by reason of his heedlessness, and his smallness, or lack, of discrimination*. (TA.)

3. مِبَالَهٌ The showing stupidity [in an action or in one's actions, i. e. the acting stupidly,] with any one. (KL.) [You say, *بَالَهُ* *He acted stupidly, or in the manner of him who is termed أَبَلَهُ, with him.*]

4. اِبْلَهُ *He found him, or knew him by experience, to be أَبَلَهُ* [q. v.]. (K.)

5. تَبَلَهَ: see 1. — And see 8. — Also *He journeyed, or proceeded, or pursued his way, without any sign of the road, or any track, to guide him, (Az, K, TA,) without following the right course, (Az, TA,) and without asking [to be directed]*. (K, TA.) — And *He prosecuted a search after a stray, or lost, beast*. (JK, K.)

6. *He feigned بَلَهَ, or the attribute denoted by the term أَبَلَهُ*: (S:) or *he made use of that attribute [as a mask]*; i. q. اِسْتَعْمَلَ الْبَلَهَ; as also *تَبَلَهَ*. (K.)

8: see 1.

بَلَهٌ is an indecl. word with fet-h for its termination, like كَيْفٌ, and means *دَعُ* [Let alone, or say nothing of]; (S;) [i. e.] it is a noun for *دَعُ*: indecl.: (Mughnee, K:) a verbal noun, meaning *دَعُ* and *اَتَرَكَ*; (IAth, TA;) and the noun that

follows it, when it is thus used, is in the accus. case; (Mughnee, K;) i. e. it is indecl., with fet-h for its termination, when the noun following it is in the accus. case; so that you say, *بَلِّهْ زَيْدًا* [Let alone Zeyd, or say nothing of Zeyd]; like as you say, *رُوَيْدًا* (IB, TA:) and it is also an inf. n. in the sense of التَّرك; likewise with fet-h for its termination, but decl.; and when it is thus used, the noun that follows it is in the gen. case; (Mughnee, K;) or it is put in the place of an inf. n., meaning تَرَكَ [which is virtually the same as أَتَرَكَ and دَعَا], and is prefixed to a noun in the gen. case; so that you say, *بَلِّهْ زَيْدٍ*, i. e. تَرَكَ زَيْدٍ [which is virtually the same as بَلِّهْ زَيْدًا explained above; for تَرَكَ زَيْدٍ is originally أَتَرَكَ زَيْدًا تَرَكَ, like أَتَرَكَ الرِّقَابَ in the Kur xlvii. 4 is originally فَاصِرُوا الرِّقَابَ فَاصِرًا]; (IAth, TA;) for in this case it cannot be regarded as a verbal noun, since verbal nouns are not prefixed to other nouns, governed by them in the gen. case: (IB, TA:) and it is also a noun syn. with كَيْفَ [How?]; likewise with fet-h for its termination, indecl.; and when it is thus used, the noun that follows it is in the nom. case. (Mughnee, K.) A poet says, describing swords, (S, Mughnee,) namely, Kaḥb Ibn-Malik, (S,)

- تَذَرُ الْحِمَامِ جَمْرًا ضَاحِيًا هَامَانِيًا
- بَلِّهْ الْأَكْفُفَ كَأَنَّهُ لَمْ تُخْلَقِ

[They leave the skulls with their crowns lying open to the sun (let alone, or say nothing of, the hands) as though they had not been created]: (S, Mughnee:) he says, when they cut, or cut off, the crowns, then let alone, or say nothing of, the hands (دَعَا الْأَكْفُفَ): i. e., they are more fit for cutting off the hands: (TA:) Akh says that *بله* is here in the place of an inf. n.; that it is as when you say, *ضَرَبَ زَيْدٍ*: but *الأكفف* may be in the accus. case; so that the meaning may be دَعَا الْأَكْفُفَ: (S:) the verse is thus recited in two different ways: and also *بَلِّهْ الْأَكْفُفَ* [how then must be the case of the hands?]. (Mughnee.) And hence the prov., *أَنْ تَرَاهَا بَلِّهْ أَنْ تَصْلَاهَا*, i. e. *The fire will burn thee if thou see it from a distance: then let alone, or say nothing of, (دَعَا) thy entering into it.* (TA.) A strange instance occurs in the Ṣaḥeeḥ of El-Bukhūree, in the explanation of the آية of the chapter of السَّجْدَةِ [the 32nd ch. of the Kur]: he says, God says [by these three letters], *أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ دُخِرًا مِنْ بَلِّهِ مَا أَطْلَعْتُمْ عَلَيْهِ*: (Mughnee, K:*) or *مَا أَطْلَعْتُمْ عَلَيْهِ*: (so in some copies of the K:) thus *بله* is used as a decl. word, governed in the gen. case by *من*, and deviating from the three meanings [explained above]: (Mughnee, K:) but the reading commonly known is, *عَلَى قَلْبِ بَشَرٍ بَلِّهْ مَا أَطْلَعْتُمْ عَلَيْهِ*; and this is the reading in the work of J, [the S,] and in the Nh, and other lexicological works: (TA:) it has been explained by *غير*; [so that

the meaning of the sentence as first related above is, *I have prepared for my righteous servants what eye hath not seen, nor ear heard, nor hath it occurred to the mind of man, as a treasure for the future*, (obviously taken from Isaiah lxi. 4, quoted by St. Paul in I Cor. ii. 9,) *save, or except, that with which ye have become acquainted, or that with which I have acquainted them*; and the same, with the omission of “as a treasure for the future,” is the meaning of the sentence as related in the S and Nh &c.;] (Mughnee, K;) i. e. *سَوَى*, as in the S; (TA;) and this corroborates, (Mughnee,) or is agreeable with, (K,) the opinion of those who reckon *بله* as an exceptive word: (Mughnee, K:) and as meaning أَجَلَ [app. a mistranscription for أَجَل; i. e., it has been explained also as meaning I have done all this because of my promise to them; because of that with which I have acquainted them;] and thus it may have been read by SM, for he has written *اجل* without any syll. signs; and has given no other ex. of *بله* in the sense here intended except one commencing with the words, *بَلِّهْ أَنِّي لَمْ أَخْنِ عَهْدًا*, which may mean *because I have not broken a covenant, or yea, verily I have not &c.*, accord. as we read *أَنِّي* or *إِنِّي*: or as meaning كَيْفَ [or rather عَنْ كَيْفَ] and دَعَا [let alone, or say nothing of; but this explanation must relate to the sentence as given in the S and Nh]: (K, but omitted in an excellent copy of that work:) or, accord. to El-Aḥmar, it means, in this trad. [as commonly known], كَيْفَ [how? which seems to be the least suitable of all these explanations]. (TA.) I Amb relates, on the authority of others, that *بَلِّهْ* is also syn. with عَلَى: [but I think that this is a mistake, arising from a misunderstanding of what here follows:] Fr says that he who makes it to govern a gen. case regards it as used in the manner of عَلَى, and similar particles governing the gen. case. (TA.)—*مَا بَلِّهْكَ* means *مَا يَلِّهْكَ* [What is thy state, or condition, or case?]: (K, TA:) or *مَا نَلِّهْكَ* [which often has this meaning: see the letter ل]. (So in some copies of the K.)

بَلِّهْ and *بَلَاهَةٌ* [both properly inf. ns.; see 1:] The attribute, or quality, denoted by the epithet *أَبْلَهٌ* [q. v.]; (S, K;) i. e. *heedlessness: (K:) or heedlessness of evil*; (JK in explanation of the former, and K;) &c.; (K;) and *بَلْهِيَّةٌ* signifies the same; and *stupidity and languor*. (JK.)

بَلِّهْ: see *أَبْلَهٌ*.

بَلْهِيَّةٌ (K,) or *بَلْهِيَّةُ الْعَيْشِ* (JK,) or *بَلْهِيَّةُ* (S,) *An easy and a plentiful, (S, K, TA,) or a pleasant and heedless, (JK, TA,*) state, or condition, of life*: (JK, S, K, TA:) from *أَبْلَهٌ* [q. v.]: (Har p. 216:) the word *بلهية* is rendered quasi-coordinate to the quinqueliteral-radical class by *ل* at the end, which is changed into *ي* because of the kasreh before it: (S in art. بلهين) it is like *رَفْهِيَّةٌ* and *رَفْعِيَّةٌ*: IB says that it should be mentioned in art. *بله*, and means *أَبْلَهٌ*; the *ن* and *ي* being augmentative, to render it quasi-coordinate to *خَبْعِيَّةٌ*: it is mentioned in the K [and S] in arts. *بلهين* and *بله*: (TA in art.

بلهين:) the *ن* is augmentative accord. to Sb. (S in the present art.) One says, *لَا زِلْتُ مُتَّقِي بَلْهِيَّةٍ* [Mayest thou not cease to be greeted with congratulation, and made to continue in an easy and a plentiful state of life]. (A, K.) — See also *بَلِّهْ*.

بَلِّهْ: see *بَلَاهَةٌ*.

أَبْلَهٌ Heedless: (K:) or *heedless of evil* (K, TA) *by reason of his goodness*: (TA:) or *simple, foolish, or of little sense, without discrimination*: (K:) or *weak in intellect*: (Mghb:) accord. to En-Nadr, (TA,) *one whose evilness is dead*, (K, TA,) *so that he is not cognizant of it*: (TA:) *glib in disposition; having little cognizance, or understanding, of subtilties; or having little skill therein*: (K:) or *one whose predominant quality is freedom of the bosom, or heart, or mind, from evil affections*; (S, K, TA;) and *good opinion of men*: (TA:) *simple-hearted*: (TK:) *naturally disposed to goodness, and therefore heedless of evil, not knowing it*: (T, TA:) or *heedless with respect to the present world and its people and their corruptness and malevolence, but intelligent and skilled in the law with respect to that which is commanded and that which is forbidden*: (Alḥmad Ibn-Hambal, TA:) fem. *بَلْهَاءٌ*: (S, Mghb, K:*) pl. *بَلْهَاءٌ*: (S, Mghb:) and *بَلْهَاءٌ*, a pl., [as though the sing. were *بَلْهِيَّةٌ*] signifies *dull, stupid, or wanting in intelligence*: but this is post-classical. (TA.) Hence, *شَابٌ أَبْلَهٌ* [A youth, or young man, who is heedless, &c.], because of his inexperience in affairs: the epithet is applied to a youth in like manner as freedom from care, or thought, and like as insanity, are attributed to him. (S.) And *خَيْرٌ أَوْلَادِنَا الْإِبْلَهَ الْعُقُولُ* [The best of our children is the heedless, &c., that has much intelligence]; (S, Mghb;) a saying of Ez-Zibriḳān Ibn-Bedr; (S;) meaning such as, by reason of his bashfulness, is like the *ابله*, (S, Mghb,) so that he feigns heedlessness, and passes over things, (Mghb,) though he has much intelligence; (S;) or such as is thought to be stupid, but, when examined, is found to be [very] intelligent. (IAth, TA in art. عقل.) And *أَكْثَرُ أَهْلِ الْجَنَّةِ الْإِبْلَهَ*, a trad., meaning *Most of the people of Paradise are the heedless, &c.*, with respect to the present world, because of their being little concerned thereby, while they are intelligent with respect to the world to come; (S;) or they are thus termed because they are heedless of their affairs in the present world, and unskilful in the management thereof, and busy themselves with their affairs relating to the world to come. (TA.) — *بَلْهَاءٌ*, applied to a woman, *Generous, strong-hearted*, (Mghb,) for *المبريرة* in the copies of the K is a mistake for *المزيرة*, with *زاي*, TA, [app. here meaning *bold*], *inexperienced in affairs, and simple, or unintelligent*. (K,* TA.) ISh cites a poet as applying this epithet to a young girl with whom he had sported, and who acquainted him with her secrets, by reason of her inexperience, and want of cunning, not knowing what that implied against her. (TA.) — Also, applied to a she-camel, *That does not take fright, and flee from a thing*, (ISh, A, K,) *by reason of staidness,*

(ISH, K,) or heaviness, (A,) as though she were stupid. (ISH, A, K.) One does not say جَمَلُ أَهْلِهِ. (ISH, TA.) — شَبَابُ أَهْلِهِ: Soft, or delicate, youth; (T, A, K;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K.) — And عَيْشُ أَهْلِهِ † A soft, or delicate, or pleasant, or plentiful and easy, life: (K, TA:) or a life in which are few anxieties: (CK:) or a life in which are few griefs, or sorrows. (S.) [See also بُلْهَنِيَّة.]

بلو

1. بَلَّاهُ, (T, S, Mgh, Mṣb,) aor. ʾ, (T, Mṣb,) inf. n. بَلَّاهُ, (S,) or this is a simple subst., and the inf. n. is بَلَّوْهُ, (T, Mṣb,) He (God) tried, proved, or tested, him, (T, S, Mṣb,) بِخَيْرٍ [by, or with, good], or بِشَرٍّ [by, or with, evil]; (Mṣb;) for God tries his servant (يَتْلُوهُ) by, or with, a benefit, to test his thankfulness; and by, or with, a calamity, to test his patience; (T;) [wherefore it often means He afflicted him;] us also † بَلَّاهُ, (T, S, Mṣb,) inf. n. بَلَّاهُ; (T, S;) [in both restricted to good; but in the Mṣb it seems to be common to good and evil;] and † ابْتَلَاهُ: (T, S, M, Mṣb:) and بَلَّوْهُ, inf. n. بَلَّوْهُ (S, M, K) and بَلَّاهُ, (M, K,) [but from what has been said above, it seems that the latter is used only when the agent is God, and that it is properly a simple subst.,] I tried, proved, or tested, him; (S, M, Mgh, * K;) as also † ابْتَلَيْتُهُ: (M, K;) each of these verbs implying two things; one of which is the learning the state, or condition, of the object, and becoming acquainted with what was unknown of the case thereof; and the other, the manifesting of the goodness or badness thereof; both of these things being sometimes meant, and sometimes only one of them, as when God is the agent, in which case only the latter is meant: (Er-Rāghib, TA:) and † ابْتَلَيْتُ, also, signifies the act of trying, proving, or testing. (S.) It is said in the Kur [xxi. 36], وَنَبِّئُكُمْ بِالْأَخْبَرِ فَتَنَةً [And we try you by, or with, evil and good, by way of probation]. (TA.) And in the same [ii. 118], وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ [And when his Lord tried Abraham by certain words, meaning commands and prohibitions]. (TA.) And you say, لَا تَبْلِيْنَا [Try Thou not us save by those things that are best]; (T;) from a trad. (TA.) [See also 4 and 8 below.] — [Hence,] بَلَّوْهُ also signifies † I smelt it. (T in art. بول, and A and TA.) — [And بَلَّاهُ He hewed it, or became acquainted with it. (See بَال.)] — See also 4, in the latter half of the paragraph. — بَلَى, aor. ʾ, inf. n. بَلَّاهُ, or بَلَّى, [in the CK, erroneously, بَلَّى,] and بَلَّاهُ, [in the CK, erroneously, بَلَّاهُ,] (T, S, M, Mṣb, K,) the former with kesr and the latter with fet-h, (T, S, Mṣb,) said of a garment, (T, S, M, &c.) It was, or became, old, and worn out: (Mṣb:) belonging to the present art. and to art. بلى. (M.) [The inf. n., used as a subst., signifies Wear; attrition; wear and tear: see an ex. in a hemistich cited near the end of the first paragraph of art. ال, where a dwelling is likened to a garment.] — Also said of a plant [as

meaning It became old and withered, or wasted]. (K in art. عنت, &c.) — And of a corpse, meaning It became consumed by the earth. (Mṣb.) — And of a bone, meaning It became old, and decayed; syn. رَمَ. (S and K &c. in art. رَمَ.) — And of a man's reputation, meaning † It became worn out of regard or notice. (TA in art. دثر.) — And [henec,] بَلَيْتُ, (M,) or بَلَيْتُ, (K,) She (a camel, M, K, or a mare, or beast of the equine kind, M) was, or became, a بَلِيَّةٌ; i. e., was tied at her dead master's grave (M, K) without food or water (M) until she died (M, K) and wasted away. (M in art. بلى.)

2: see 4, in six places, in the latter half of the paragraph.

3. لَا أَهْلِيَهُ is from ابْلَاهُ, [inf. n. of بَلَّاهُ,] so that it signifies [properly] I shall not, or I do not, care for him, mind him, heed him, or regard him, so as to share with him my trial and his trial: (Ham p. 94:) [and hence,] one says thus, (S, Mgh, Mṣb,) or مَا أَهْلِيَهُ, (M, K,) and لَا أَهْلِي بِهِ, (Mgh, Mṣb,) or مَا أَهْلِي بِهِ, (MF, TA,) but the verb is more elastically made trans. without the preposition بِ, (A, TA,) inf. n. مُبْلَاهَةٌ (M, Mgh, Mṣb, K) and بَلَّاهُ (M, K, TA [in the CK, erroneously, بَلَّاهُ,] and بَلَّاهُ, (T, S, M, Mgh, Mṣb, K,) said by some to be a quasi-inf. n. and by others to be an inf. n., (MF, TA,) [in the T it is said to be a subst., from المُبْلَاهَةُ,] originally بَلَّاهُ, like عَافِيَةٌ from عَافَاهُ, (T, S, Mgh, Mṣb,) and بَالٌ, [which is more strange,] (M, K,) meaning [merely] I shall not, or I do not, care for, mind, heed, or regard, him, or it; (S, Mgh, Mṣb, K;) I shall not be, or I am not, disquieted by him, or it: (Mgh, Mṣb:) or, as some say, لَا أَهْلِيَهُ is formed by transposition from لَا أَهْلُوهُ, from البَالُ, i. e. I will not, or I do not, cause him, or it, to move, or occur to, my mind; nor give, or pay, any attention to him, or it: (Z, TA: [and the like is said in the T:]) or the proper [or literal] meaning is, I will not, or I do not, contend with him for superiority in goodness, or excellence, by reason of my little care, or regard, for him: (Mgh:) or it was employed to denote the contending with another for superiority in glory, or excellency, as will be shown by the citation of a verse in the latter portion of this paragraph; and then, in consequence of frequency of usage, came to denote contempt, or mean estimation: (Ham p. 31:) or its original meaning is, I will not, or I do not, strive with him to be first; neglecting him, or leaving him to himself; from تَبَايَى الْقَوْمُ as explained below; see 6. (Mṣb.) It is said in a trad., لَا يَبَالِيهِمُ اللَّهُ بَالَةً, or, accord. to one reading, لَا يَبَالِي بِهِمْ بَالَةً, meaning God will not hold them to be of any value or weight. (TA.) And in another, هُوَلَاءُ فِي الْجَنَّةِ وَلَا أَهْلِي وَهُلَاءُ فِي النَّارِ, said to mean [These will be in Paradise, and] I shall not disapprove; [and these will be in the fire of Hell,] and I shall not disapprove. (Az, TA.) And one says, لَا أَهْلِي مَا صَنَعْتَ [I shall not, or I do not, care for what thou didst,

or hast done]. (IDrd, TA.) And أَهْلِي أَهْلِيَةً [I care not whether thou stand or sit]: (IDrd, TA.) And أَهْلِي بِقِيَامِكَ وَعَدَمِهِ [I care not for thy standing and thy not doing so]. (Mughnec in art. 1.) And مَا بَالَيْتُ بِهِ (AZ, Mṣb, TA) I did not care for, mind, or regard, him, or it. (TA.) And بَالَى بِالشَّيْءِ [He cared for the thing; or] he was disquieted by the thing. (T.) The verb is sometimes thus used, in an affirmative manner; (Ham p. 94; [and the like is said in the TA:];) though some say that it is not; (Mṣb;) but it is not unless it occurs with a negative in the former part of the sentence or in the latter part thereof; as when one says, مَا بَالَى بِكَ صَدِيقُكَ وَلَكِنْ بَالَى عَبْدُكَ [Thy friend cared not for thee, but thy slave cared]; and as in the saying of Zuheyr,

• نَقَدْتُ بَالَيْتُ مَطْعَنَ أَمْرِ أَوْفَى •
• وَلَكِنْ أَمْرُ أَوْفَى لَا تَبَالَى •

[Verily I cared for the departure of Umm-Omfā, but Umm-Omfā cares not]. (Ham p. 94.) One says also, نَمَرُ أَهْلٍ [I did not care, &c.]: (T, S, M, Mgh, Mṣb, K: [but in the CK the latter of these is omitted:];) in the latter the 1 [of prolongation] is suppressed for the purpose of alleviating the utterance, like as ي is suppressed in the inf. n. [or quasi-inf. n.] بَالَةً, (S, Mgh, Mṣb,) originally بَالِيَّةٌ, (S, Mṣb,) and in أَدْرَ: (S:) or the 1 is suppressed in this case to avoid the concurrence of two quiescent letters; (Kh, Sb, M, IB;) not for the purpose of alleviating the utterance; (IB, TA;) for this is done because the 1 is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, نَمَرُ أَهْلِهِ [I did not care for him, or it], (Sb, M,) or نَمَرُ أَهْلٍ, [in the CK, erroneously, نَمَرُ أَهْلٍ,] with kesr to the 1; (K, TA;) [for نَمَرُ أَهْلِهِ, or نَمَرُ أَهْلٍ;] only suppressing the 1, as they do in عَلِيْبُ [for عَلَابُ]. (Sb, S, M.) — I Aqr says that بَالَى, inf. n. مُبْلَاهَةٌ, is like † أَبْلَى meaning He exerted himself in a description of a war, or battle, or of generous conduct; as when one says, أَبْلَى ذَلِكَ [He exerted himself well, that day, in a description of war, &c.]: and he cites the following verse [to which reference has been made above]:

• مَا بَى أَرَاكَ قَاتِمًا تَبَالَى • وَأَنْتَ قَدْ مِتَّ مِنَ الْهَزَالِ •

[What hath happened to me that I see thee standing exerting thyself in a description of generous qualities, when thou hast become like one dead by reason of leanness?]: he says that he [the poet] heard him [whom he thus addresses] saying, "We have eaten and we have drunk [with guests], and we have done [such and such things];" enumerating, or recounting, generous qualities or actions, and lying in doing so: (T, TA:) in another place he says that تَبَالَى means looking to see which of them [or of thee and others] is best in حال [i. e. state, or condition], while thou art dying: (TA:) he says, also, that بَلَّاهُ, inf. n. مُبْلَاهَةٌ, signifies he contended with him for superiority in glory, or excellence; (T, TA:*) and [it is said that] تَبَالَى

in the verse here cited means *thus contending*; syn. **تَفَاهَرُ**: (Ham p. 31:) and accord. to IĀqar, **بَلَاةٌ** also signifies *he contended with him in contradiction*. (T, TA.)

4. **بَلَاةٌ**, inf. n. **إِبْلَاءٌ**: see 1, in two places. —

[Hence,] **بَلَاةٌ حَسَنَةً**, (T,) or **إِبْلَاءٌ حَسَنَةً**, (S,) *God did to him a good deed*. (T.) [And hence,] it is said in the *Kur* [viii. 17], **وَيُنِيلِي** (TA) *And that He might confer upon the believers a great benefit, or favour, or blessing*: (Bḏ:) or *a good gift*; meaning *spoil*. (Jel.) And **أَبْلَيْتُهُ مَعْرُوفًا** [I conferred upon him a favour, or benefit]. (S.) Zuhayr says,

• جَزَى اللَّهُ بِالْإِحْسَانِ مَا فَعَلَا بِكُمْ
• وَأَبْلَاهُمَا خَيْرَ الْبَلَاءِ الَّذِي يَبْلُو

(T, S,) meaning, **الَّذِي يَبْلُو بِهِ عِبَادَهُ**, (T,) or **الَّذِي يَخْتَبِرُ بِهِ عِبَادَهُ**, (S,) i. e. [May God recompense with beneficence what they two have done to you,] and do to them two the best of the deeds wherewith He tries [the thankfulness of] his servants. (T.) — **إِبْلَاءٌ** also signifies *He made him to swear*; [as though he tried his veracity by so doing;] (M, K;) or so **إِبْلَاءٌ يَمِينًا**. (TA.) [See also 8.] — And *He swore to him*: (M, K;) or this, (TA,) or **إِبْلَاءٌ يَمِينًا**, [as above,] (T, S,) *he swore [or swore an oath] to him, and thereby soothed, or placated, his mind*. (T, S, TA.) — And hence, (TA,) *He informed him, acquainted him, or told him*. (IĀqar, M, K, TA.) — [And hence, *He manifested it; revealed it; made it manifest, apparent, evident, clear, or plain*; whence a phrase in a verse cited voce **مُضْمَرٌ**; and the phrase **مَا تَرَى بِلَ الْعُذْرِ**, i. e. *As long as he does not manifest, show, or make apparent, the excuse*: but the verb [in this sense] is originally doubly trans.: one says, **أَبْلَيْتُ فَلَانًا عُذْرًا**, meaning *I manifested to such a one an excuse so that I was not to be blamed after it*; properly signifying *I made such a one to be acquainted with my excuse, and to know the manner thereof*; (Mgh;) and thus it is explained in the A: (TA: [in like manner, also, it is explained in the T:]) [or] **إِبْلَاءٌ عُذْرًا** signifies *He gave him an excuse which he accepted*: (M, K;) and in like manner, **إِبْلَاءٌ جُهْدُهُ** [He gave him his endeavour, or energy, in an acceptable manner]; and **نَائِلُهُ** [his gift]. (M.) Hence, **إِبْلَاءُ ابْنِي عُدْرَهُ** signifies also *He strove, laboured, or exerted himself*, [and thus manifested his excuse,] in *war*. (Mgh.) And hence, **إِبْلَاءُ فِي الْحَرْبِ**, *He manifested, or showed, his might, valour, or prowess, in war, or fight*, [and he strove, laboured, or exerted himself, therein, (**عُدْرَةٌ** being understood,)] so that men proved him and knew him. (Mgh.) See also 3, where another explanation of **إِبْلَاءُ** is given, in the latter portion of the paragraph. — **إِبْلَاءُ الثَّوبِ** [He wore out the garment;] trans. of **بَلَى**; (T, S, M, K;) as also **بَلَاةٌ**; (M, K;) belonging to the present art. and to art. **بَلَى**. (M.) One says to the **مُجَدِّ** [i. e. him who makes, or puts on, a new garment], **أَبْلِي وَخُلِفَ اللَّهُ**, [Wear out thy garment, and God will replace it

with another; or, may God replace &c.]. (S.) And **أَبْلَى وَأَجَدَ وَاحِدَ الْكَأْبِي** *Wear out, and make new, [or put on new,] and praise the Clothier [meaning God]*. (S in art. **أَجَدَ**). — [Hence,] **بَلَاةٌ** **السَّفَرِ** [Journeying, or travel, wore him, or wasted him]; namely, a man; (M, K;) but in the copies of the latter, **بَلَاةٌ** [which I think an evident mistranscription]; as also **بَلَى عَلَيْهِ**; and **بَلَاةٌ**: (M:) and so **الْبَهْمِ** [anxiety], (M, K,) and the like, (M,) and **التَّجَارِبِ** [tryings, or trying events]: (K:) and **إِبْلَاءُ السَّفَرِ** (T, S) or **بَلَاةُ** (thus in a copy of the S) [journeying, or travel, wore her, or wasted her]; namely, a she-camel. (T, S.) El-'Ajjāj says,

• وَاهْمَرُ يُبْلِيهِ بَلَاةُ السَّرْبَالِ
• كَرَّ اللَّيَالِي وَأَخْتَلَفَ الْأَحْوَالِ

[And man, the returning of the nights time after time, and the alternation of states of being, wear him out as the wearing out of the shirt]: (S, M:) he means, **إِبْلَاءُ السَّرْبَالِ**, or **بَلَاةُ السَّرْبَالِ**. (M.) And Ibn-Ahmar says,

• لَبِثْتُ أَبِي حَتَّى تَمَلَّيْتُ عُمَرَهُ
• وَبَلَّيْتُ أَغْمَامِي وَبَلَّيْتُ خَالِيَا

he means *I lived the period that my father lived [so that I had long enjoyment of his life, and I outwore my paternal uncles, and I outwore my maternal uncle]*: or, as some say, *I lived with my father for the length of his life &c.* (M, TA.) [In the latter, **تَبَلَّيْتُ** is put in the place of **تَمَلَّيْتُ**; and hence it is there said that **تَبَلَّاهُ** is like **بَلَّاهُ**: but I think that **تَبَلَّيْتُ** is a mistranscription.] — **بَلَّيْتُ** and **بَلَّيْتُ** also signify *I bound the fore-shank of a she-camel to her arm at the grave of her [dead] master, and left her without food or water until she died; or I dug for her a pit, and left her in it until she died*. (S, TA. [See **بَلَيْتُهُ**, and **مُبَلَّيْتُ**].)

5: see 4, near the end of the paragraph.

6. **تَبَايَ** [inf. n. of **تَبَايَا**]: see 1. — **تَبَايَ الْقَوْمُ** *The people, or company of men, vied, or strove, one with another, in hastening to a little water, and drew from it*. (Mgh.)

8. **إِبْتَلَاهُ**: see 1, in three places. [Hence, **إِبْتَلَيْ** (vulg. **إِبْتَلَى**) *He was tried, proved, or tested, by, or with, such a thing*; generally meaning *he was afflicted thereby, or therewith*; as, for instance, by, or with, a disease.] — Also *He asked, or sought, or desired, of him information, or news, or tidings*. (M, K.) And **إِبْتَلَى** signifies also *He conjured, or adjured, and asked if any had knowledge*; syn. **اسْتَعْرَفَ** and **اسْتَحْلَفَ** [explained by what here follows]. (M, K, TA. [In the CK, both the verb and the explanation are here wrong: the former is written **أَبْلَى**; and the latter, **اسْتَحْلَفَ** and **اسْتَعْرَفَ**].) A poet says,

• تَتَعَلَّى أَبَاهَا فِي الرِّقَاقِ وَتَبْلِي
• وَأَوْدَى بِهِ فِي لَجَّةِ الْبَحْرِ تَبْنُحْ

[She seeks for her father among the travelling-

companions, and conjures, or adjures, and asks if any have knowledge, when a crocodile has destroyed him in the depth of the great river: **تَتَبَعَّى** is for **تَتَبَعَّى**: he means that she says to them, “I conjure you, or adjure you, by God, (نَاشِدُكُمْ اللَّهَ) [tell me,] do ye know any tidings of my father?” (M, TA.) But Abou-Su'eid says that **تَبْلَى** here means *tries, proves, or tests*; and that **الْإِبْتِلَاءُ** signifies *the trying, proving, or testing, whether by an oath or otherwise*. (TA.) — [Also *He desired it; he sought it*.] It is said in a trad., **الْتَذَرُ مَا أَبْتَلَى بِهِ وَجْهَ اللَّهِ**, i. e. [The vow that a man makes to be binding, or obligatory, on himself is that whereby the recompense of God is desired, or sought. (TA.)] — And *He chose him, made choice of him, or elected him*. (Sh and T, from a trad.)

12. **أَبْلُوْنِي** *It (herbage) became tall, so that the camels were able to avail themselves of it*. (K.)

بَلَى سَفَرٍ, (T, S, M, A,) with *kesr* to the **ب**, (S,) and **بَلَى سَفَرٍ**, (S, A,) *Worn, or wasted, by journeying, or travel*; applied to a she-camel, (T, S, M, A,) and in like manner to a man, and to a he-camel: (M:) and **بَلَى أَسْفَارٍ** (M, K) and **بَلَى** (K, TA,) with *kesr* to the **ب** in both, (TA, [in the CK written with *fet-h*],) a man *worn, or wasted, by journeyings, or travels, and anxiety*, (M, K,) and the like, (M,) and *tryings, or trying events*: (K:) pl. **أَبْلَاءَةٌ**. (S, M.) And **بَلَى شَرٍّ** and **بَلَى شَرٍّ** [both written in the CK with *fet-h* to the **ب**] *A man having strength, or power, to endure evil; tried, proved, or tested, thereby*: (M, K:) and in like manner, **بَلَى خَيْرٍ** and **بَلَى خَيْرٍ** [both written in the CK with *fet-h* to the **ب** as before] *Verily he is one of those who manage, or tend, camels, or the like, well*. (M, K, TA.) The **ي** in **بَلَى**, in all these instances, is originally **و**, changed into **ي** because of the *kesr*, and the weakness of the intervening letter, **ل**; as is the case in **عَلِيَّةٌ**: so says IJ. (M.)

بَلَى: see art. **بَلَى**.

بَلَوَةٌ:
بَلِيَّةٌ:
بَلَوَى: } see what next follows.

بَلَاةٌ (T, S, Mgh) and **بَلَوَى** (T, S, M, Mgh, K) and **بَلِيَّةٌ** (S, M, Mgh, K) and **بَلَوَةٌ** (S, M, K,) with *kesr*, (S, K,) and **بَلِيَّةٌ**, (so in a copy of the S, beside the third,) thus in the handwriting of Abou-Zekereyya, in the place of the third, (TA,) subst. (T, M, Mgh, K) from **بَلَاةُ اللَّهِ** (T, Mgh,) or from **إِبْتِلَاءُ اللَّهِ**, [which is the same in meaning,] (M,) or from **بَلَوْتُهُ** (K,) are one [in their signification; which is *A trial, as meaning a probation, or a test*; and as meaning particularly *a trouble or an affliction of any kind by which one's patience or any other grace or virtue is tried, proved, or tested*]; (S;) and the pl. (S, TA) of **بَلِيَّةٌ** (TA) is **بَلَايَا**, of the measure **فَعَالِلٌ**

changed to فَعَالِي (S, TA:) [or بَلَاءٌ is [properly, or originally,] an inf. n., (S, M, K,) and signifies the act of trying, proving, or testing, by, or with, good, and by, or with, evil: (S, M:) it is evil and good: (T, M:) a trial, or an affliction, (T, K,) which is its original meaning; (T;) and a [probationary] benefit, favour, or blessing, (T,) or a [probationary] gift; (K;) the former of these requiring patience, and the latter being the greater of the two [as being commonly the more dangerous to the soul]; (TA;) [but the latter meaning is generally indicated only by the addition of an epithet: thus] بَلَاءٌ حَسَنٌ means a great benefit, or favour, or blessing, of God; (Bd in viii. 17;) or a good gift of God: (Jel ibid.:) بَلَاءٌ also means grief; as though it tried the body: (Er-Rúghib, K:) and the imposition of a difficult, or troublesome, thing; a requirement; an exaction; because it is difficult, or distressing, to the body; or because it is a trying. (K.) بَلَاءٌ (like قَطَامٌ, S, K) is syn. with الْبَلَاءُ: (S, M, K:) occurring in the saying, نَزَلَتْ بَلَاءٌ عَلَى الْكَفَّارِ [Trial, or affliction, befell the unbelievers]: (S, M, K:) mentioned by El-Aḥmar, as heard by him from the Arabs. (S.)

بَلَاءٌ, like كِتَابٌ in form, [is an inf. n. of 3, q. v.:] and also signifies [Anxiety respecting which one talks to himself, or soliloquizes. (Mṣb. [Compare a meaning of بَلَاءٌ, above.])]

بَلَى: see the paragraph next following; last sentence.

بَلْيَةٌ: see بَلَاءٌ, in two places. = Also A she-camel that has her fore shank bound to her arm at the grave of her master, and is left without food until she dies: (T:) or a she-camel, (M in arts. بلو and بلى, and K,) or a mare, or beast of the equine kind, (M in urt. بلو,) that is bound at the grave of her master, (M, K,) he being dead, and is left without food or water (M) until she dies (M, K) and wastes away; for they used to say that her master would be raised from the dead upon her: (M:) or a she-camel which, in the Time of Ignorance, had her fore shank bound to her arm at the grave of her master, and was left without food or water until she died: or for which was dug a pit, wherein she was left until she died: for they used to assert that men would be raised from the dead riding upon the بَلَيَاتِ, [pl. of بَلْيَةٌ in the sense above explained, (T, TA,)] or walking if their beasts whereon they rode were not bound, with the head turned backwards, at their graves: (S:) or a cow, or she-camel, or sheep, or goat, which, in the Time of Ignorance, they used to hamstring, or slaughter, at the grave: so in a trad. (TA.) Suh says that this custom proves that, in the Time of Ignorance, they held the doctrine of the resurrection of the body: but they who held it were the fewer number. (TA.) It is said that بَلْيَةٌ is originally بَلْيَةٌ or بَلْيَةٌ. (TA.) Et-Tirmidhī says,

- مَنَازِلٌ لَا تَرَى الْأَنْصَابَ فِيهَا
- وَلَا حُفَرَ الْمَبْلَى لِلمَنُونِ

[Places of abode in which thou wilt not see the stones, or other things, that have been set up to

be worshipped, nor the pits of the beast left by the grave of the master to die]; meaning places of abode of the people of El-Islām, exclusively of the pagans. (S.) IḤar says that بَلْيَةٌ and بَلْيَةٌ signify Such as is wearied, or jaded, and emaciated, and dying. (TA.)

بَال [act. part. n. of بَلَاءٌ; Trying, proving, or testing. — And hence,] Knowing, or being acquainted [with a thing]; as in the phrase, جَعَلَنِي بِأَيِّ بَعْدِي I made him to be acquainted with my excuse, and to know the manner thereof. (Mgh.) = Also Old, and wearing out [or worn out]; applied to a garment. (Mṣb.) — [Hence,] بَالِيَاتٌ is used as meaning The places of tents. (Ham p. 492.)

مُبْلَاةٌ, fem. of مُبْلَى: } see بَلْيَةٌ.
مُبْلَى, and its fem. مُبْلَاةٌ: }

مُبْلِيَاتٌ Women that stand around a man's riding-camel [which they bind, or place in a pit, by his grave, to die of hunger and thirst,] when he has died or been slain, waiting for him. (T, S.) You say, قَامَتْ مُبْلِيَاتٌ فَلَانٍ يَنْحَنُّ عَلَيْهِ [The women that bound, or placed, the بَلْيَةٌ by the grave of such a one stood around it waiting for him]. (T, S.)

بلور

بَلُورٌ (M, Mṣb, K) and بَلُورٌ (Mṣb, K) and بَلُورٌ (K,) or the last only, (IḤar, T,) [a coll. gen. n., signifying Crystal;] the kind of stone called مَهْمَا, (M,) which shines by reason of its whiteness and clearness; (TA in art. مهبو;) a well-known kind of stone, the best of which is brought from the islands of the Zinj (الزنج); (Mṣb;) a well-known kind of precious stone, (K, TA,) white and transparent: (TA:) [Golius says, but I know not on what authority, if on any better ground than the resemblance of the name, "Græc. Βήρυλλος, beryllus, lapidis genus: de quo vide Plin. xxxvii. 5: aut potius, quo illum lapidem adulterari idem scribit, crystal-lum:"] n. un. with ḍ: (M:) some say that it is a kind of glass [or factitious crystal; what we term crystal-glass; and to this the word is commonly applied in the present day; though still also applied to rock-crystal]. (TA.)

بلى

1. بَلَى:
4. اِبْلَى التَّوْبَ:
- بَلَى: and بَلَى سَفَرٍ: &c.:

see art. بلو.

بَلَى is a particle; (S, Mṣb, Mughnee;) contr.

of لَا: (S:) not a noun: (Sb, S:) it is a replicative; (S, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (S, Mṣb;) [with very few exceptions] relating only to a negation, which it annuls: (Mṣb, Mughnee:) the final letter is a radical: or, accord. to some, the word is originally بَل, [after which an affirmation is to be understood,] and the final letter is augmentative: and some of these say that this

letter is a denotative of the fem. gender, because it is [often] pronounced with imāleḥ. (Mughnee.) It is a reply to an interrogation in which is a negative, (T, M, Mṣb, Mughnee, K,) and affirms what is said to thee [in that interrogation]; (M, K;) whether it be an interrogation in the proper sense, (Mughnee,) as when you say to another. اَلَمْ تَفْعَلْ كَذَا [Didst thou not such a thing?], and he replies, بَلَى [meaning Yes, or yea, or ay, I did], (T,) or as when one says, اَلَيْسَ زَيْدٌ قَائِمٌ [Is not Zeyd standing?], and you reply, بَلَى [Yes, he is]; or be meant to convey reproof, (Mughnee,) as in the Kur [xxxv. 3 and 4], اَلَيْسَ الْإِنْسَانُ اَنْ لَّنْ نَجْمَعَ عِظَامَهُ بَلَى [Doth man think that we will not collect his bones? Yes], (Mṣb, Mughnee,) i. e., we will collect them; (Mṣb;) or be meant to make a person confess, or acknowledge, a thing, (Mughnee,) as in the Kur [vii. 171], اَلَيْسَ بِرَبِّكُمْ قَالُوا بَلَى [Am I not your Lord? They said, Yea]. (M, Mughnee.) It is also a reply to a simple negation, (Mṣb, Mughnee,) as when I say, مَا قَامَ زَيْدٌ [Zeyd did not stand, or has not stood], and you reply, بَلَى as an affirmative [meaning Yes, he did, or he has]. (Mṣb.) It occurs in the Kur [xxxix. 60], where it is said, بَلَى قَدْ جَاءَتْكَ آيَاتِي [Yea, my signs have come to thee], preceded by that which is not literally a negation, but which has the force of a negation; for the preceding saying, لَوْ اَنَّ اَللَّهَ هَدَانِي [If God had directed me aright, or would that God &c.], is like the saying, مَا هَدَيْتُ [I was not directed aright]. (M.) It also occurs in the books of traditions, in some instances, as a reply to an interrogation without a negative; but these instances are rare, and not to be followed in rendering revelation. (Mughnee.) Az says that when a man says to another, اَلَا تَقُومُ [Wilt thou not stand?], and the latter replies, بَلَى, he means اَقُومُ [Nay, I will stand], adding the alif [written ي] to make the pause good; for if he said, بَل, the other would expect something more to be said after it. (TA.) It is said that the pronunciation termed imāleḥ is allowable in the case of بَلَى; and if so, its final radical letter is ي: and some of the grammarians say that this pronunciation of بلى is because, by reason of its completeness and independence of meaning, so that it requires nothing after it, it resembles independent nouns, in the cases of which this pronunciation is allowable. (M.)

بَلْيَةٌ and بَلَى and بَلْيَةٌ: see art. بلو.

بم

بَم [The bass in music; used in this sense in the present day: or particularly the bass notes of the lute: in this sense F seems to have understood the saying of ISd that] the بَم of the lute is well known: (M, K:) [in the CK, الْبَمُّ مِنَ الْبَمِّ مِنَ الْبَمِّ is erroneously put for الْبَمُّ مِنَ الْبَمِّ مِنَ الْبَمِّ] or (so in the K) it is the thick [or bass] chord of the lute: (S, K:) the

word is foreign: (M:) [in Persian *بهر*:] Az says that it is not Arabic. (TA.)

بهر i. q. *بهر*, q. v. (K.)

بن

1: see 4.

2. *بَنَ*, (K,) inf. n. *تَبَنَنَ*, (TA,) *He tied a sheep, or goat, in order to fatten it:* (K:) from *بَنَ بِالْمَكَانِ*. (TA.)

4. *ابْنُ بِالْمَكَانِ*, (T, S, M, Mgh, K,) inf. n. *ابْنَانُ*, (Lth, T;) and *بَنَ بِهِ*, aor. *يَبْنُ*, (M, K,) inf. n. *بَنَ*; (M, TA;) but As allows only the former verb; (M, TA;) *He remained, continued, stayed, dwelt, or abode, in the place;* (T, S, M, Mgh, K;) *he kept, or claved, to the place.* (Lth, T, TA.) Accord. to Z, it is a tropical meaning, from the *بَنَة* [i. e. odour] of the camels or cattle [of a stationary people]. (TA.) — And *أَبْنَتِ السَّحَابَةُ* + *The cloud remained, or continued raining,* (M, TA,) *some days,* (TA,) *and kept its place.* (M.)

5. *تَبَنَ* *He acted, or proceeded, deliberately, not hastily.* (T, TA.) An Arab of the desert said to Shureyl, on his desiring to pronounce judgment against him hastily, *تَبَنَ*, meaning *Act thou deliberately, not hastily.* (T.)

بَن is a dial. var. of *بَل*, (M, K,) and so is *بَل* of *بَل*; or, as some say, formed by substitution [of ن for ل; not peculiar to any dialect]. (M.) One says, *بَنَ وَاللَّهِ لَا آتِيكَ* [Nay, by God, I will not come to thee]: Fr says that it is of the dial. of Benoo-Sa'd and Kelb; and that he had heard the Bahlilecs say, *لَا بَن*, meaning *بَل* [or *بَلْ*]; but IJ says, I do not trace up *بَن* [to any authority] as being an independent word of a particular dialect. (TA.) — [أَبْنُ and بَنُ and بَنَ, for أَبْنُ &c.: see art. *بنى*.]

بَن [Coffee-berries, whether green or roasted, whole or reduced to powder by pounding or grinding;] expl. in the K as *شَيْءٌ يَتَّخَذُ كَالْمُرِّي* [a certain thing that is taken like the condiment termed *مُرِّي*, which is used to give relish to food or to quicken the appetite]; Ibn-Es-Sim'ance says, *هُوَ شَيْءٌ فِي الْكَوَامِيحِ* [app. meaning it is a thing reckoned among what are termed *كواميح*, pl. of *كَامِغ*, which signifies the same as *مُرِّي*, for it scens that *فِي* is here used in the sense of *مِنْ*, or it may be a mistranscription for *مِنْ*]; the physician Diwood says, it is the produce of certain trees in El-Yemen; the berries thereof are put into the earth in آذار [the Syrian month corresponding to March, O. S.], and it increases, and is gathered in أَرَبِيب [the Coptic month commencing on the 25th of June, O. S.; the 7th of July, N. S.]; it grows to the height of about three cubits, on a stem of the thickness of the thumb, and has a white flower, which is succeeded by a berry like the hazel-nut; sometimes it is cut like beans; and sometimes, when it is divested of its covering, it divides into two halves: it has been proved to

be good for alleviating humidities, and cough, and phlegm, and defluxions, and for opening obstructions, and causing a flow of the urine: when roasted, [and pounded or ground,] and well cooked, [i. e. boiled in water,] it is now commonly known by the name of *قَبْوَة*. (TA.) [Golius, I think, has misunderstood the explanation of this word in the K: after having given that explanation, and rendered it by "res quæ sumitur instar *مُرِّي* *Murrizi*," he adds, "Pers. *ابكامه* Abeuna dictæ: hæc sorbitio est rei ex hordeo et frumento paratæ multa cura et arte, quam Malajesa et Halimæus describunt." He then mentions the signification of coffee-berries as a second and distinct meaning.]

بَن A place having a fetid odour. (Fr, T, K.) = It also signifies *طَرِيقُ مِنَ الشَّحْرِ* (T, K) and *الْبَتْنِ* (K, TA: in the CK *الْبَتْنِ*:) [said in the TA to mean *قُوَّةٌ مِنْهَا*, i. e. *Strength arising from fat and from fatness*: but I think that *الْبَتْنِ* has been added in the K in consequence of a misunderstanding, and that the meaning is a layer of fat; this meaning seeming to be indicated by the ex. here following, and corroborated by significations of several conjugates of *طَرِقَ*, as *طَرِيقَةً* and *طَرِيقًا* &c.] One says (T, K) of a beast (*دَابَّةٌ*) when it has become fat, (T,) *رَكِبَهَا بَنٌ* and *طَرِقَ عَلَى طَرِيقٍ* (T, K*) and *عَلَى بَنٍ* (T) [clearly I think, meaning *Layer upon layer, of fat, has accumulated upon it*.]

بَنَة A sweet, or pleasant, odour; (As, AA, T, S, M, K;) such as that of the apple (T, M) and the like, (M,) or the quince: (T:) Sb says that it is a name for a sweet, or pleasant, odour, like *خَمِطَة*: (M, TA:) and an unpleasant odour; (As, T, S;) a fetid odour; (M, K;) whence *بَنَة الْغَزَلِ* [the odour of the yarn] occurring in a saying of 'Alee, respecting a weaver; (M;) which shows that A'Obeid erred in asserting it to have only the first of the foregoing significations; (IB, TA;) which Suh, in the R, assigns also to *بَنَانَة*: (TA:) the odour of sheep, or goats, (S, M,) or of camels or cattle; (Z, TA;) and of the dung of gazelles; (S, K;) and of the lodging-places of sheep or goats and of oxen or bulls or cows and of gazelles: (T, M:) and sometimes the lodging-places themselves, of sheep or goats: (M, TA:) pl. (in all the senses, M) *بَنَانٌ*. (T, S, M, K.)

بَنِي A seller of *بَن* [or coffee-berries]. (TA.) = Also, [vulgarly pronounced *بِنِي*] A species of fish; (K;) [the cyprinus *Bynni* of Forskål; described by him in his Deser. Anim. p. 71;] it is white, and is the best kind [of fish], and abundant in the Nile. (TA.)

بَنَانٌ The fingers; syn. *أَصَابِعُ*: (M, Mgh, K:) but whether it means peculiarly the اصابع of the hand, or those of the foot also, [i. e. the toes,] is disputed: (TA:) or the ends, or extremities, thereof: (S, M, Mgh, K:) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from *أَبْنُ بِالْمَكَانِ* (Mgh:) mentioned in the Kur viii. 12 because therewith one fights, and defends himself:

(Er-Rághib, TA:) or it there signifies all the limbs, or members, of the body: (Abou-Is-hák, M:) or the fingers, or toes, and any other parts of all the limbs, or members: (Zj, TA:) or it means in the Kur the شَوَى; (Lth, T, TA;) so in lxxv. 4; (M;) i. e. the arms or hands and the legs or feet: (Lth, T, TA:) accord. to El-Fárissee the meaning of the words in the Kur lxxv. 4 is, we are able to make their extremities like those of the camel, so that they should not profit by them in handicraft: (M, TA:) the n. un. is with *ة*; (Lth, T, S, M, K;) meaning, accord. to Lth, a single *إِصْبَعٌ* [i. e. finger, or toe]; or, accord. to AlHeyth, the whole *إِصْبَعُ*; or, as some say, the highest *عُقْدَة* [or joint] of the *إِصْبَعُ*: (T:) the pl. of pauc. is *بَنَانَاتٌ*; but a pl. of mult. is sometimes used as one of pauc.; and hence the saying of the rájiz,

• خَمْسَ بَنَانٍ قَانِي الْأَطْفَارِ •

[Five fingers, or ends of fingers, intensely red from the dye of *hinná* in the nails], meaning *بَنَانٌ مُخَضَّبٌ*: and one says, *خَمْسًا مِنَ الْبَنَانِ* [Fingers, or ends of fingers, dyed, or much dyed, with *hinná*]; for every pl. [or rather coll. gen. n.] between which and its sing., or n. un., there is no difference but *ة* [added in the latter] may be treated as sing. and masc. (S.) Lth cites as an ex. of the n. un.,

• لَاهُمُ أَكْرَمَتْ بَنِي كِنَانَهُ • لَيْسَ بِحَيٍّ فَوْقَهُمْ بَنَانَةٌ •

meaning [O God, Thou hast honoured the sons of *Kinaneh*: there belongs not to any tribe] excellence of the measure of a finger above them. (T, TA.)

بَنِينٌ Deliberate and intelligent: (AA, T, K:) from *بَنَ بِالْمَكَانِ*. (TA.)

بَنَانَة n. un. of *بَنَانٌ*. (Lth, T, S, M, K.) = See also what next follows.

بَنَانَة: see *بَنَة*. — Also A meadow, or verdant tract of land somewhat watery, (AA, T, M, K,) producing herbage, (M, K,) and adorned with flowers; (TA;) and so *بَنَانَة*. (M.)

بَنِينٌ Remaining, continuing, staying, dwelling, or abiding, in a place. (T, TA.) Applied to a mixture of urine and dung (عَبَسٌ) upon the tail [of a camel &c.], it may mean *Cleaving*, and *sticking*: or it may be from *بَنَة* signifying "a fetid odour" [so as to mean *having a fetid odour*]: thus, in this case, it may be either a part. n. or a possessive epithet. (M, TA.) It signifies also *Having the odour of the dung of gazelles*; applied to a covert, or hiding-place, of those animals, among trees. (S, K.)

بنج

2. *بَنَجَ*, inf. n. *تَبَنَجَ*, [He dosed him, or stupefied him, with *بنج*, q. v.;] he gave him *بنج* to eat. (K.) [See the act. part. n. below.]

بَنَجٌ [*Hyoscyamus*, or *heubane*;] an arabicized word, [said to be] from [the Persian] *بَنْدُ*; [but see a quotation from Hammer-Purgstall, near the close of this paragraph;] a certain plant, (Mgh,

and Har p. 365,) *having an intoxicating kind of grain, or, as some say, (Mgh,) of which the leaves and peel and seeds torpify: (Mgh, Har:) it is said, in the Kānoon, (Mgh,) by Abou-'Alee [Ibn-Seenā, or Avicenna], (Har,) that it is a poison which confuses the intellect, and annuls the memory, and occasions insanity and [the disorder termed] خُنَاق [or quincy]; (Mgh, Har;) and it is red, and white: (Har:) a certain plant having a kind of grain that confuses the intellect, and occasions alienation of the mind, or insanity; and sometimes it intoxicates, when a man drinks it after it has been dissolved; and it is said to occasion forgetfulness: (Mgh:) a certain torpifying plant, well known; different from حَشِيش الحَرَفِيش; disordering the intellect (مُخَبِّطٌ لِلْعَقْلِ), rendering insane, allaying the pains of humours and pustules, and the earache, (K, TA,) applied as a liniment or as a poultice; (TA;) the worst kind (K, TA) for use (TA) is the black; then, the red; and the safest kind is the white. (K, TA.) [Kzw says that the leaves of the garden-hemp (قَنْبُ بُسْتَانِي, or شَبَدَانِج, the latter of which properly signifies hemp-seed,) are the بَنَج which, when eaten, disorders the intellect. And El-Idreesee applies the appellation حَشِيشَة to the "Assassins." This establishes the correctness of De Sacy's opinion, that the appellation "Assassins" is derived from the vulgar pl. حَشَاشِين (hemp-eaters, or persons who intoxicate themselves with hemp,) for حَشَاشِين is syn. with حَشِيشَة, and the sect called by us the "Assassins" are expressly said by the Arabs to have made frequent use of بَنَج. Baron Hammer-Purgstall, correctly regarding بَنَج as hyoscyamus (or henbane), makes the following important observations, "'Bendj,' the pl. of which in Coptic is 'nibendj,' is without doubt the same plant as the 'nepenthe,' which has hitherto so much perplexed the commentators of Homer. Helen evidently brought the nepenthe from Egypt, and bendj is there still reputed to possess all the wonderful qualities which Homer attributes to it." (Trébutien, "Contes Inédits des Mille et une Nuits," tome i. p. 12, note.)] The phrase شَرِبَ البَنَج is used by El-Karkheer [as meaning *He drank the benj*] because it is mixed with water; or [as meaning *he took, or swallowed, the benj*], according to the conventional language of the physicians. (Mgh.)*

مُبَنَج One who employs a stratagem by means of food containing بَنَج [in order to obtain some advantage over another, by stupifying him therewith; as the "Assassins" used to do]. (Mgh.)

بند

بَنْد is a Persian word arabicized, originally signifying *A knot, or tie*. (TA.)—Hence, (TA,) 1 [Any of] the stops that are put between the beads of the سَبْخَة to mark the place where the performer of تَسْبِيح pauses on the occasion of a thing's diverting his attention: so in the Comm. on the Tohfah by the seyyid 'Omar El-Baqree:

(MF, TA:) app. post-classical and recent. (TA.) — *A dam; a thing that stops, or dams, [water, or] from water (الَّذِي يُسَكِّرُ مِنَ الْمَاءِ).* (K. [In the CK, يُسَكِّرُ is put in the place of يُسَكِّرُ. In this sense, also, it is of Persian origin.]) — *A stratagem, a trick, or an expedient, of which one makes use: (T, K:) a snare by which one snares men: (TA in art. قِط:) pl. بُنُود. (T.)* You say, فَلَانٌ كَثِيرُ الْبُنُودِ Such a one abounds in, or practises much, stratagems, tricks, or expedients, (Lth, T, A,) and mischievous, or calamitous, acts. (A.) In this sense, also, it is an arabicized Persian word. (TA.) — *An enigma. (TA.) — A pawn that is tied (مُتَعَقَّد, in the CK مُتَعَقَّد) by a queen in the game of chess: as though it confined and tied itself. (TA.)* — Also a Persian word, arabicized, (S, A,) signifying *A large banner, standard, or ensign: (En-Nadr, S, A, K:) or a banner, or standard, or an ensign, of a general, or leader, (T, M,) of the Greeks, (M,) under which are ten thousand men, (T, M,) or less, or more: (T:) or a banner, or standard, or an ensign, of horsemen: (El-Hujeymee, T:) [in barbarous Latin bandum; and in Spanish, bandera; as mentioned by Golius; and in modern Arabic بَنْدِيرَة:] pl. as above: (S, M:) it has no pl. of pauc. (M.)* — [The pl.] بُنُود also signifies, in Greece, [Provinces, or districts;] what are called أَجْنَاد in Syria, and أَغْرَاض in El-Hijáz, and كُور in El-'Irak, and مَخَالِف in El-Yemen. (Yákoob.)

بندر

بَنْدَر [app. from the Persian بَنْدَر] *A place where ships or boats anchor or moor; a port [or port-town: pl. بَنْادِر. (K, TA.)*

بندق

Q. 1. بَنْدَق *He made a thing into بَنْادِق [meaning bullets, or little balls], (Mgh, K,) or like بَنْادِق. (TA.)* — [In post-classical Arabic, *He shot a bullet, or bullets, from a cross-bow or other weapon.* — *He looked sharply, or intently, at him, or it. (Ibn-'Abbád, K.)*

بَنْدَق [The hazel-nut; or hazel-nuts; so in the present day;] *a certain thing that is eaten; (Mgh;) i. q. جَلُوز. (IDrd, K:) or, as some say, like جَلُوز; brought from an island; the best whereof is the fresh, heavy, white, and sweet in taste; the old being bad: it is beneficial as a remedy for palpitation, parched with anise-seed; and for poisons, and rusting of the kidneys, and burning of the urine; and with pepper, it excites the venereal faculty; with sugar, it removes cough; and the shell thereof, burnt, and applied as a collyrium, sharpens the sight: (TA:) they assert that the suspending it upon the upper arm preserves from scorpions, (K,) i. e., from their stinging: (TA:) the moistening of the top of the head of a child with the powder of it when burnt, together with oil, removes the blueness of its eyes and the redness of its hair: and the Indian kind thereof is an antidote very beneficial to the eyes: (K, TA:) but*

in some copies of the K, [and so in the CK,] instead of بَنْدَقِين, we here find بَنْدَقِين [for the impotent in respect of the venereal faculty]: (TA:) [it is said in the Mgh that most hold the ن to be augmentative: but this is not the case; for] the word is Persian [arabicized, from بَنْدَق]: (K:) [it is a coll. gen. n.:] n. un. with ة: pl. بَنْادِق. (Mgh.) — [Hence, *Bullets, i. e.] certain things that one shoots, (S, Mgh, K,) made of clay: (Mgh:) n. un. with ة: (S, Mgh, K:) the latter signifies a piece of clay, made round, which one shoots, or casts; or i. q. جَلَاهِق. (Mgh:) it is said in the Shifā el-Ghaleel to be an arabicized word: (TA:) pl. as above. (S, Mgh.) [See a prov. voce حَدَاة. Hence قَوْسُ الْبَنْدَقِ The cross-bow. In modern Arabic, بَنْدَق is also applied to Balls of any kind of the size of hazel-nuts: n. un. with ة.]*

بَنْدَقِي *A garment, or piece of cloth, of fine, delicate, or thin, linen. (Sgh, K.) [SM says,] It is most probably, in my opinion, so called in relation to the land of الْبَنْدَقِيَّة [or Venice]. (TA.) [In modern Arabic, *A Venetian sequin: pl. بَنْادِقَة.]**

بَنْدَقَانِي [app. a post-classical word,] *A maker of cross-bows (قِسِي الْبَنْدَق). (El-Makreezee's Khatat, art. الْبَنْدَقَانِيَيْن.)*

بصر

بَصْر The finger that is next to the little finger; (S in art. بصر;) [the third finger;] that which is between the little and middle fingers: (Mgh in art. بصر, and K:) of the fem. gender: (K:) pl. بَصَائِر, (S,) or بَصَائِرَة. (Mgh.) Accord. to the author of the K, the ن is a radical letter, and therefore the mention of this word in art. بصر is wrong. (TA.)

بنفسج

بَنْفَسَج, of the measure قَنْتَل, like سَفَرَجَل, (Mgh,) [an arabicized word, from the Persian بَنْفَسَج; The violet; viola odorata of Linn: and accord. to Forskål (Flora Aegypt. Arab. p. ciii.) applied in El-Yemen to the "iris:" and (p. cxx.) "tagetes dubia?"] what is thus called is well known: the smelling it in its fresh state is beneficial to those who are heated by wrath (الْمُخْرُورِينَ), and the continual smelling of it induces good sleep: the conserve made of it is beneficial for the pleurisy (ذَاتُ الْجَنْبِ), and for inflammation of the lungs (ذَاتُ الرِّئَةِ), and for cough, and for headache. (K.)

بنق

1. بَنْق, (K,) aor. ٤, inf. n. بَنْق, (TK,) *He joined [a thing to another thing, like as the بَنْقَة of a shirt is joined: see the pass. part. n., below;] syn. وَصَلَ. (K.)*

2. بَنْق الْقَبِيص, inf. n. تَبْنِيق, *He put a بَنْقَة to the shirt. (K.)* — *He made the upper part of the quiver wide [by adding to it*

the like of a *بنقة* (see the pass. part. n., below), and the lower part narrow: (K, TA:) or he widened its upper part, the lower part being [or remaining] narrow. (JK.)

بنق: }
بنقة: } see what next follows.
بنیق: }

بنقة The *لينة*, (AZ, Abu-l-Hajjāj El-Aṣlam, JK, S, K,) or *دخوصة*, (Abu-l-'Abbās El-Aḥwal, TA,) [both of which signify the *gore*,] of a shirt, (AZ, S, K,) or of a garment; (JK;) or the *دخوصة* is longer than the *لينة*: (Seer, TA:) and any piece that is added in a garment or a leathern bucket to widen it: (Abu-l-Hajjāj El-Aṣlam, TA:) or, accord. to IDrd, the *دخاريص* of a shirt: (TA: [but this is app. a mistranscription for its sing. *دخريص*, q. v., a dial. var. of *دخوصة*]) or the *جربان* [or opening at the neck and bosom] of a shirt: (K:) *جربان* is prefixed to the *بنقة* in a verse of Jereer, governing the latter in the gen. case, to show that both these words have the same meaning: (TA:) *بنقة*, also, signifies the same as *بنقة*; (JK, K; [in the latter of which it is mentioned in such a manner as perhaps to denote that it has only the last of the significations above; but I think that this restriction is not meant;]) and its pl. [or rather the coll. gen. n.] is *بنق*: (Ibn-'Abbād, TA:) Th mentions *بنائق* and *بنق*, and says that the latter is a pl. pl.; [i. e., pl. of the former;] but this is unintelligible: (TA:) *بنائق* is pl. of *بنقة*, (JK, S, &c.) and syn. with *دخاريص*. (JK.) AZ cites, from Mejnoon,

• كَمَا ضَمَّ أَزْرَارُ الْقَمِيصِ الْبَنَائِقَ •
(S, IB,) which is an inverted phrase; the meaning being,

• كَمَا ضَمَّ أَزْرَارُ الْقَمِيصِ الْبَنَائِقَ •

[Like as the buttons of the shirt draw together the gores: if the last word mean the gores]: or, if the *بنقة* of the shirt be really its *جربان*, the meaning is intelligible [without inversion]; for its *جربان* is the part around the neck, upon which are sewed the buttons; and when one desires to draw it together, he puts its buttons into the loops, and so draws together the bosom [of the shirt, with its buttons,] to the uppermost part of the chest. (IB, TA.) Abou-Amr Esh-Sheybānee explains the *بنائق*, here, as meaning the loops into which the buttons are inserted; and accord. to this explanation the meaning is plain, not requiring the supposition of inversion nor of deviation from the usual way: but the first explanation is that which is generally given. (TA.) In the saying,

• قَدْ أَغْتَدَى وَالْدَهْرُ دُو بَنِي •

[in the last word of which, *د* is elided; lit., Sometimes I go forth early in the morning, when the time has a *بنقة*;] Lth says that the whiteness of the dawn is likened to the whiteness of the

بنقة; citing another verse, in which a shirt is described as having white *بنائق*. (TA.)

جَعْبَةُ مَبْنُوقَةٍ † A quiver that is widened: (Ibn-'Abbād, TA:) or in the upper part of which is added what resembles a *بنقة*, to enlarge it. (A, TA.) — *طَرِيقٌ مَبْنُوقٌ* † A wide road. (TA.)

أَرْضٌ مَبْنُوقَةٌ † Land joined (*مَوْصُولَةٌ*) to other land, like as the *بنقة* of a shirt is joined. (ISd, TA.) And *مَبْنُوقَةٌ بِأُخْرَى*, (JK,) or *مَبْنُوقَةٌ*, (TA,) † [A desert, or a desert in which is no water, &c.,] joined to another. (JK, TA.)

بنم

أَبْنَمَ or *أَبْنَمَ*, and *أَبْنَمَ* or *أَبْنَمَ*; and *أَبْنَمًا* for *أَبْنَمًا*: see *أَبْنَمَ*, in art. *بنى*.

بنو

1. *بَنَّا*, aor. *بَنَى*: see art. *بنى*.

بَنُو held by some to be originally *بَنُو*: see art. *بنى*.

بَنُو: }
بَنَوَى: } see art. *بنى*.

بنى

1. *بَنَّا*, (T, S, M, &c.) aor. *بَنَى*, (M, Mgh,) and *بَنَى*, but the former is the more common, (M,) [or rather the only form commonly known,] inf. n. *بِنَاءٌ* (T, S, M, Mgh, K) and *بِنَا* (T, and TA as from the M [but it is not in the transcript of the M in the TT]) and *بَنِي* and *بَنِيَانٌ* and *بِنِيَّةٌ* and *بِنَايَةٌ*, (M, K,) *He built it; framed it; constructed it; contr. of هَدَمَهُ*; (M, K;) namely, a house, (S, Mgh, Mgh,) or tent, (S, Mgh,) &c.; (Mgh;) as also *بِنَاءُهُ*, (S, M, Mgh, K,) and *بِنَا*; (M, K;) or the last has tesheed given to it to denote muchness, or frequency, or repetition, of the action, or its application to many objects; and hence you say, *بَنَى قُصُورًا* [He built palaces, or pavilions: or he raised them high: see the pass. part. n. below]. (S, TA.) AHn speaks of a kind of plank as being used *بِنَاءُ السُّفُنِ* [in the construction of ships]: but *بِنَاءٌ* is originally used only in relation to that which does not grow; as stone, and clay, and the like. (M.) You say also, *بَنَى أَرْضًا*, for *بَنَى فِي أَرْضٍ* [He built in, or upon, land]. (Mgh.) — [Hence,] *بَنَى عَلَى أَهْلِهِ*, (T, S, M, Mgh, K,) or *بَنَى عَلَى أَمْرَاتِهِ*, (Mgh,) and *بَنَى* also, (M, Mgh, Mgh, K,) accord. to IDrd (Mgh, Mgh) and IJ, (M,) and occurring in traditions and elsewhere, though said in the S to be vulgar, (IAth, MF,) and said to be so by ISk, (T, Mgh,) and by some said to be not allowable, (M,) but the former is the more chaste, (Mgh,) inf. n. *بِنَاءٌ*; (S, TA;) as also *بِنَاتِي*, (K,) i. e. *بِنَاتِي*, (ISk, Mgh,) or *بِنَاتِي*, (IJ, M,) *He had his wife conducted to him on the occasion of the marriage*: (ISk, T, S, Mgh, K;) or *he went in to his wife [for the first time]*: (Mgh,

Mgh:) originating from the fact that the bridegroom used, on that occasion, to pitch a tent for her, (ISk, T, S, Mgh, Mgh,) a new tent, (Mgh, Mgh,) and furnish it with what was requisite, (Mgh,) or a new tent was set up for him, (Mgh, Mgh,) in honour of him. (Mgh.) [See also *بَنِيَتْ*.] — *بِنَايَةٌ* is sometimes used in relation to nobility:

(M, K:) and the verb thus used is *بَنَى*, as above, (T, M,) having [also] *بَنَى* for its inf. n., (IAgr, T,) and *بِنَا*; held by many to be tropical, but by some to be proper. (MF.) Lebeed says,

• قَبْنَى لَنَا بَيْتًا رَفِيعًا سَمَكُهُ • قَسَمًا إِنَّهُ كَهْلًا وَغُلَامًا •

(M) And He (namely, God,) hath built for us a house of nobility of lofty pitch, and its (the tribe's) middle-aged and its youth have risen to it: i. e., all of them have attained to high degrees. (EM, p. 180.) — *بَنَى بَدَنَهُ* It (food) fattened his body, (K,) and made it large: (TA:) and

بَنَى, (T, M, K,) aor. *بَنَى*, (TA,) inf. n. *بِنَاءٌ*, (M,) or *بِنَا*, (TA,) It (food) made his flesh to grow, (T, M, K,) and to become large. (T, TA.) — *بَنَى الرَّجُلَ* He reared, brought up, or educated, the man; (M, K;) as also *بِنَا*. (M.) —

بَنَى [بَنَى] — *بَنَى*, inf. n. *بِنَاءٌ*, *He formed a word*. — And *He made a word indeclinable, so as to end invariably with a quiescent letter or with a particular vowel*. [when the former word is considered as the inf. n. of the pass. form *بَنِيَ*, generally] signifies *A word's keeping always the same mode of termination, ending with a quiescent letter or with a particular vowel, not by reason of any governing word*: (M, K:) as though the word resembled a fixed, immovable building.

(M.) [You say, *بَنِيَتْ عَلَى السُّكُونِ* It was made indeclinable, with a quiescent letter for its termination; and *بَنَى عَلَى الْفَتْحِ* with *fat-h* for its termination; &c. — And in like manner you say, *بَنَى قَصِيدَةً عَلَى الْبَاءِ*, &c., *He made the قصيدة to have*, &c., for its rhyme-letter, or its chief rhyme-letter.] — *بَنَى الْقَوْسَ عَلَى وَتَرِهَا* The bow clave to its string (T, S, K) so that it (the latter) almost broke. (T, S.) [See the part. n. below.]

2: see 1, first sentence.

4. *بَنَاهُ* He made him to build, frame, or construct, a house, or tent: (S:) or he gave him a building: or he gave him that wherewith to build a house: (M, K:) and *بَنَاهُ* he gave him a house, or tent, to build or frame or construct. (T.) It is said in a prov., *وَلَا تُبْنِي الْبَعْزَى تَبْهَى وَلَا تُبْنِي* [Goats rend, or make holes, and render vacant, and do not afford materials for fabricating tents]; i. e., they do not yield hair of which a tent is fabricated; (T, S;) for the tents of the Arabs [of the desert] are of the kind called *طَرَف*, made of skin, and *أَخْبِيَّة*, made of wool or of camels' fur, and not of *شَعْر* [by which is especially meant goats' hair], (S,) or, as is found in the handwriting of Abou-Sahl, of wool or of skin: (TA:) or the meaning is, goats rend tents, or pierce them with holes, by their leaping upon them, (T and S in art. *بَهَو*) so that they cannot be inhabited, (S in that art.) and do not aid in the fabrication of tents; for the goats of the Arabs of the desert

have short hair, not long enough to be spun; whereas the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurdees] fabricate their tents. (T.)—[Hence,] *He introduced him to his wife [on the occasion of his marriage]:* whence the saying of 'Alee, *مَتَى تَجْعَلْنِي ابْنِي بِزَوْجَتِي*, accord. to IATH properly meaning *مَتَى تَجْعَلْنِي ابْنِي بِزَوْجَتِي* [When wilt thou make me to have my wife conducted to me? or, to go in to my wife?]. (TA.)

8. *قَبِنَتْ*, said of a woman sitting, (T, TA,) *She became like a tent* (T, IATH, K, TA) of the kind called *مِبْنَة*, (T, TA,) i. e., a *قَبَة* of skin; by reason of her *futness*, (T, IATH, TA,) and *largeness*, (T, TA,) or *fleshiness*: (IATH, TA:) or *she parted her legs*; as though from *مِبْنَة*, i. e. a *قَبَة* of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And *تَبَنَى*, said of a camel's hump, *It became fat*. (M.) = *He adopted him as a son*: (S, K:) or *he asserted him to be*, or *claimed him as a son*: (M:) and *تَبَنَى بِهِ* signifies the same. (Zj, TA.)

8. *ابْنَى*: see 1, in three places. = Also *It became built, framed, or constructed*. (Msb.)

بَنَتْ; pl. *بَنَات*: fem. of *ابْن*, which see, in three places.

بَنَى } see *بَنَة*.
بَنَى }

بَنَاءُ اللَّحْمِ, (IB, TA,) the former of which words is incorrectly written in the K *بَنَات*, (TA,) A girl whose flesh has been made to grow and become large: (IB, K, TA: [in the CK, *مَبْنِيَّة* is erroneously put for *مَبْنِيَّة*]) or, accord. to a learned scholiast, this is a mistake of IB, and the meaning is *sweet in odour*; i. e. *sweet in the odour of the flesh*. (TA.)

بَنَات: pl. of *بَنَتْ*; and sometimes of *ابْن*: see *ابْن*.

بَنُونَ: pl. of *ابْن*, which see below.

بَنَاء: see *بَنَة*.

بَنِيَّة A form, mode, or manner, of building or framing or construction; a word like *مَشِيَّة* and *رَكْبَة*. (T, TA.) [The form, or mode of formation, of a word.] Natural constitution: as in the phrase, *فَلَانٌ صَاحِبُ الْبَنِيَّةِ* [Such a one is sound in natural constitution]. (S.)—See also *بَنَاء*.

بَنِيَّة: see what next follows.

بَنَى Of, or relating to, a son; rel. n. of *ابْن*; as also *ابْنِي* [with *أ* when connected with a preceding word]: (S, Msb:) the latter is allowable, (Msb,) and used by some. (S.) And *Of, or relating to, a daughter*; rel. n. of *بَنَتْ*; as also *بَنِيَّة*: (S, M, Msb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.)—Also *Of, or relating to, what are termed* *بَنَاتِ الطَّرِيقِ*

الطَّرِيقِ, i. e., the small roads that branch off from the main road. (S.)

بَنِيَّة and *بَنِيَّة*: see what next follows.

بَنَى [originally an inf. n.: (see 1, first sentence):] then applied to *A building; a structure; an edifice*; *a thing that is built, or constructed*; pl. *بَنِيَّة*, and pl. *بَنَات*: (M, K:) and *بَنِيَّة* [also] has this meaning; (Msb;) [and is likewise originally an inf. n.:] or this signifies *a wall*; syn. *حَائِط*: (S;) or it may be a pl., [or rather a coll. gen. n., meaning *buildings, structures, edifices, or walls*,] of which the sing. [or n. un.] is *بَنِيَّة*, and as such may be masc. and fem.: (Er-Rúghib, TA:) *بَنِيَّة* and *بَنِيَّة* also signify [the same as *بَنَى* as explained above; or] *a thing that one has built, framed, or constructed*; (M, K;) or, accord. to some, the former of these two relates to objects of the senses, and the latter to objects of the mind, to glory or honour or the like; (MF, TA;) and their pls. are *بَنَى* and *بَنَى*; (K;) or, accord. to the S and M, these two appear to be sing.; (TA;) [or they may be pls. or sing.; for J says that] *الْبَنَى* is like *الْبَنَى*; one says, *بَنَى* and *بَنَى*, and *بَنَى* and *بَنَى*; (S;) [and ISd says that] *بَنَى* and *بَنَى* signify as above, and so *بَنَى* and *بَنَى*; or, accord. to Abou-Is-hák, *بَنَى* is pl. of *بَنَى*; or it may be used by poetic licence for *بَنَى*: (M:) accord. to IAsr, *بَنَى* signifies *buildings, or structures, of clay*: and also [tents] of wool; (T;) and *بَنَى* likewise signifies *a tent* (M, TA) in which the Arabs of the desert dwell, in the desert, (TA,) such as is called *خَيْمَة*; (M, TA;) and *طَرَأَ* and *قَبَة* and *مَضْرَب* are names applied to dwellings of the same kind; (TA;) pl. *بَنِيَّة*: (M:) the moveable dwelling, such as the *خَيْمَة* and *مِظْلَة* and *سُرَادِق* and the like, is called *بَنَى* as being likened to the building of burnt bricks and of clay and of gypsum. (M.) [See also *بَنِيَّة*.]—Also The roof, or ceiling, of a house or chamber or the like; as in the Kur [ii. 20], *الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَنَاءً* [Who hath made for you the earth as a bed, and the heaven as a roof, or ceiling]: (S, [but wanting in some copies,] and Jel:) so says AZ: (S:) or the meaning here is, *as a tent (قَبَة) pitched over you*. (Bd.)—And The body, with the limbs or members. (TA.)—And i. q. *نَطَعَ* [A thing that is spread on the ground to serve as a table for food &c., made of leather; like *مِبْنَة*]: occurring in a trad., where it is mentioned as spread on the ground, on a day of rain, for Moḥammad to pray upon: so says Sh. (T.)

بَنَى, [said to be] originally *بَنَى*, A little son; [used as a term of endearment;] (Msb;) dim. of *بَنَى* and *بَنَى* and *بَنَى*; (S, Mgh, Msb.) You say, *بَنَى* and *بَنَى* [O my little son, or O my child], with *كسر* to the *يَا أَبَت* and with *فت-ه* also; like as you say, *يَا أَبَت* and *يَا أَبَت* [which see in art. *أبو*, voce *أبو*]. (Fr, S, K.) [The fem. is *بَنِيَّة* A little daughter; dim. of *بَنَتْ*. And hence,] *بَنَاتِ الطَّرِيقِ* The small

roads that branch off from the main road; (S;) what are termed *الطَّرِيقَاتِ*. (S, K.)—The Arabs say, *الرِّقُّ بَنَى الْحَلِيمِ*, meaning *الرِّقُّ* is like *الحليم*. (IAar, ISd.)

بَنَى Sonship: (Lth, Zj, S, M, Msb, K:) [it may be originally *بَنَى*, for Az says, app. on the authority of Zj,] it is not a decisive proof that the last radical is *و*, since they say *فَتَوَّ*, though the dual [of the word from which this is derived] is *فَتَان*; (T;) [and ISd says that] *بَنَى* is thus because of the *لاممه*. (M.)

الْبَنِيَّة [properly The building, like *الْبَنَى* &c.: but particularly applied to] the *Kaḥbeh*; (S, M, K;) because of its nobleness. (M, K.) One says, *لَا وَرَبَّ هَذِهِ الْبَنِيَّةِ مَا كَانَ كَذَا وَكَذَا* [No, by the Lord of this building (the Kaḥbeh), such and such things were not]: (S, TA:) and this was a common form of oath. (TA.) The Kaḥbeh is also called *بَنِيَّةُ إِبْرَاهِيمَ* [The building of Abraham]; because he built it. (TA.)

بَنَى A builder; [meaning one whose business is that of building;] an architect. (M.) [See also what next follows.]

بَان [Building, framing, or constructing]: accord. to A'Obeyd, its pl. is *بَانَات*; and in like manner, *أُجْنَاء* is pl. of *جَان*: and hence the prov., *أُجْنَاؤُهُمَا أَبْنَاؤُهُمَا*, (M,) or *أُجْنَاؤُهُمَا أَبْنَاؤُهُمَا*, i. e. The injurers thereof, meaning this house (هذه الدار), by demolishing it, are the builders thereof. (S in art. *جنى*.) ISd says, I am of opinion that these two pls. are not used except in this prov.: and J says, in art. *جنى*, I think that the prov. is originally *جَنَاتُهَا بَنَاتُهَا*; but IB affirms that it is not so: and he says that the prov. is applied to him who does, or makes, a thing without consideration, and commits a fault therein, which he repairs by undoing what he has done or made: it originated from the fact that the daughter of a certain king of El-Yemen, during his absence on a military expedition, built, by the advice of others, a house, which he, disliking it, commanded them to demolish. (TA in art. *جنى*. [See also Freytag's Arab. Prov. i. 204.])—A bridegroom: from *بَنَى عَلَى* [q. v.]. (TA.) And hence, *Any one going in to his wife*. (S, TA.)—A bow cleaving to its string (T, S, M, K) so that it (the latter) almost breaks; (T, S, M;) the doing of which is a fault; (M;) contr. of *بَانَتْ* [q. v.]: (S and M in art. *بين*;) and so *بَانَتْ* (T, M, K) in the dial. of Teiyi: (T, M:) or the latter signifies *widely separate from its string* [like *بَانَتْ*]. (TA.)

بَانَة: see *بَان*.—Also, (in [some of] the copies of the K erroneously written *بَانَات*, TA,) A man bending himself over his bow-string when shooting. (M, K.)—And *Small* *تَبَل* [or arrows]. (M and TA in art. *بين*.)

بَوَان fem. of *بَان* [q. v.].—Also sing. of *بَوَان*, (TA,) which signifies The ribs of [the breast, or of the part thereof called] the *زُور*: (M, K:) or the bones of the breast: or the shoulder-blades

and the four legs: (TA:) and the legs of a she-camel. (M, K.) One says, [likening a man to a camel lying down,] أَتَقَى بَوَانِيَهُ, meaning *He took up his abode, and settled*, (T, M, K.) in a place; like أَتَقَى عَصَاهُ. (T, M.) أَتَقَى الشَّامُ بَوَانِيَهُ [meaning *Syria became in a settled state*] occurs in a trad. as related by A'Obeyd: and if he said بَوَانِيَهُ, it would be allowable; بَوَانِيْنَ being pl. of بَوَانٍ, [i. e. بَوَانٌ or بَوَانٌ] which is a name for any tent-pole except in the middle of the بَيْت, which has three poles. (T.) And it is said in another trad., أَتَقَتِ السَّيَّةُ بَرَكَ بَوَانِيَهَا, meaning *The shy cast down the rain that it contained*. (TA.)

ابْنٌ, meaning *A son*; (M, Mgh, K;) because he is the father's building, made to be so by God; (Er-Rāghib, TA;) and *a son's son*; and *a descendant more remote*; (Mgh;) is with a conjunctive *l* [when not immediately preceded by a quiescence, written ابْنٌ]; (Zj, T, M;) [and when immediately preceded by the proper name of a man and immediately followed by the proper name of his parent, written without the *l*, as in زَيْدُ ابْنِ عَمْرٍو *Zeyd the son of 'Amr* (in which case it should also be observed that the former proper name is without tenween); unless the words compose a proposition, as in زَيْدُ ابْنِ عَمْرٍو *Zeyd is the son of 'Amr*; or in the case of an interrogation, as in هَلْ زَيْدُ ابْنِ عَمْرٍو *Is Zeyd the son of 'Amr?*]: the pl. is بَنُونَ (T, S, Mgh, Mghb) in the nom. case, and بَنِينَ in the accus. and gen.; (Mgh;) and ابْنَاءَ (T, S, M, Mgh, Mghb, K,) which is a pl. of pauc.: (Mghb:) [and hence it is argued that] the sing. is of the measure فَعْلٌ with the final radical letter elided and the conjunctive *l* prefixed; (M;) originally بَنَى (M, K,) with *ي*, as we judge, because [the aor.] يَبْنِي is more common than يَبْنُو: (M:) or originally بَنُو, (S, Mgh, K,) with two fet-hahs, because it has بَنُونَ for a pl., and the perfect pl. does not admit of change [in its vowels beyond that which is here made in بَنُونَ for بَنُونَ]; (Mghb;) and because it has for a pl. ابْنَاءَ, like as جَمَلٌ has أَجْمَالٌ; (S;) and the elided letter is و, (Akh, T, S,) as in أَبٌ and أُخٌ, (S,) because و is more commonly elided than *ي*; (Akh, T;) or because the fem. is بِنْتُ and [that of أُخٌ is] أُخْتُ; for we do not see this • [or ت] affixed in the fem. except when و is elided in the masc., as is shown by أَخَوَاتٌ and هَنَوَاتٌ; (S;) though بَنُوَّةٌ is not a decisive proof that the last radical is و, for a reason stated above in the explanation of it: (T:) or, as some say, it is originally بَنُو, with *kesr* to the ب, like جَمَلٌ, because they say بِنْتُ, and a change [of a vowel] in a case of this kind is rare: (Mghb:) [but J says,] it may not be of the measure فَعْلٌ nor فَعْلٌ, because it has بَنُونَ; with fet-h to the ب, for a pl.; nor of the measure فَعْلٌ, because this has [generally] for its [broken] pl. أَفْعُلٌ or فَعُولٌ: (S:) Zj says that it is originally بَنَى or بَنُو, or it may be originally بَنَا; that it is app. the last accord. to

those who say بَنُونَ; and that ابْنَاءَ may be pl. of the measure فَعْلٌ and of فَعْلٌ; that بِنْتُ favours its being of the latter; but that it may be of the measure فَعْلٌ changed to فَعْلٌ, as فَعْلٌ is changed to فَعْلٌ in the case of أُخْتُ. (T.) Beside the pls. mentioned above, ابْنٌ has a quasi-pl. n., namely ابْنِي, of the same measure as أُعْمَى; (Mgh, TA;) a sing. denoting the pl.: or, as some say, ابْنٌ has for pls. ابْنَاءَ and ابْنِي. (TA.) Lh mentions the phrase, هَؤُلَاءِ ابْنَا ابْنَانِهِمْ [or هَؤُلَاءِ ابْنَانِهِمْ *These are the sons of their sons*]. (M.) Sometimes م is affixed to ابْنٌ [so that it becomes ابْنَمٌ or ابْنَمٌ at the beginning of a sentence, and ابْنَمٌ or ابْنَمٌ in other cases]: the word is then doubly declinable [like امْرُؤٌ or امْرَأٌ]: you say, هَذَا ابْنَمٌ [This is a son], and رَأَيْتُ ابْنَمًا [I saw a son], and مَرَرْتُ بِابْنَمٍ [I passed by a son]; making the ن similarly declinable to the م; and the *l* is with *kesr* in every case [when the word commences a sentence, whether you make the word doubly declinable or not]: (AHeyth, S:) [for] some make it singly declinable, leaving the ن with fet-h in every case [as the ر in امْرَأٌ or امْرَأٌ]; saying, هَذَا ابْنَمُك [This is thy son], and رَأَيْتُ ابْنَمَكَ [I saw thy son], and مَرَرْتُ بِابْنَمِكَ [I passed by thy son]. (AHeyth, TA.) Hassán says,

- وَلَدْنَا بَنَى الْعَنْقَاءَ وَابْنِي مُحَرِّقٍ •
- فَأَكْرَمَ بَنَا خَلَا وَأَكْرَمَ بَنَا ابْنِنَا •

[We begot the sons of El-'Ankà, and the two sons of Moharrik; and how generous are we as a maternal uncle! and how generous are we as a son!], (S, K,*) i. e., ابْنَا: the م is augmentative, and the hemzeh [or rather *l*] is that of conjunction. (K.) And Ru-bch says,

- بَكَةٌ تُكَلِّى فَقَدْتُ حَبِيْبًا • فَبَى تَنَادَى بِأَبَى وَأَبْنِيْمَا •

[As the weeping of a bereft woman, who has lost a relation, therefore she calls out, With my father would I ransom thee, and a son]; meaning ابْنِمَا. (TA.) The fem. of ابْنٌ is ابْنَةٌ or ابْنَةٌ [with the conjunctive *l* when not commencing a sentence] and بِنْتُ [meaning *A daughter*; and *any female descendant*]: (T, S, M, Mgh, Mghb, K;) accord. to Sb, (M,) ابْنَةٌ is formed from ابْنٌ by affixing • [or ة]; but not so بِنْتُ; for this is formed by affixing *ي* as a letter of quasi-coordination, and then substituting for it ت: (M, K:) [but if the ت be substituted for *ي*, it seems more probable that the *ي* is the final radical:] or, as some say, the ت is substituted for و: (M:) [Mtr says,] the ت is substituted for the final radical: (Mgh:) accord. to Ks, it is originally with • [or ة], because it has a fem. meaning: (IAqr, Mghb:) [my own opinion is most agreeable with this of Ks; and with that of Zj, which will be mentioned below; or, perhaps, is identical with that of Zj: I think it most probable that, as ابْنٌ is generally held to be originally بَنَى or بَنُو, so ابْنَةٌ and بِنْتُ are both originally بَنِيَّةٌ or بَنُوَّةٌ, and that بِنْتُ is formed from ابْنَةٌ by suppressing the alif, transferring its *kesreh* to the ب, making the ن

quiescent, and changing the ة into ت, which is therefore said to be not the sign of the fem. gender, either because it is not ة, but is a substitute for ة, or because it is preceded by a quiescent letter:] AHn says that the ت is substituted for the final radical letter, which is و; and that it is not the sign of the fem. gender, because the letter [next] before it is quiescent: this [he says] is the opinion of Sb, and is the right opinion; for he says that if you were to use it as the proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.: (TA:) and the same is said respecting the ت in أُخْتُ: (TA in art. اخو:) this ت remains in a case of pause (Ks, IAqr, S, Mghb) as in the case of the connexion of the word with a word following: (S:) but one should not say ابْنَتٌ, (Th, T, S,) because the *l* is required only on account of the quiescence of the ب, and is therefore dropped when this is made movent: (S:) Zj says that, in forming the pl. of بِنْتُ [and of ابْنَةٌ], the sing. is reduced to its original form, which is فَعْلَةٌ [as I find it written in the transcript from the T in the TT, but it may be a mistake for فَعْلَةٌ,] with the last radical letter suppressed: (T in TT:) the pl. is بَنَاتٌ (T, S, Mghb) alone: (S:) [and this is generally treated as a fem. pl. of the perfect, or sound, kind, although the ت in بِنْتُ is said to be not a sign of the fem. gender; so that you say, رَأَيْتُ بَنَاتِكَ *I saw thy daughters*; but sometimes] one says, رَأَيْتُ بَنَاتِكَ, with fet-h [as the case-ending], treating the ت as a radical letter. (S.) It is said in the Bári' that when men and women are mixed together, the masc. pl. is made predominant; so that one says, بَنُو فَلَانٍ [meaning *The sons and daughters, or the children, of such a one*]; and even, امْرَأَةٌ مِنْ بَنَى [A woman of the children of Temeem]; and accordingly, if بَنُو فَلَانٍ is applied to denote the persons to whom a legacy is left, the males and the females are included therein. (Mghb.)—When ابْنٌ is applied to that which is not a human being, (IAmb, Mghb,) to an irrational being, (Mghb,) it has for its pl. بَنَات: (IAmb, Mghb:) thus the pl. of ابْنٌ مَخَاضٍ [A young male camel in his second year] is بَنَاتٌ مَخَاضٍ: (Mgh, Mghb:) that of ابْنٌ لَبُونٍ [A male camel that has entered upon his third year] is بَنَاتٌ لَبُونٍ: (Mghb:) and that of ابْنٌ نَعِشٍ [Any one of the stars of the tail of Ursa Major or of that of Ursa Minor] is بَنَاتٌ نَعِشٍ; but sometimes, by poetic licence, بَنُو نَعِشٍ: and hence, or to make a distinction between the males and the females, the lawyers say, بَنُو اللَّبُونِ. (IAmb, Mghb.)—بَنَاتٌ also signifies *Dolls with which young girls play*: (S, Mgh, K:) sing. بِنْتُ. (Mgh.) It occurs in this sense in a trad., in which 'Áishah speaks of her playing therewith (S, Mgh) when, being nine years of age, she was conducted as a bride to Mohammad. (Mgh.)—ابْنٌ is often prefixed to some other noun (T, M, Mghb) that particularizes its signification, because of a close connexion between the two meanings: (Mghb:) and so is بِنْتُ. (T, M.) [Most of the

compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds. — **ابْنُ الطِّينِ** [The son of earth, or clay, meaning] Adam. (T.) **ابْنُ الطَّرِيقِ** and **ابْنُ اللَّيْلِ** (T.) Also the former, *The wayfarer, or traveller*; (Er-Rāghib, TA;) and so **ابْنُ السَّبِيلِ**. (Mṣb, Er-Rāghib.) **ابْنُ حَرْبٍ** A warrior: (Er-Rāghib, TA;) and **ابْنُ الْحَرْبِ** [the warrior; or] he who suffices for war, and who defends. (Mṣb.) **ابْنُ الدُّنْيَا** The rich man. (Mṣb.) — **ابْنُ أَوَى** [The jachal;] a certain beast of prey. (TA.) — **ابْنُ عَرُوسٍ** The skin for water or milk made of one hide; and **ابْنُ ثَلَاثَةٍ** one made of two hides; and **ابْنَةُ الْجَبَلِ** one made of three hides. (T.) — **ابْنَةُ الْحَبْلِ** The echo. (T.) — **بَنَاتٌ طَبَقٌ** and **بَنَاتٌ بَشْشٌ** Calamities, or misfortunes. (T.) — Ru-beh said of a man who was mentioned to him, **كَانَ إِحْدَى بَنَاتِ مَسَاجِدَ**, as though he asserted that *He was one of the pebbles of the mosque* [or rather of the mosques of God]. (S.)

ابْنَةُ or **ابْنَةٌ**: fem. of **ابْنٌ**, which see.

ابْنٌ in **ابْنٌ** and **ابْنٌ**, or **ابْنٌ** and **ابْنٌ**: see **ابْنٌ** in three places.

ابْنِي: quasi-pl. n. of **ابْنٌ**, which see.

ابْنِي: see **ابْنِي**.

ابْنِي for **ابْنِي**: see a verse cited voce **ابْنِي**.

ابْنِي [an unused, or unusual, dim. of **ابْنٌ**]: see what next follows.

ابْنِي, of the same measure as **أَعْيَرُ**, is the dim. of **ابْنِي**, which is like **أَعْمَى**, (Sb, IB, Mgh,) and is quasi-pl. of **ابْنٌ**. (Mgh.) Moḥammad is related, in a trad., to have said, **لَا تَرْمُوا جَمْرَةَ ابْنِي** [O little (meaning dear) sons, cast not ye the pebble of the Ahabeh (see **جَمْرَةَ**) until the sun rise], (TA,) or **ابْنِي** [O my little sons &c.]: (Mgh, TA:) I Ath says that the hemzeh is augmentative; and that there are differences of opinion respecting the form of the word and its meaning: some say that it is the dim. of **ابْنِي**, like **أَعْمَى**, a sing. word denoting a pl. meaning, or, accord. to some, a pl. of **ابْنٌ**, as well as **أَبْنَاءُ**: some say that it is the dim. of **ابْنٌ**; [and if so, we must read **ابْنِي** my little son;] but this requires consideration [more especially as it is followed by a pl. verb]: AO says that it is the dim. of **ابْنِي**, pl. of **ابْنٌ** with the affixed pronoun of the first pers. [sing.]; and this requires us to read **ابْنِي**. (TA.) J says, in the S, that the dim. of **أَبْنَاءُ** [pl. of **ابْنٌ**] is **أَبْنَاءُ**, and, if you will, **أَبْنُونُ**; and he cites a verse in

which occurs the expression **أَبْنِيكَ**, [in the gen. case, meaning *thy little sons*,] and adds, it is as though its sing. were **ابْنٌ**, with the disjunctive **إِ**, whence the dim. **أَبْنِي**, in the pl. **أَبْنُونُ**: but he should have said, as though its sing. were **ابْنِي**, like **أَعْمَى**, originally **أَبْنُو**. (IB, TA.)

أَبْنَاءُ: } see what next precedes.
أَبْنُونُ: }

نَطْعٌ (T, S, M, K) and **مَبْنَاءٌ** (M, K) A [like **بَنَاءٌ**, which see for an explanation]: (S, M, K:) and a **بَشْرٌ** [i. e. curtain or the like]: (K:) or a thing in the form of a **بَشْرٌ**: (M:) or a [tent of the kind called] **قَبَّةٌ**, made of shins, or hides: (IAqr, T:) or a thing of shins, or hides, of like form to the **قَبَّةُ**, which a woman places in, or at, the side of her tent (**فِي كِسْرِ بَيْتِهَا**), and in which she dwells; and may-be she has sheep, or goats, and is content with the possession of these, exclusively of the other sheep, or goats, for herself and her garments [and app. for making of their skins her **مَبْنَاءٌ**; and she has a covering (**إِزَارٌ**) [extended] in the middle of the **بَيْتٌ** [or tent], within, to protect her from the heat, and from the violent rain, so that she and her clothes are not wetted: (Aboo-'Adnān, T:) or, accord. to Aṣ, a mat (**خَصِيرٌ**), or a **نَطْعٌ**, which the trafficker spreads upon the things that he sells: and they used to put the mats (**الْخَصَرُ**) upon the **أَنْطَاعُ** [pl. of **نَطْعٌ**], and go round about with them [in the market]: the **مَبْنَاءُ** is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called **عَيْبَةٌ**: (M, K:) such is said to be its meaning: (S:) pl. **مَبَانٍ**. (T.)

أَرْضٌ مَبْنِيَّةٌ [Built, &c.: see 1]. **مَبْنِي** means **أَرْضٌ مَبْنِي** [Land built in or upon]; and is deemed a chaste phrase. (Mgh.)

مَبْنِي Raised high; applied to a palace, or pavilion. (M, TA.)

مَبْنِي [pass. part. n. of **ابْنَاءُ**] is used in the place of the inf. n. [of that verb, agreeably with many other instances, or accord. to a common licence], meaning The act of building, framing, or constructing. (TA.)

بَهَا

1. **بَهَا**, and **بَهِي**, (AZ, S, Mgh, K,) [aor. **بَهَا**, and **بَهِي**, (K,) inf. n. **بَهَا** and **بَهِي**, (AZ, S, K) and **بَهَا**, (K;) and **بَهَا**, (Aboo-Sa'eed, TA;) He was, or became, sociable, friendly, or familiar, with him, or it; (AZ, S, Mgh, K;) namely, a man, (AZ, S,) or a thing; (Mgh;) and loved, or liked, his, or its, nearness: (Aboo-Sa'eed, TA;) and he became familiar with it so as to have little, or no, reverence for it, or awe of it. (Mgh, TA.) **بَهَا** occurs in a trad., as they relate it, for **بَهَا**: (A'Obeid, TA;) and **بَهِي**, in a verse of El-Aṣṣhā, for **بَهِي**. (Aṣ, O, TS, L.) — **مَا بَهَا لَه** I did not understand

it; or I did not know it; (ISk, S, K;) as also **مَا بَاهَتْ لَه**. (ISk, S.)

8: see 1, in two places.

نَاقَةٌ بَهَا A she-camel familiar with, or accustomed to, her milker; (Aṣ, S;) that offers no opposition to him. (K.) = **بَهَا** as syn. with **حَسَنٌ** belongs to art. **بَهَا**. (S, &c.)

بَهَتْ

1. **بَهَتْ**, (S, Mṣb, K, &c.) the most chaste form of the verb in the sense here following, (S, TA,) and that which most commonly obtains, and the only form allowed by Th and IḲt; (TA;) and **بَهَتْ**, (S, L, Mṣb, K,) aor. **بَهَتْ**; (Mṣb, K;) and **بَهَتْ**, (S, L, Mṣb, K,) in which the **ḍammeh** is said to give intensiveness to the signification, as in **قَضَوُ الرَّجُلُ**, (TA,) aor. **بَهَتْ**; (Mṣb, K;) and **بَهَتْ**, aor. **بَهَتْ** (K) and **بَهَتْ**; (TA;) inf. n. **بَهَتْ**; (JK, K;) He was, or became, confounded, perplexed, or amazed, and unable to see his right course; (JK, S, Mṣb, K;) not knowing what to prefer nor what to postpone: (TA in art. **أَشْرَ**;) he looked at a thing that he saw with a look of wonder: (A, TA;) he was, or became, affected with wonder: (JK;) he was, or became, cut short, (**انْقَطَعَ**, K, TA,) and was silent, being confounded, or perplexed, and unable to see his right course: (TA;) he (an adversary in a dispute or litigation) was overcome by an argument, an allegation, or a plea. (L.) All these forms occur in different readings of the saying in the Kur [ii. 260], **فَبَهَتْ أَلَّذِي كَفَرَ**, (IJ, TA,) explained in the Wā'ee as meaning, And he who disbelieved remained in confusion, or perplexity, not seeing his right course, looking as one in wonder: (Lb, TA;) but accord. to him who reads **فَبَهَتْ**, the word **الَّذِي** may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) = **بَهَتْ**, aor. **بَهَتْ**, (S, Mṣb,) inf. n. **بَهَتْ**, (S, K,) He, or it, caused him to become confounded, perplexed, or amazed, not seeing his right course: (Zj, Mṣb: [Golius, on the authority of Ibn-Maṣrooḥ, assigns this meaning to **بَهَتْ**]) or took him unawares, or by surprise, or unexpectedly, or suddenly. (S, K.) Zj cites as an ex. of the former meaning the saying in the Kur [xxi. 41], **تَأْتِيهِمْ بَغْتَةً فَيَهْتَمُونَ**, i. e., It shall come upon them suddenly, or unawares, and cause them to become confounded, &c.: (TA: and so Bḍ and Jel explain it:) or, and shall overcome them: (Bḍ:) J cites the same as an ex. of the latter of the two meanings in the preceding sentence; but his doing so requires consideration; for the meaning which he gives is taken from the word **بَغْتَةً**; not from **بَهَتْ**. (MF, TA.) [But it is said also that] **مَبَاهَتَهُ** [inf. n. of **بَاهَتْ**] signifies The taking, or coming upon, [one] unawares, by surprise, or unexpectedly. (JK.) — **بَهَتْ**, aor. **بَهَتْ**, (S, A, K, &c.) inf. n. **بَهَتْ** and **بَهَتْ**, (S, K,) or the last is a simple subst., (Mṣb,) He calumniated him; slandered him; accused him falsely; said against him that which he had not done: (S, A, K;) [or he did so in such a manner as to make one to be confounded, or perplexed, or amazed, at the falsity

of the charge, and not to see his right course: (see **بُهْتَان**, below:)) he lied against him; forged a lie, or lies, against him; and i. q. **قَالَهُ بِالْكَذِبِ** [he accused him to his face falsely, or with falsehood]; (TA;) **الْبُهْتَانُ** signifies **أَخَاكَ بِمَا** [thy accusing thy brother, or fellow, to his face, of that which is not in him]: (JK:) and **بُهْتَانًا**, aor. ٢, inf. n. **بُهْتَانٌ**, he accused her falsely of adultery; and forged a lie against her. (Msb.) [See also **اِغْتَابَهُ**.] In the saying of Abun-Nejm,

سَبَى الْحَمَاءَ وَأَبْهَتَى عَلَيْهَا

[Reville thou the mother-in-law, and calumniate her, or forge lies against her], **عَلَيْهَا** is [said by J to be] redundant, or pleonastic; for one does not say, **بُهْتَانٌ عَلَيْهَا**, but only **بُهْتَانٌ**. (S.) Upon this, F says, in the K, that **فَأَبْهَتَى عَلَيْهَا** [thus in the K] is a mistake; that J is in error, and that the right reading is **فَأَبْهَتَى عَلَيْهَا**, with ن: but this assertion made by F depends upon the authority of relaters of the verse in which the word in question occurs. (MF.) IB says that **أَبْهَتَى** may be here rendered trans. by means of **عَلَيْ** because it is syn. with **اِغْتَابَى**, which is so rendered trans., in like manner as is done in other instances, of which he gives an ex. from the Kur [xxiv. 63], **يُخْرِجُونَ عَنْ أَمْرِهِ**, meaning **يُخَالِفُونَ عَنْ أَمْرِهِ**: he adds that, accord. to J, **عَنْ** in this ex. should be considered redundant; but that **عَنْ** and **عَلَيْ** are not used redundantly like **ب**. (TA.) — **بُهْتَانٌ** **بِهْتَانٍ** **عَنِ الثَّانَةِ** He removed the stallion from the she-camel in order that a stallion of more generous race might cover her. (TA.)

2: see 1.

3. **مُبَاهَتَةٌ**, inf. n. **مُبَاهَتَةٌ**: see 1. — [Also He engaged with him in mutual calumny, slander, or false accusation: a meaning indicated, but not expressed, in the A.] You say, **بُهْتَانًا مُبَاهَتَةً** [Between them two is mutual calumny, &c.]: and **عَادَتُهُ أَنْ يُبَاهِتَ وَيُبَاهِتَ** [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumny, &c.]: and **لَا تَبَاهَتُوا وَلَا تَبَاهَتُوا** [Calumniate ye not one another, &c., nor hate ye one another on account of any foul, or evil, affair]. (A.) — And He confounded, perplexed, or amazed, him (namely, his hearer,) by what he forged against him. (TA.)

6: see 3.

بُهْتَانٌ: see **بُهْتَانٌ**. — A certain well-known kind of stone. (K.)

بُهْتَانٌ: see **بُهْتَانٌ**, in two places. — A certain sidereal computation, or calculation; being [that of] the direct course of stars in a day: [in Persian, a planet's motion in any given time: (Johnson's Pers. Arab. and Engl. Dict.):] thought by Az to be not Arabic. (TA.)

بُهْتَانٌ and **بُهْتَانَةٌ** signify the same [when the former is used as a subst.; i. e. A calumny, slander, or false accusation]: (S, A, Msb: [see 1:]) or both signify, the former as explained by Abou-Is-hāk, and the latter as explained in the K, a falsehood by reason of which one is confounded,

or perplexed, and unable to see his right course; (TA; [in which it seems to be indicated that **بُهْتَانٌ** signifies the same:]) from **الْبُهْتَانُ** as meaning "the being confounded" &c.: (Abou-Is-hāk, TA:) the former is a subst. signifying [also] a false accusation of adultery against a woman; and a forgery of a lie against her: (Msb:) and **بُهْتَانٌ** the latter, [and the former also, simply,] a lying, or lie, or falsehood; (K;) and so **بُهْتَانٌ** (K) and **بُهْتَانٌ**. (TA.) **بُهْتَانًا وَإِنَّمَا مَبِينًا**, in the Kur iv. 24, is said to mean *Falsely accusing of adultery, and acting in a manifestly sinful or criminal manner*: (Bd:) or it means *acting wrongfully* &c. (Bd, Jel.) You say, **رَمَاهُ بِالْبُهْتَانَةِ** [He accused him with, or of, calumny, &c.]. (A.) And **يَا لِلْبُهْتَانَةِ**, with kesr to the [prep.] ل, [i. e., O, come to my aid, or succour, on account of the calumny! &c.; for it is] a phrase used in calling for aid, or succour. (S.) [And if you would express wonder, you say, **يَا لِلْبُهْتَانَةِ**, with fet-h to the prep. ل, i. e. O the calumny! &c.]

بُهْتَانٌ [A great, or frequent, calumniator, slanderer, or false-accuser; as also **بُهْتَانٌ**, mentioned in the S only as an epithet applied to him who calumniates, slanders, or accuses falsely;] an intensive epithet from **الْبُهْتَانُ**; (IAth;) [i. e.] an intensive form of the act. part. n. from **الْبُهْتَانُ** [inf. n. of **بُهْتَانٌ**]: (Mgh:) or i. q. **مُبَاهَتٌ**; (K;) i. e., one who confounds, or perplexes, or amazes, the hearer, by what he forges against him: (TA:) and one who falsely accuses a woman of adultery, and forges a lie against her: (Msb:) pl. **بُهْتَانٌ** (IAth, Mgh, Msb, K) and **بُهْتَانٌ**, and, accord. to the K, also **بُهْتَانٌ**; but ISd and MF hold it to be pl. of **بَاهِتٌ**, not of **بُهْتَانٌ**; the former observing, that a word of the measure **فَاعِلٌ** is one of those which have a pl. of the measure **فُعُولٌ**, but not so one of the measure **فُعُولٌ**; and that, as to the saying of A'Obeid, that **عَذُوبٌ** is pl. of **عَذُوبٌ**, it is a mistake; for it is only pl. of **عَذَابٌ**, and the pl. of **عَذُوبٌ** is **عَذُوبٌ**. (TA. [But see art. **عَذَب**].)

بُهْتَانٌ, see **مُبَاهَتٌ**, in two places.

بُهْتَانَةٌ: see **بُهْتَانٌ**, in five places.

بُهْتَانٌ: see **بُهْتَانٌ**: = and see **مُبَاهَتٌ**.

بَاهِتٌ: see **مُبَاهَتٌ**, in two places. = Also act. part. n. [of **بُهْتَانٌ**; signifying *Causing to become confounded, &c.*: and *calumniating, &c.*:] from **الْبُهْتَانُ**: (Mgh:) **بُهْتَانٌ**, as mentioned above, is held by ISd and MF to be a pl. of this word; not of **بُهْتَانٌ**, q. v. (TA.)

مُبَاهَتٌ Confounded, perplexed, or amazed, and unable to see his right course: (S, K:) [other (similar) meanings may be seen from explanations of **بُهْتَانٌ**:] accord. to Ks and the S and Sgh and the K, one should not say **بَاهِتٌ** nor **بُهْتَانٌ**; but there is no reason in analogy why he who says **بُهْتَانٌ**, like **نَصَرَ** and **مَنَعَ**, should not say thus: (TA:) Lb says, in the Expos. of the Fg, that they said **بَاهِتٌ** and **بُهْتَانٌ** [which latter is an

intensive form] and **بُهْتَانٌ**, which [last] may be considered as having the meaning of the measure **فَاعِلٌ**, like **مُبَاهَتٌ**, or that of the measure **فَاعِلٌ**, like **بَاهِتٌ**; but the former is the more agreeable with analogy, and the more probable. (MF, TA.) — Also *Calumniated, slandered, or falsely accused*. (S.)

بُهْتَانٌ: see **مُبَاهَتٌ**.

بج

1. **بُهَجٌ**, aor. ٢, (AZ, S, Msb, &c.) inf. n. **بُهَاجَةٌ** (AZ, S, L, K) and **بُهَجَةٌ** (AZ, L, [but some seem to regard this as a simple subst.]) and **بُهَجَانٌ**, (L,) He, or it, was, or became, beautiful, or goodly: (AZ, S, L, Msb, K:) or beautiful in colour: or beautiful and bright or splendid: or it (a plant) was, or became, beautiful and bright; and he (a man) was, or became, characterized by a laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or by the appearance of joy, gladness, or happiness; or by a joyful, glad, or happy, aspect, or appearance. (L.) You say also, **بُهَجٌ**, with kesr, meaning *The plant, or herbage, was, or became, beautiful* [&c.]. (TA, [but this is probably a tropical signification, from **بُهَجٌ** in the sense here following.]) — **بُهَجٌ**, (S, A, L, K,) with kesr, (S,) aor. ٢, (K,) inf. n. **بُهَجٌ**; (L;) and **بُهَجٌ**; (S, A, L, Msb, K;) He was, or became, joyful, glad, or happy. (S, A, L, Msb, K.) You say, **بُهَجٌ**, (S, A,) and **بُهَجٌ**; (TA;) and **بُهَجٌ**; (A, Msb;) He rejoiced in it, or at it; or became rejoiced by it, or at it. (S, A, Msb, TA.) [See also 10.] = **بُهَجٌ**, (S, K,) aor. ٢; (K;) and **بُهَجٌ**; (S, A, K;) the latter of which is the more approved; (TA;) It (a thing, TA, or an affair or event, S, A) rejoiced; or made joyful, glad, or happy; (S, A, K;) a person. (S, A.)

2. **بُهَجٌ**, (ISd, L,) inf. n. **بُهَجَةٌ**, (K,) He beautified; rendered beautiful, or goodly. (ISd, L, K.) ISd says, I have not heard this, except in the saying of El-'Ajjaj,

دَعَا ذَا وَبُهَجٍ حَسْبًا مَبْهَجًا

as though meaning [Leave thou this subject, and] beautify, or adorn, the more this nobility [already beautified, or adorned,] by thy describing it. (L.)

3. **بُهَجَةٌ**, (A, K,) inf. n. **بُهَاجَةٌ**, (A,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodness; [as expl. in the TK; or in glory, or excellence;] syn. **بَاهَاةٌ** (A, K) and **بَاهَاةٌ**, (K,) both of these meaning the same. (TA.)

4: see 1, last sentence. — **أَبْهَجَتِ الْأَرْضُ** The land, or earth, became beautiful, or goodly. (S, L, K,) or beautiful and bright or splendid, (L,) in its plants, or herbage. (S, L, K.)

6. **تَبَاهَجَ الرَّوْضُ** † The meadows, or gardens, became abundant in blossoms or flowers [as though vying, one with another, in beauty, or goodness: see 3]. (K, TA.)

8: see 1, in two places.

10. استبهر i. q. استبهر [i. e. *He rejoiced, or became rejoiced; at it, or by it; or at, or by, the annunciation of it*]. (K.) [See also بهج.]

بهر, fem. with ه: see بهج, in two places.

بهر Joyful, glad, or happy; (S, K;) as also بهج (S, A, K) and بهج. (A, TA.) — See also بهج.

بهر Beauty, or goodness: (S, A, L, Mgh, K;) or beauty of colour of a thing: or its beauty and brightness or splendour: or in plants or herbage, beauty and brightness or splendour; and in a man, the laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or the appearance of joy, gladness, or happiness; or joyfulness, gladness, or happiness, of aspect or appearance. (L.) You say روضة ذات بهر غالية [A meadow, or garden, of surpassing beauty, &c.]. (A.) And رجل ذو بهر A man possessed of beauty, or goodness: (S;) or of beauty and brightness, &c. (L.) — Also Happiness, joy, or gladness. (Ham p. 403.)

بهر Beautiful, or goodly; (S, A, L, Mgh, K;) as also بهج (Ham p. 403) and بهج. (AZ, TA:) or beautiful in colour: or beautiful and bright or splendid: or, applied to a plant, it has this last meaning; and, applied to a man, characterized by a laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or characterized by the appearance of joy, gladness, or happiness; having a joyful, glad, or happy, aspect or appearance: (L:) the fem. epithet is بهج. (A, K, TA: [in the CK بهج.]) It is applied to a plant, or herbage, (S, A,) in the Kur xxii. 5 and l. 7. (S.) And بهج is applied to a woman, as meaning One in whom beauty, or goodness, &c., predominates; (L, TA;) as also بهج; (TA;) pl. of the former, مبهج; (A, TA:) and to a camel's hump, meaning fat; (A, K;) because beauty, or goodness, is combined [in this case] with fatness; pl. as above. (A, TA.) — See also بهج.

بهر: see بهج, in two places.

بهر: see بهج.

بهر

1. بهر (S, A, Mgh,) nor. =, (Mgh,) inf. n. بهر (S, Mgh, K,) He overcame him: (S, A, Mgh, K:) he overpowered him; subdued him: (TA:) he surpassed him; excelled him. (Mgh.) See also 3. You say بهر فلانة النساء Such a woman surpassed the [other] women in beauty. (S.) And بهر [alone] He excelled in knowledge &c.; or he was, or became, accomplished, or perfect, in every excellence, and in goodness. (S, K.) And بهر القمر (S, K,) or بهر القمر النجوم (TA,) aor. =, (K,) inf. n. بهر (TA,) † The moon overcame with its light the light of the stars. (S, K, TA.) And

بهرت الشمس الأرض † The light of the sun over-spread the earth. (TA.) — [Hence,] بهر, aor. =, (TA,) inf. n. بهر and بهر (K,) † It shone, or shone brightly: (K, TA:) and السحابة بهرت † The cloud shone, or shone brightly. (K.) = بهر (S, A,) aor. =, inf. n. بهر (S,) also signifies † It (a load, or burden, S, A, and running, A) [caused him to be out of breath; interrupted his breathing; (see بهر;)] caused to pant, or breathe [shortly or] uninterruptedly. (S, A.) — Also, (ISH, JK, TA,) inf. n. بهر (K, TA,) † He stopped his breath by beating, or by squeezing his throat, or throttling him, or by any other means: (ISH, TA:) † he plied him, or worked him, (عالجته) until he became out of breath, or until he panted: (JK, TA:) † he imposed upon him a thing that was above his power, or ability. (K, TA.) A poet says,

إِنَّ الْبَخِيلَ إِذَا سَأَلَتْ بَهْرَتَهُ

Verily the niggardly, when thou askest of him, thou stoppest his breath. (ISH, TA.) — [Hence,] بهر, i. q. بهر, as explained below. (K.) = بهر (JK,) or بهر (TA,) inf. n. بهر (K,) He reproached her, or accused her, falsely; (JK;) he aspersed her; calumniated her; or brought a false accusation against her. (K, TA.) You say, بهر بها He reproached her falsely with, or accused her falsely of, such a thing. (JK.) [See also 8.]

3. بهر صاحبه بهر (K, TA,) inf. n. بهر (TA,) [aor. of the latter verb, accord. to rule, =, not =,] He contended, or disputed, or vied, with his companion for glory, or superiority, or excellence, and overcame him. (K, TA.)

4. بهر He did, or effected, or he said, or uttered, what was wonderful; syn. بالعجب. (K.)

5: see 1.

7. بهر (S, A, K,) and بهر (TA,) and بهر, like غنى (K,) † He was, or became, out of breath; his breath became interrupted, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1]: (K:) he panted, or breathed [shortly or] uninterruptedly. (S, A.)

8. بهر He arrogated to himself, or professed, a thing falsely. (S, K.) El-Akhtal says,

وَمَا بِي إِذْ مَدَحْتَهُمْ أَتَبَّارُ

And there is not in me, if I praise them, false profession: (S:) or بهر signifies he said what was false, and swore to it. (TA.) — He said that he had transgressed, or acted vitiously, or committed adultery or fornication, when he had not done so. (K.) And بهر بذنب He asserted himself to have committed a crime, or sin, when he had not done so. (TA, from a trad.) — بهر He asserted falsely that he had had sexual intercourse with her: (M, TA:) بهر signifies "he asserted the same with truth:" (TA:) or بهر signifies he charged, or upbraided, a person with that which was in him; (K, TA;) and بهر, "he charged, or upbraided, with that which was not in him." (TA.) See an ex. voce بهر in art. بهر.

— Also He (a poet) mentioned her (a girl) in his poetry. (JK.) بهر فلانة He became, or was rendered, notorious, or infamous, on account of such a woman [with whom he was said to have had an illicit connexion]. (S, K.) — See also 7.

11. بهر (S, A, K,) inf. n. بهر (S,) The night reached its middle point; (Aq, S, A, K;) from بهر signifying the "middle" of a thing: (A:) or reached the point when all its stars appeared and shone: (Aboo-Sa'eed Ed-Dareer:) or became thickly dark: (K:) or for the most part passed: (S, K;) or reached the point when about one third of it remained. (K.) And بهر علتنا الليل The night became long to us. (S.) And بهر النهار The day reached the point when the sun had become high. (TA.)

بهر inf. n. of 1 [q. v.]. (S, Mgh, K.) You say, بهر, an imprecation, meaning May he be overcome! (A:) or i. q. بهر [may he fall, having stumbled! or stumble and fall! &c.]: (AA, S, K:) and thus used [app. in the latter sense] as an imprecation, accord. to Sb, it has no verb, but is put in the accus. case on the supposition of a verb. (TA.) One says also, بهر و بهر, with damm to each. (TA in art. بهر.) And بهر ما أسخاه [May he fall, having stumbled! &c.: how bountiful is he!], like as one says بهر [when not meaning it to be understood as an imprecation]. (A.) — It also signifies Distance, or remoteness: (K:) and remoteness from good or prosperity. (TA.) — Disappointment. (IAgr, TA.) — Wonder; syn. عجب. (K.) One says, بهر meaning عجباً [for أعجب عجباً I do wonder: or wonderful!]. (S.) So [sometimes] in the phrase بهر [I do wonder at him, or it]. (IAgr, TA.) — Love. (K.) Accord. to some, بهر means Love to you. (JK.) — الأزواج ثلاثة زوج بهر is a saying of the Arabs, meaning Husbands are three: a husband who overcomes the eyes by his goodness, (S,) or a husband of noble race, though he may be of little wealth; (TA;) and a husband prepared for the accidents, or calamities, of fortune; and a husband from whom a dowry is got, (S,) or a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired. (TA.) — † Distress that affects the breath or respiration, syn. كرب. (K, TA,) [particularly] of a camel when he is spurred on, or of a man when a labour above his power is imposed upon him. (TA.)

بهر: see بهر. — Also † The state of being out of breath; interruption of the breath, by reason of fatigue, (K, TA,) [or by bearing a heavy load, (see 1,)] or by hard work, and by running: (TA:) a panting, or breathing [shortly or] uninterruptedly. (S, A, TA.) = Wide-spreading land; a wide tract of land; as also بهر [q. v.]. (K.) — A country, or district; or a city, or town; syn. بلد. (K:) or the middle thereof. (TA.) — The middle, and best part, (بهر, and خير, for the former of which words we find شئ erroneously put in the copies of the K, TA,) of a valley; as also بهر [q. v.]. (K, TA.)

بَهْرٌ Plain, or even, or soft, land or ground: or a wide tract of land between mountains. (L.) — See also بَهْرٌ, in two places. — The middle (S, A, K) of a valley, and of the night, and of a horse, (S, K,) and of a camel's saddle, (TA,) and of a ring, (K,) or of a thing. (A.)

بَهْرٌ A certain plant, of sweet odour; (K;) the [plant called] عَرَارٌ, which is also called عَيْنُ الْبَقْرِ; [buphthalmum, or ox-eye;] it is the بَهْرُ الْبَقْرِ, a creeping, or curling, plant, having a yellow flower; growing in the days of the spring (الرَّبِيعُ), and called عَرَارَةٌ (S:) As says, The عَرَارٌ is the بَهْرُ الْبَقْرِ: and Az says, The عَرَارَةُ is the خَسْوَةُ; and I regard بهار as a Persian word. (TA.) — Perfumes. (Mgh.) — And hence applied to The flowers of the desert. (Mgh.) — And Anything goodly, or beautiful, and bright, or shining. (K, TA.)

بَهْرٌ A certain thing with which one weighs; (S, Mgh, K;) the weight of three hundred pounds: (Fr, IAgar, A'Obeyd, S, K:) thought by A'Obeyd to be not Arabic, but Coptic; (S;) having this signification in Coptic; (JK;) but thought by Az to be pure Arabic: (TA:) or four hundred pounds: or six hundred: or a thousand: (K:) and, (K,) or as some say, (TA,) one half of a load (K, TA) borne by a camel, (TA,) containing four hundred pounds, (K, TA,) in the dial. of Syria: (TA:) or a load borne by a camel: (Kt:) or a camel-load of household-goods or furniture and utensils: (As:) and commodities, or utensils, or the like, of the sea; expl. by مَتَاعُ الْبَحْرِ [perhaps a mistranscription for مَتَاعُ الشَّجَرِ or الشُّجَرِ, commodities, or goods, of the merchants: the poet Bureyk El-Hudhalee speaks of camels bearing بَهَارَ]. (JK, K.) It is said that Talhah the son of 'Obeyd-Allah left a hundred بَهَارَ, in each بهار of which was three hundred-weight of gold (S, TA) and silver; (TA;) بهار being thus made to signify a receptacle: (S, TA:) accord. to As and Kt, the meaning is, a hundred camel-loads. (TA.)

مَبْهُورٌ and مَبْهُورٌ (A, K) and مَبْهُورٌ (A) [and مَبْهُورٌ] † Out of breath; having his breath interrupted, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1 and 7]; panting, or breathing [shortly or] uninterruptedly. (A.)

بَاهِرٌ [act. part. n. of 1, Overcoming; &c. And particularly,] † Overcoming in light. (JK.) [Hence,] قَمَرٌ بَاهِرٌ † A moon that overcomes with its light the light of the stars. (S, A.) And البَاهِرُ † The moon; because it outshines the stars: (Mgh:) or the full moon. (JK.)

أَبْرٌ [The aorta; so in the present day;] a certain vein [or artery], (S, A, K,) in the back, (K,) lying within, or at the inner side of, the back-bone (A'Obeyd, A, TA) and the heart, (A'Obeyd, TA,) the severing of which causes death: (A'Obeyd, S, A:) it is a name given to each of two veins [or arteries, or the two portions of the cord which are called the aorta ascendens and aorta descendens,] which issue from the heart,

and from which then branch off all the other arteries: (S:) and, (K,) or as some say, (TA,) the وريد [i. e. either the carotid artery or the external jugular vein] of the neck: (K:) and, (K,) or as some say, (TA,) [the vein in the arm called] the أَكْحَلُ: (K:) or, accord. to the more full description of IATH, a certain vein [or artery] arising from the head, and extending to the foot, and having arteries which communicate with most of the extremities and the body: what is in the head is called the نَامَةُ; and hence the saying, أَسَكَّتَ اللَّهُ نَامَتَهُ, meaning "God killed him," or "may God kill him!" and it extends to the throat, and is there called the وريد; and to the chest, and is there called [especially] the أَبْرُ [meaning the aorta ascendens]; and to the back, and is there called the وَتِينُ [meaning the aorta descendens]; and the heart is suspended to it; and it extends to the thigh, and is there called the نَسَا; and to the shank, and is there called the صَافِنُ: the ة in it is augmentative. (TA.) You say, قَطَعَ أَبْرَهُ [It severed his aorta]; meaning † it (pain) destroyed him. (A.) — Also The back: (K:) or the place of the vein [or artery] so called. (As, in art. خَدَع of the S.) One says, فَلَانٌ شَدِيدُ الْأَبْرِ Such a one is strong in the back: (TA:) or strong in the place of the vein [or artery] called the أبر. (As, ubi supr.) — And The back of the curved part of the extremity of a bow: (K:) or the part between the طَائِفُ and the كَلْبَةُ: (S, K:) in the bow is its كَبِدٌ, which is the part between the two extremities of its string or the like; then, next to this, the كَلْبَةُ; then, next to this, the أَبْرُ; then, the طَائِفُ; then, the سَنَةُ, which is the curved part of the extremity. (As.) — And A tent-pole. (JK.) — And The shorter side of a feather: (K:) [or] so أَبَاهِرُ [which is the pl.]: (JK:) [or] the latter signifies the feathers (Lh, S) of the wing (Lh) of a bird (Lh, S) next after those called الْخَوَافِي, (Lh,) [and] next [before] those called الْكَلْبِي: (S:) the first of them are those called الْقَوَادِمُ, (S,) four in number, in the fore part of the wing; (Lh;) the next, الْبَنَاقِبُ, (Lh, S,) also four; (Lh;) the next, الْخَوَافِي, (Lh, S,) also four; (Lh;) the next, الْأَبَاهِرُ, (Lh, S,) also four; (Lh;) and the next, الْكَلْبِي [which are also four]. (S.)

مَبْهُورٌ :
مَبْهُورٌ :
مَبْهُورٌ :
مَبْهُورٌ :
see مَبْهُورٌ.

هـ ر ج

Q. 1. تَبْرَجٌ, in the pass. form, (Kt, Mgh,) inf. n. تَبْرَجَةٌ, (K,) † It (a thing) was taken otherwise than by, or in, the right way: (Mgh:) or † it was turned away, or conveyed by turning away, (Kt, K, TA,) from the beaten way or road, (Kt, TA,) or from the direct, or right, main road. (K, TA.) And تَبْرَجَ بِهِمُ † It (the road, A) lead them otherwise than in the beaten track.

(T, A, TA.) [See تَبْرَجٌ, from which the verb is derived.] — † It (a man's blood) was made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; was made allowable to be taken or shed. (Mgh.) And تَبْرَجَ دَمُهُ † He made his blood to be of no account, &c. (TA.) — Hence, (TA,) فَلَا أَتَبْرَجُنِي فَلَا أَتَبْرَجُ أَبَدًا (K, TA) † Verily, since thou hast made me [meaning my offence] to pass unnoticed, or hast taken no account of me, (هَدَرْتَنِي,) by annulling in respect of me the prescribed castigation, (K, TA,) I will not drink it (i. e. wine) henceforth: (TA:) said by Abou-Mihjen (K, TA) Eth-Thakafee, (TA,) to Ibn-Alce-Wakkas. (TA.) — You say also, تَبْرَجَ الْمَكَانُ † He made the place free to the people in general to pasture their beasts in it. (IAgr, L.)

Q. 2. تَبْرَجٌ † It (a place) became, or was made, free to the people in general to pasture their beasts in it. (IAgr, L.)

تَبْرَجٌ an arabicized word, (T, S, Mgh, L, TA,) from تَبْرَجَةٌ, (T, Mgh, L, TA,) which is Persian; (L, TA;) or, as some say, it is an Indian word, originally تَبْرَجَةٌ, meaning Bad, whence the Persian تَبْرَجَةٌ, and hence the arabicized تَبْرَجٌ; (TA;) applied to a dirhem, as meaning bad; (Kr, S;) false; (S, El-Marzookee;) adulterated; (Shiffa el-Ghalcel, El-Marzookee;) of bad silver; (A, Mgh, L, Mgh;) with which one cannot buy: (IAgr, TA:) or, as some say, in which the silver is predominant: or, accord. to IAgr, of which the die has been falsified: (Mgh:) or not coined in the government-mint: (Lh, TA:) and مُتَبْرَجٌ signifies the same, applied to a dirhem; (Lh, A, Mgh;) and so مُتَبْرَجٌ; (Lh, El-Marzookee;) but [Mtr says,] I have not found it with ن, except on the authority of Lh; (Mgh;) and IKh says that it is a word of the vulgar: (TA:) the pl. [of تَبْرَجٌ] is تَبْرَجَاتُ, and [of تَبْرَجٌ] تَبْرَجَاتُ. (TA.) — Hence, metaphorically, (Mgh,) † Bad; (S, A, Mgh, L, Mgh, K;) and false, or of no account; (S, A, Mgh, K;) applied to a thing (S, A, Mgh, L, Mgh) of any kind: (A, Mgh, L:) anything rejected; not received or accepted; rejected as wrong or bad; as also تَبْرَجٌ: (TA:) and a thing is termed مُتَبْرَجٌ when it is as though it were cast away, and not an object of emulous desire or envy, or not in request. (El-Marzookee, TA.) You say, كَلَامٌ تَبْرَجٌ † Bad language. (A, L.) And عَمَلٌ تَبْرَجٌ † A bad action. (A, L.) — † Allowed or allowable [to any person, to be taken or let alone, or to be possessed or made use of or done]; made allowable, free, or lawful. (K.) You say, دَمٌ تَبْرَجٌ † Blood made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; allowed to be taken or shed; (A, L;) as also مُتَبْرَجٌ. (K.) And مَكَانٌ تَبْرَجٌ † A place free to the people in general to pasture their beasts in it. (IAgr, L.) And مَاءٌ مُتَبْرَجٌ † A water left free to those who come to water at it. (A, K, TA.)

مہرج: see ہرج, in four places.

نہرج: see ہرج, in two places.

بہظ

1. **بَهِظَ**, aor. -, inf. n. **بَهِظُ**, *It (a load, or burden,) oppressed him by its weight, and he was unable to bear it: (S, M, TA:) or pressed heavily upon him, and distressed him. (T, TA.) [And hence,] ; It (an affair, M, K, or anything, T) oppressed him by its weight, (T, M,) and he was unable to bear it: (M:) or overpowered him, and pressed heavily upon him, and distressed him; (Jm, K;) and so **بَهِظَ**, as heard by Aboo-Turab from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, **بَهِظَ الرَّاحِلَةَ** *He loaded the riding-camel heavily, and fatigued it. (K.)**

أَمْرٌ بَاهِظٌ *A distressing, grievous, or difficult, affair. (S, CK, but wanting in two MS. copies of the K.) And **بَاهِظٌ** [alone], (CK, but wanting in two MS. copies of the K,) or **بَاهِظَةٌ**, (O, TA,) *A calamity, or misfortune. (O, K, TA.)**

بَاهِظَةٌ: see **بَاهِظٌ**.

مَبْهُوظٌ *Oppressed by the weight of a load, and unable to bear it. (S.) [And hence,] †Any one having a thing required of him which he is unable to do, or which he cannot find. (TA.) And **قَرْنٌ مَبْهُوظٌ** *†An opponent, or an adversary, overcome, or vanquished. (TA.)**

بہق

1. **بَهِقَ**, aor. -, inf. n. **بَهِقُ**, *It (the body) was, or became, affected with [the disease termed] **بَهِقٌ**. (Msb.)*

بَهِقٌ [The mild species of leprosy termed "alpinus," or "vitiligo alba;" in Hebrew **בִּרְחִיק**] *a whiteness, less than what is termed **بَرَصٌ**, that comes upon the external skin of a man; (JK;) a whiteness that affects the skin, (S,) or body, (Mgh, Msb,) differing from the colour of the latter; (S, Msb;) not from what is termed **بَرَصٌ**, (S, Mgh,) or not **بَرَصٌ**: (Msb:) and, accord. to IF, a blackness that affects the skin; [i. e. the species of leprosy termed "melas," or "lepra maculosa nigra;" or a colour differing from that of the skin: (Msb:) a thin whiteness that affects the exterior of the cuticle, by reason of a bad state of the temperament of the part, inclining to coldness, and the predominance of the phlegm over the blood: the black [species] thereof alters (يُغَيِّرُ, in the CK **يُغَيِّرِي**) the skin to blackness, by reason of the mixing of the black bile with the blood. (K, TA.) — [Hence,] **بَهَقُ الْحَجَرِ** *†[Lichen, or liverwort;] a certain plant; (K;) i. e. **حَرَارُ الْحَجَرِ** [more commonly called **حَرَارُ الصَّخْرِ**]: (TA:) or i. q. **الْجَوْزُ جَنْدَمٌ**, (K, TA,) or **الْجَوْزُ جَنْدَمٌ**, (CK,) [evidently from the Persian **جَوَزْ گَنْدَم** explained in Johnson's Pers. Ar. and Engl. Dict. as "sandix-gum, jnniper:" but SM says that] this is a certain plant, the body [or substance] of which is **مُحْتَبٌ** [app. meaning**

composed of globules or the like; probably a particular species of lichen, with spherical cells]. (TA.)

بَهِقٌ, applied to a man, *Affected with [the disease termed] **بَهِقٌ**: (JK, Msb:) fem. **بَهِقَةٌ**. (Msb.) — [And hence,] so applied, †*Very white. (TA.)**

بہل

1. **بَهِلَ النَّاقَةَ**, [aor. -, inf. n. **بَهِلٌ**,] *He left the she-camel without a **صِرَارٌ** [bound upon her udder to prevent her being sucked]; (Bd in iii. 54;) as also **ابْهَلَهَا**: (S:) or he left her to be milked; or allowed her being milked: (Z, TA:) and †the latter, he loosed her **صِرَارٌ**, and left her young one at liberty to suck her; (K;) and he left her to herself (K, TA) to be milked by any one who pleased. (TA.) — And **بَهِلَهُ**, (S, K,) aor. -, (K,) [inf. n. **بَهِلٌ**,] *He left him (S, K) to his own will, or wish, (S,) or to his own opinion, or judgment; (K;) as also **ابْهَلَهُ**: (S, K:) or the former is said in relation to the free man; and †the latter, in relation to the slave; (Zj, K;) and signifies also [simply] he left him to himself. (K, TA.) — Hence, (TA,) **بَهِلٌ** signifies [also] The act of cursing. (S, Msb, K.) You say, **بَهِلَهُ**, aor. -, inf. n. **بَهِلٌ**, *He cursed him. (Msb.) And **بَهِلَ اللَّهُ فَلَانًا** *May God curse such a one! (K, TA.) = **بَهِلْتُ**, aor. -, inf. n. **بَهِلٌ**, *She (a camel) had her **صِرَارٌ** loosed, and her young one left to suck her. (K.)*****

3. **مَبَاهَلَةٌ** The act of cursing each other: (S, Mgh, Msb:) inf. n. of **بَاهَلَهُ** *He cursed him, being cursed by him: (Msb:) [or rather] **بَاهَلْتُهُ** signifies I joined with him in imprecating the curse of God upon whichever of us did wrong. (JK.) Hence the saying of Ibn-Mes'ood, **مَنْ شَاءَ بَاهَلْتُهُ أَنْ سَوْرَةَ النَّسَاءِ الْغَضْرَى نَزَلَتْ بَعْدَ الْبَقَرَةِ** [Whosoever will, I will contend with him by imprecating the curse of God upon whichever of us is wrong, that the shorter chapter of "Women" came down from heaven after the chapter of "The Cow"]: or, accord. to one recital, he said **لَعْنَتُهُ**: for when they differed respecting a thing, they used to come together, and say, **بَهِلْنَا** *†الله على*, **الظَّالِمِ مِثًا** [The curse of God be upon such of us as is the wrongdoer!]. (Mgh.) **بَاهَلُ بَعْضُهُمْ** *بَاهَلُ* and **تَبَاهَلُوا** and **تَبَاهَلُوا** all signify *They cursed one another: (K:) [or] they joined in imprecating a curse upon such of them as was the wrongdoer: (TA:) and **ابْهَلُوا** signifies the like: whence, **ثُمَّ نَبْهَلُ**, in the Kur [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning **ثُمَّ نَبْهَلُ**, i. e., *Then let us imprecate a curse upon such of us as is the liar. (Bd. [But see also 8 below.]***

4: see 1, in four places. — [The inf. n.] **ابْهَلٌ** also signifies *The sending forth, or letting flow, the water upon what has been sown, (JK, K, TA,) after having finished the sowing. (JK, TA. [In the CK, **بَدَرْتُهُ** is erroneously put for **بَدَرْتُهُ**])*

5: see 3.

6: see 3, in two places.

8: see 3. — [Hence,] **ابْتَهَلُ**, (S, Msb, K,) or

ابْتَهَلُ فِي الدُّعَاءِ, (JK,) *†He humbled, or abased, himself; or addressed himself with earnest, or energetic, supplication; syn. **تَضَرَّعَ**: (S, Msb, K;) **ابْتَهَلُ إِلَى اللَّهِ** *to God: (Msb:) he strove, or was earnest, or energetic, in prayer, or supplication; (JK, K;) and was sincere, or without hypocrisy, therein; (S, K;) with a striving, or an earnestness, or energy, like that of the **مُتَبَلِّلُونَ** [properly so called, i. e., persons who join in imprecating a curse upon such of them as is the wrongdoer]. (TA.) It is said that **ثُمَّ نَبْهَلُ**, in the Kur [iii. 54], of which one explanation has been given above, (see 3,) means *†Then let us be sincere, or without hypocrisy, in prayer, or supplication; (S, TA;) and let us strive, or be earnest, or energetic: (TA:) or let us humble, or abase, ourselves; &c.; syn. **تَضَرَّعَ**. (Jel.)***

10. **اسْتَبْهَلَهَا** *He milked her (namely, a camel,) without a **صِرَارٌ**. (K. [See 1, first sentence.] — **He** (a young camel) pulled off her **أَصْرَةً** [pl. of **صِرَارٌ**] to suck her, namely, his mother. (JK.) — **اسْتَبْهَلُ الرِّعْيَةَ** *He (the ruler) left the people, or subjects, to themselves, (Lh, K,) to do what they would; not restraining them. (Lh, TA.) — **اسْتَبْهَلَتْهُمَا السَّوَاهِلُ** (S) and **اسْتَبْهَلَتْهُمَا الْبَادِيَةُ** (K) *†The shores, and the desert, left them at liberty in their abodes therein, no Sultan reaching them, so that they did what they pleased. (S, K.)***

بَهِلَةٌ (S, Mgh, K) and **بَهِلَةٌ** (S, Msb, K) *A curse: (S, Mgh, Msb, K:) from **بَهِلَ النَّاقَةَ** in the sense first explained above. (Bd in iii. 54.) You say, **بَهِلَتْهُ** *عَلَيْهِ بَهِلَةُ اللَّهِ* and **بَهِلَتْهُ** *The curse of God be on him! (S.) For another ex., see 3.**

بَهِلَةٌ: see what next precedes, in two places.

بَهِلَّةٌ *The quality of shrinking from foul things, and of generosity, or nobleness. (JK.)*

بُهِلُولٌ *One that shrinks from foul things, and is generous, or noble; applied to a man (Ibn-'Abbád, JK) and to a woman: (JK:) pl. **بُهِلَالٌ**. (Ibn-'Abbád, JK.) A lord, chief, or prince, combining all good qualities. (Seer, K.) — A great, or frequent, laughter. (S, K.)*

بَاهِلٌ *A she-camel having no **صِرَارٌ** upon her, (S, K, TA,) so that any one who will may milk her: (TA:) or one having no nose-rein upon her, (K, TA,) so that she pastures where she will: (TA:) or also one having no **عَرَانٌ** [which is a piece of wood inserted in the partition between the nostrils]: (S:) and (so in the S, but in the K "or") one having no mark, or brand, upon her: (JK, S, K:) pl. **بَهِلٌ** (JK, S, K) and **بَهِلٌ**: (JK, K, TA: [the latter in the CK like **بَرْدٌ**]) and **مَبَاهِلَةٌ** signifies *left in the state of her that is termed **بَاهِلٌ**, (S,) or having her **صِرَارٌ** loosed, and her young one left at liberty to suck her: (K:) and **مَبَاهِلٌ** is applied in the same sense [as its pl.]. (S, K. [In the CK the latter is written **مَبَاهِلٌ**, as a sing.]) — [Hence,] **بَاهِلًا غَيْرَ ذَاتِ صِرَارٍ**, said by an Arab woman to her husband; (S;) by the wife of Dureyd Ibn-Es-Simmeh, to him, on his desiring to divorce her; meaning *†I made***

my property lawful to thee. (TA.) — **بَاهِلُونَ** † People at liberty in their place of abode, no Sulḍān reaching them, so that they do what they please. (K.) — And the sing., † Going to and fro without work. (Ibn-ʿAbbād, Z, K.) — † A pastor without a staff: (JK, K:) or, walking without a staff. (TA.) — † A man without a weapon. (IAṣr, TA.) — And **بَاهِلَةٌ** † A woman having no husband; (JK;) syn. **أَيَر**. (K.)

أَبْهَل The produce, or fruit, of a certain tree, which is the **عَرَعَر** [a name applied to the cypress and to the juniper-tree]: (S:) so says Ibn-Scēnū [Avicenna] in the Kānoon; and he adds that it is of two species, small and great, both brought from the country of the روم: one species of the tree thereof has leaves like those of the **سُرُو** [or common, evergreen, cypress], has many thorns, and grows, or spreads, wide, (**يَسْتَعْرِضُ**) not growing tall: the leaves of the other are like those of the **طَرْفَة** [or tamarisk], the taste thereof is like [that of] the **سُرُو**, and it is drier, and less hot: (TA:) or it is the produce of a kind of great tree, the leaves of which are like [those of] the **طَرْفَة**, and the fruit of which is like the **نَبَق** [or fruit of the lote-tree called **سِدْر**]; and it is not [the fruit of] the **عَرَعَر**, as I imagined it to be: the smoke thereof expels quickly the young in the womb: used as a liniment, with vinegar, it cures what is termed **دَاءُ التَّعَلُّبِ** [alopecia]: and with honey, it cleanses foul ulcers. (K.) [In the present day, it is applied to the juniper-tree; as is also **عَرَعَر**; and particularly to the species thereof called the **سavin**. See **قَطِرَان**.]

بَاهِل and **مَبَاهِل** [its pl.]: see **بَاهِل**.

بهر

2. **تَبَهَّرُوا** **الْبَهَر**, inf. n. **تَبَهَّرَ**, They separated the **بهر** [i. e. lambs, or kids, or both,] from their mothers, (S, K,) and pastured them alone. (S.) — **بَهَرُوا** **بِالْمَكَانِ**, inf. n. as above, They stayed, or remained, in the place; (K, TA;) did not quit it. (TA.) — Also **بَهَر**, said of a man, † He continued looking at a thing without his being relieved by doing so. (JK.) — † He was silent, and confounded, or perplexed, when asked respecting a thing. (JK.) — † He did not fight, or engage in conflict. (JK.)

4. **أَبْهَر**, (K,) inf. n. **أَبْهَرًا**, (JK,) † It (a thing, or an affair,) was, or became, dubious, confused, or vague, (JK, K, TA,) so that one knew not the way, or manner, in which it should be engaged in, done, executed, or performed; (JK, TA;) as also **أَسْتَبْهَر**; (JK, K, TA;) for which grammarians often use **أَنَبْهَر**; but this has not been heard in the [classical] language of the Arabs: (MF, TA:) [said to be] from **بَهَر** denoting a colour, whatever it be, except that which is termed **شَبَّهَة**, in which is no colour differing therefrom. (Har p. 50.) — He closed, or locked, a door; (S, Mgh, TA;) [or, so that one could not find the way to open it; (see **مَبْهَر**);] and stopped it up. (TA.) [And hence,] one says of the thumb, **تَبْهَرُ الْكَفَّ**, mean-

ing It closes upon [the palm of] the hand, as a cover. (TA.) — [Hence also,] † He made a thing, or an affair, to be dubious, confused, or vague, (JK, TA,*) so that there was no way, or manner, of knowing it, (TA,) or so that one knew not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK:) [in the former sense, or meaning the made it to be dubious, confused, or vague,] said of speech, or language, (K in art. **غَمَض**, &c.,) and of information, or news, or a narration; (Msb;) contr. of **أَوْضَحَ**; (TA in art. **غَمَض**;) i. q. **يَبِينُ**. (Msb.) — † He made, or held, a thing to be vague, or indefinite. (Mgh.) — And, said of a prohibited thing, † He made it, or held it, to be not allowable in any manner, nor for any cause: (Az, TA:) or to be prohibited unconditionally. (Mgh.) [See **مَبْهَر**.] — † He made a man to turn away, or withdraw, or retire, (JK, K,) **كَذَا** from such a thing, (JK,) or **عَنِ الْأَمْرِ** from the affair. (K.) — **أَبْهَتِ الْأَرْضُ** The land produced what is termed **بَهِي**: (JK, K;) or produced much thereof. (S.)

5: see 10.

7: see 4.

10: see 4. — You say, **أَسْتَبْهَرُ عَلَيْهِ الْأَمْرُ** † The affair was as though it were closed against him, so that he knew not the way in which to engage in it, or execute it; syn. **أُتْرَجَ عَلَيْهِ**. (TA.) And **أَسْتَبْهَرُ عَلَيْهِ الْكَلَامُ**, (K,) or **أَسْتَبْهَرُ عَلَيْهِ**, (S, TA,) † Speech was as though it were closed against him; or he was, or became, impeded in his speech, unable to speak, or tongue-tied; (S, * K, TA;) syn. **تَبْهَرُ عَلَيْهِ كَلَامُهُ** and **أَسْتَعْلَقَ** [signifies the same]; syn. **أُتْرَجَ**; (JK, S,*) on the authority of AZ. (S.) And **أَسْتَبْهَرُ الْخَبْرَ** † The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. **أَسْتَعْلَقَ**, and **أَسْتَجْمَر**. (Msb.)

بَهْر is pl. of **بَهْمَة**, (S, Msb, K,) as are also **بَهَرًا** and **بَهَرًا**, (K,) [or rather **بَهْر** is a coll. gen. n., and **بَهْمَة** is its n. un., and **بَهْر** is a quasi-pl. n., and] **بَهَرًا** is pl. of **بَهْر**, (S, Msb,) and **بَهَامَات** is a pl. pl. [i. e. pl. of **بَهَرًا**]: (K:) **بَهْمَة** signifies A lamb, and is applied to the male and the female; (S, Msb;) or, accord. to a trad. in which it occurs, it is a name for the female; (IAth, TA;) but **بَهَرًا**, which is applied to lambs when they are alone, as **سَخْلَان** is to kids when they are alone, is also applied to lambs and kids together: (S, * Msb:) or, accord. to IF, **بَهْر** signifies young lambs or goats: (Msb:) and accord. to AZ, (Msb,) or A'Obeid, (TA,) **بَهْمَة** is applied to a lamb or goat, whether male or female, after the period when it is termed **سَخْلَانَة**, which is when it is just brought forth; (Msb, TA;) and its pl. is **أَبْهَر**: (Msb: [so in my copy of that work, as though meant for **أَبْهَر**; but perhaps a mistranscription for **الْبَهْر**];) or it is applied to a lamb or goat when just brought forth, i. e., before it is termed

سَخْلَانَة: (Mgh: [and this is agreeable with its application in a trad. cited by IAth:];) or to the young one, not, as in the K, young ones, (TA,) of the sheep, and of the goat, and of an animal of the bovine kind (K, TA) both wild and not wild, alike to the male and the female, while small; or, as some say, when it has attained to youthful vigour: (TA:) Lebeed applies **بَهَام** to the young ones of [wild] animals of the bovine kind: (S, TA:) accord. to Th, **بَهْر** signifies young kids. (TA.) — **سَعْدُ الْبَهَامِ** One of the Mansions (K, TA) of the Moon: (TA:) or two stars which are not of the Mansions of the Moon. (S and L and K in art. **سَعْد**, q. v.)

بَهْر: see **بَهْر**, in two places.

بَهْرًا an epithet of which only the fem. form is mentioned. You say **أَرْضٌ بَهْرَةٌ** Land abounding with what is termed **بَهِي**: (AlHu, K:) the word **بَهْمَة** is a possessive epithet. (TA.)

بَهْمَة: see **بَهْر**, in four places.

بَهْمَة A rock, or great mass of stone or of hard stone, (K, TA,) that is solid, not hollow. (TA.) — And hence, accord. to some, (TA,) or because his condition is such that one knows not how to prevail with him, (Ham pp. 334 and 610,) A courageous man, (K, and Ham ubi supra,) or a horseman, (AO, S,) to whom one knows not the way whence to gain access, or whence to come, (AO, S, K,) by reason of his great might, or valour: (AO, S:) or, as in the Nawādir, **رَجُلٌ بَهْمَة** signifies a man who will not be turned from a thing that he desires to do: (TA:) it is not applied as an epithet to a woman: (IJ, TA:) pl. **بَهَر**. (S, A.) You say, **هُوَ بَهْمَةٌ مِنَ الْبَهَرِ**, meaning † He is a courageous man, of those to whom the approach is as though it were closed against his adversaries. (A, TA.) Accord. to IJ, it is an inf. n. used as an epithet, though having no verb. (TA.) [Hence,] it applies to one and to a number of persons. (Ham p. 494.) [For] it signifies also — † An army: (S, K:) or courageous men, or courageous men clad in armour; because one knows not the way in which to fight with them: or, as some say, a company of horsemen: (TA:) pl. as above. (K.) — † A difficult affair or case; (K, TA;) such that one cannot find the way to perform it, or manage it: pl. as above. (TA.) You say, **وَقَعَ فِي بَهْمَةٍ لَا يَتَجَهَّ لَهَا** [He fell into a difficult, or an embarrassing, case, which one knew not the way to manage]. (TA.) The pl. is also explained as meaning † Dubious, confused, or vague, affairs or cases. (TA.) — † Blackness. (TA.) — And **الْبَهْرُ** † The three nights in which the moon does not [visibly] rise. (TA.)

بَهِي, a word both sing. and pl., (Sb, S, K,) its alif [written **ي**] being a denotative of the fem. gender, wherefore it is without **تَوَعْن**; (Sb, S;) or [it is written **يَهِي**, with **تَوَعْن**, for it is a coll. gen. n., and] its n. un. is **بَهْمَة**, (S, K, and so in the JK,) its alif, some say, being a letter of quasi-coordination; but Mbr says that this is not known, and that the alif in a word of the measure **فُعْلَى** is nought but a denotative of the fem. gender; (S;) and the n. un. **بَهْمَة** is anomalous; (El-Ash-

moonee's Expos. of the Alfeeyeh of Ibn-Málik, التانث (A species of barley-grass; app. *hordeum murinum*, or common wall-barley-grass;] a certain plant, (Lth, JK, S, K,) well known; (K;) the sheep and goats, (Lth, TA,) or the camels, (JK,) are vehemently fond of it as long as it is green; (Lth, JK, TA;) but when it dries up, its prickles bristle out, and it repugns; (Lth, TA;) it is of the herbs (بقول) that are termed أحرار [app. here meaning slender and sweet] when fresh and when dry, and comes forth at first undistinguishably as to species, from the earth, like as does corn; then it becomes like corn, and puts forth prickles like those [that compose the awn, or beard,] of the ear of corn, which, when they enter the noses of the sheep or goats and the camels, cause pain to their noses, until men pull them out from their mouths and their noses; and when it becomes large, and dries up, it is a pasture that is fed upon until the rain of the next year falls upon it, when its seed that has fallen from its ears germinates beneath it. (AHn, TA.)

بهر Black: (K:) pl. بهر. (TA.) And [app. used also as a subst., signifying] A black eye (K, TA) in which is no whiteness: pl. as above and بهر. (TA.) — Applied to a horse, to the male and the female, (S, Mgh, K,) Of one, unmixed, colour; in which is no colour differing from the rest: (S, Mgh, K:) pl. بهر. (S.) لا أغر ولا بهر [Not having a star, or blaze, on the forehead or face, nor of one, unmixed, colour, or not white nor black, (some such proposition as "This is a horse" being understood before لا,) is a prov. applied to a dubious, confused, or vague, affair or case. (TA.) — A colour of one kind, (JK,) in which is no colour differing from the rest, (JK, and Har p. 50,) whatever colour it be, except that which is termed شبة: (Har ubi supra:) or a colour that is clear, pure, or unmixed, not resembling any other, (AA, K, TA,) whether it be black or any other colour, (AA, TA,) except, as Z says, that which is termed شبة. (TA.) — A night in which is no light (JK, TA) until the dawn. (TA.) — † A sound, or voice, in which is no trilling, or quavering, or reiteration in the throat or fauces. (JK, K, TA.) — Perfect, or complete, in make; as also مبر: pl. بهر: so in the phrase in a trad. (respecting the day of resurrection, TA), يُخْشَرُ النَّاسُ بَهْرًا, i. e. Mankind shall be congregated perfect, or complete, in make, without mutilation, or defect: (JK:) or the meaning here is, sound, or healthy: (S:) or not having any of the diseases or noxious affections of the present state, as blindness, and elephantiasis, and leprosy, and blindness of one eye, and lameness, &c.: (A'Obeyd, K, TA:) or naked; (JK, K;) not having upon them anything to conceal them: (JK:) or not having with them anything (S, TA) of worldly goods or commodities. (TA.) — † Unknown. (El-Khattābee, TA.) — See also إبهام.

بهر [A beast; a brute;] any quadruped, (Akh, M, Mgh, K,) even if in the water, (Akh, M, K,) [i. e.,] of the land and of the sea; (Mgh;) and (so in the Mgh, but in the K "or") any

animal that does not discriminate: (Zj, Mgh, K:) pl. بهائر. (S, Mgh, K.)

[بهر Of, or relating to, beasts, or brutes.]

[بهر The nature of beasts, or brutes.]

بهر: see مبر, in two places. — Also i. q. أَعْجَر [app. as meaning Destitute of the faculty of speech or articulation, like the beasts]. (K.)

إبهام The thumb, and the great toe; (M, K;) the greatest إصبع, (JK, T, S,) that is next to the forefinger, having two joints, so called because it closes upon [the palm of] the hand, as a cover; (T, TA;) the greatest of the أصابع in the hand and in the foot: (M, K:) of the fem. gender, (S, Mgh,) accord. to common repute; (Mgh;) and sometimes masc.: (Lh, M, K:) and بهر signifies the same; mentioned by Az in the T, and by others; but Az adds that one should not say بهار: (TA:) the pl. of إبهام is أبهيم (JK, S, M, Mgh, K) and أباهر, (M, K,) which latter is used by poetic license for the former, (M,) and إبهامات. (Mgh.) أَقْصَرُ مِنْ إِبْهَامِ الضَّبِّ [Shorter than the great toe of the (lizard called) ضب], and من إبهام القطة [than the back toe of the (bird called) قطاة], and من إبهام الحبارى [than the back toe of the (bird called) حبارى], are proverbs of the Arabs. (Har p. 335.)

بهر, applied to a door, Closed, or locked, (JK, K,) so that one cannot find the way to open it: (JK, TA:) and stopped up: (TA:) or having a lock upon it, with which it is fastened. (Mgh.) — A wall in which is no door. (TA.) — A chest having no lock [by means of which it may be opened]. (Iamb, TA.) — I. q. مُصْمِت [as meaning Solid; not hollow; in the CK مُصْمِت, which signifies the same]; as also أَبْهَر: (K:) having no fissure in it: and † the latter, applied to a heart, is said to mean † impenetrable by admonition. (TA.) — † A thing, or an affair, made to be dubious, confused, or vague; (JK;) [such that there is no way, or manner, of knowing it; (see the verb);] or such that one knows not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK, S, Mgh, TA:) † speech, or language, [that is dubious, confused, or vague,] such that there is no way, or manner, of knowing it: (Mgh, TA:) applied to a road, † unapparent, or hardly apparent: (TA:) and, applied to the ordinance respecting the making up for the days in which one has broken a fast, [and to many other cases,] † undefined; in this instance meaning, as to whether the days may be interrupted, or whether they must be consecutive. (Mgh.) [Hence,] مُبْهَمَات † Difficult things, or affairs, such that one cannot find the way to perform them. (TA.) And الأسماء المبهمة, so termed by the grammarians, † The nouns of indication, (S, K,) such as هَذَا and هُوَذَا and ذَاكَ and أُولَئِكَ (S:) accord. to Az, الحروف المبهمة signifies † the particles which have no derivatives, and of which the roots are not known, as الَّذِي and مَا and مَنْ and عَنْ and the like. (TA.) — Applied to a vow, and to [cer-

tain ordinances respecting] marriage and divorce and emancipation, † From which there is no getting out, or extricating of oneself; as though they were closed doors with locks upon them: (Mgh:) and, applied to prohibited things, † not allowable in any manner, (T, K, TA,) nor for any cause; (T, TA;) or prohibited unconditionally; (Mgh;) as the prohibition of [the marriage with] the mother, and the sister, (T, Mgh, K, TA,) and the like: (T, TA:) such a woman is said to be مُبْهَمَةٌ عَلَى الرَّجُلِ † [absolutely prohibited to the man; as though she were closed against him, or inaccessible to him]. (Mgh.) [But in this last work it seems to be مُبْهَمَةٌ, which is not agreeable with common usage.] In the copies of the K, بهر and بهر are given as pls. of this word: but it seems that there is an omission or a misplacement in the passage; for these are said to be pls. of بهر, as shown above. (TA.) — † In a state of swooning or insensibility, speechless, and without discrimination; in consequence of a blow [&c.]. (TA.) — See also بهر.

مُسْتَبْهَرٌ عَنِ الْكَلَامِ † Debarred from the faculty of speech. (Nisfaweyh, TA.)

بهر

1. بهر (JK, Mgh, K,) aor. يَبْهَرُ, (JK,) or يَبْهَرُ; (Mgh, K;) and يَبْهَرُ, aor. يَبْهَرُ; and يَبْهَرُ, aor. يَبْهَرُ; (S, K;) and يَبْهَرُ, [first pers. يَبْهَرُ], aor. يَبْهَرُ; (K;) inf. n. يَبْهَرُ and يَبْهَرُ; (JK, TA;) He (a man, S) or it, was, or became, characterized by, or possessed of, يَبْهَرُ, meaning beauty, or goodliness [&c.]. (JK, S, Mgh, K.) — يَبْهَرُ and يَبْهَرُ: see 3. = يَبْهَرُ (S, K,) aor. يَبْهَرُ, (K,) inf. n. يَبْهَرُ, (TA,) It (a tent, S, K) was, or became, empty, or vacant: (K:) or it was, or became, rent, or pierced with holes, and rendered vacant. (S, TA.) = يَبْهَرُ i. q. يَبْهَرُ [q. v.]. (JK.) And يَبْهَرُ occurs in a trad., as they relate it, for يَبْهَرُ. (A'Obeyd, TA in art. يَبْهَرُ.)

2. بهر, inf. n. يَبْهَرُ, He made it wide, or ample; or widened it; and made it; namely, a بيت [i. e. tent, or house]. (K.)

3. بهر (TA,) [and بهر, as will be seen from what follows,] inf. n. مَبَاهَاة, (S, TA,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodliness, or in glorying, or boasting, or in glory, or excellence; he emulated, or rivalled, him therein; or, simply, he vied with him; syn. بَاهَاة; (TA in art. بهر;) and فَاخَرَهُ. (S, TA.) Hence, in a trad. respecting 'Arafah, تَبَاهَى بِمَرِّ الْمَلَائِكَةِ [The angels vie with them]. (TA.) You say, تَبَاهَى قَبِيْوْتُهُ (Lh, JK, K) and تَبَاهَى (Lh, JK) i. e. [He vied, or competed, with me, or contended with me for superiority, in beauty, or goodliness, &c.,] and I became, (Lh,) or I was, (JK,) more beautiful, or goodly, [&c.,] than he, (Lh, JK,) or I surpassed him in beauty, or goodliness [&c.]. (K.)

4. بهر He (a man) was, or became, beautiful, or handsome, in face. (K.) = إبهام [He deprived

it of beauty, or goodliness; the 1 being a privative, as it often is, like the Greek α: this is probably the primary signification: (see Freytag's Arab. Prov. ii. 604:) and hence, —] *He made it empty, or vacant*: (K:) or *he rent it, or made holes in it*: (JK:) or *he rent it, or made holes in it, and rendered it vacant*: (S:) namely, a tent. (JK, S, K.) Hence the saying, *المعزى* [explained in art. *بنى*]: (JK, S:) applied to him who injures and does not profit. (JK.) — *He emptied it*; namely, a vessel. (A'Oheyd, JK, S, K.) — *He freed the horses from service* (JK, S, K) in warfare; (S, K;) i. e. he did not go to war upon the horses: (TA:) or he divested the horses of their furniture, and did not ride them: or he supplied the horses amply with fodder, and gave them rest: but the first is the approved explanation. (TA.)

6. *They vied, or competed, or contended for superiority, one with another, [in beauty, or goodliness, or] in glorying, or boasting, or in glory, or excellence; they emulated, or rivalled, one another therein; or, simply, they vied, one with another*; syn. *تفاخروا*. (S, K.)

8. *يَتَبَيَّ* occurs in a verse of El-Aashà for *يَتَبَيَّ*. (O, TS, L, on the authority of As, in art. *بها*, q. v.)

هو Ampleness; or an ample state, or condition: so in the saying, *هو في هو من العيش* [He is in an ample state, or condition, of life]: and this is [said to be] the primary signification. (As, TA.) — Anything ample, wide, or spacious. (K.) [Hence,] *نافقة* *هوة الجنبين* A she-camel wide in the two sides. (TA.) — A wide, or spacious, tract of land, (K, TA,) in which are no mountains, between two elevated tracts. (TA.) — A wide covert, or hiding-place, of a [wild] bull, (JK, K, TA,) which he makes for himself at the foot of the kind of tree called *أرطى* [q. v.]: (TA:) pl. [of pauc.] *أهبة* and [of mult.] *هوب* and [quasi-pl.-n.] *هوبى*. (K.) — Any vacant, or intervening, space. (TA.) — The interior of the chest, or breast, (K, TA,) of a man and of any beast: (TA:) or the space that intervenes between the two breasts and the uppermost part of the chest (K, TA) is called *هوب الصدر*: (TA:) or the part between [or within] the extremities of the ribs that project over the belly: (TA:) and in her that is pregnant, (JK, K,) whatever she be, (JK,) the resting-place of the fetus, between the two haunches: (JK, K:) pl. [of pauc.] *أهبة* and *أهبة* and [of mult.] *هوبى* and [quasi-pl.-n.] *هوبى* [in the TA *هوبى*, which seems to be a mistake]. (K.) — A tent that is placed in advance, before the other tents: (JK, S, TA:) pl. *أهبة*. (JK.) In a trad., Arabs are spoken of as removing with their *أهبة*. (TA.)

به [originally *هوب*]: see *هوبى*, in two places.

بهبة Beauty, or goodliness: (S, Mgh, K:) beauty of aspect, of mien, or of external state or condition: (Mgh:) a beautiful aspect, that excites

admiration, and satisfies the eye: (TA:) and, as an attribute of God, (Msb,) greatness, or majesty. (Msb, Har p. 271.) — The froth of milk: (JK:) or the glistening of the froth of milk. (K.) — As an epithet applied to a she-camel, it belongs to art. *بها* [in which it is explained]. (S.)

بهبة Possessing the quality, or attribute, of *بهبة* [i. e. beauty, or goodliness, &c.]; (JK, S, Msb;) the beauty of which, (JK,) or the pleasing appearance of which, (TA,) satisfies the eye; (JK, TA;) as also *بهبة* and *بهبة*: the fem. of *بهبة* is *بهبة*; of which the pl. is *بهبات* and *بهبات*: and the fem. of *بهبة* is *بهبة*; and the pl. is *أهبة*. (TA.)

بهبة: see *بهبة* = Also, applied to a *بيت* [or tent (see *بهبة*)], Empty, or vacant; (JK, S, K;) containing nothing: (S:) or containing little furniture, or few goods or utensils. (TA.) — *بئر بهبة* A wide-mouthed well. (K.)

أهبة [More, and most, beautiful, or goodly; surpassingly, or superlatively, beautiful, or goodly; fem. *بهبة*; which is applied to a woman, and, by Honeyf El-Hanātīm, to a she-camel. (Az, TA.) [Hence,] one says, *إن هذا تبهياتى* [This is my superlatively beautiful quality; or] this is of the things in which I vie with others. (AA, ISk.)

هوبى

1. *هوبى*, as an intrans. v.: and *بهبة*: see art. *هو*.

هو

هو A skin of a young unweaned camel stuffed (Lth, T, S, M, K) with straw (Lth, T, M, K) or with *هوام* [i. e. panic grass] (M, K) or with dry herbage, (M,) to which a she-camel is made to incline (Lth, T, S) when her young one has died: (S:) it is brought near to the mother of the young camel [that has died], in order that she may incline to it, and yield her milk (M, K) over it. (M.) — Also A she-camel's young one. (M, K.) — And † Stupid; foolish; having little sense, or intellect; as also *هوبى*; (IAgr, T, K;) applied to a man: (IAgr, T:) fem. *هوبة*. (K.) — And *هو*, (K,) or *الأنانى*, (Lth, T, S, M,) † Ashes: (Lth, T, S, M, K:) so called [as being lifeless,] by way of comparison [to the stuffed skin of a young camel]. (M.)

هوبى: see above.

هوبة, mentioned in this art. in the S, and also, as well as in art. *هوب*, in the K: see the latter art.

بوا

بوا, also written *بوى*: see art. *جوز*. — *خبير بوا*: see art. *خبير*.

بوا

1. *بوا*, (M, Mgh, * Mgh, * K,) aor. *بوا*, (M, Mgh, Msb,) inf. n. *بوا*, (M, Mgh,) He returned, went back, or came back, (M, Mgh, Msb, K,) to it, (M, K, *) namely, a thing: (M:) or he

withdrew [from a person or persons, or a place,] to it, or him; or, perhaps, he made himself solely and peculiarly a companion, or an associate, to him, or it; syn. *انقطع* [q. v.]: (K:) but in some copies of the K, the latter explanation is connected with the former by *و* [and] instead of *أو*. (TA.) — *وبأوا بغضب من الله* [in the Kur ii. 58 and iii. 108] means And they returned with anger from God; (Akh, S, Bd in ii. 58, and Jel in the same and in iii. 108;) i. e. the anger of God came upon them: (Akh, S:) or they returned deserving anger from God: (Bd in iii. 108:) or they became deserving of anger from God: from *بوا فلان بفلان* such a one was deserving of being, or fit to be, slain in retaliation for such a one, (Ksh and Bd in ii. 58,) because his equal: (Ksh ibid.): the primary signification of *بوا* being [said to be] that of equalling, or being equal with. (Bd in ii. 58.) [See a similar phrase, also from the Kur, below.] — *بوت به إني* [I returned with it to him: and hence,] I returned it, took it back, or brought it back, to him; (M, K;) as also *بوتته*, (Th, M, K,) and *بوتته*, (Ks, M, K,) but this last is rare. (M.) — *بوا*, nor. and inf. n. as above, (T, S,) signifies, accord. to Akh, He returned [laden] with his sin: (S:) or, accord. to As, he acknowledged it, or confessed it: (T:) or, accord. to others, (TA,) *بوا*, (T, * M, Msb, K,) aor. as above, inf. n. *بوا* and *بوا*, (M, K,) he bore, or took upon himself, the burden of his sin, or crime, or offence; syn. *احتمله*; (Abou-Is-lak, T, M, K, TA;) and became [as though he were] the abiding-place thereof: (TA:) or he became burdened, or laden, with it: (Msb:) or he became, or made himself, answerable, responsible, or accountable, for it, by an inseparable obligation; syn. *التزم به*; for the primary signification of *بوا* is [asserted to be] *لزم* [i. e. adhesion, &c.]; and it is afterwards used in every case [so as to imply a meaning of this kind] according to the exigency of that case; as is said in the Nih, and expressly stated by Z and Er-Raghib: (TA:) or he acknowledged it, or confessed it. (M, K.) — *بوا*, in the Kur v. 35, means Verily I desire that thou return [laden] with the sin committed against me in slaying me, and thy sin which thou hast committed previously: (Jel:) or I desire that thou shouldst bear (تحمل) my sin if I were to extend my hand towards thee, and thy sin in extending thy hand towards me: or the sin committed against me in slaying me, and thy sin for which thine offering was not accepted: and each noun is in the place of a denotative of state; i. e., [it means] that thou return involved in the two sins; bearing them: and perhaps the speaker may have meant, if that must inevitably take place, I desire that it may be thine act, not mine; so that the real meaning is, that it should not be his, not that it should be his brother's: or by the *بوا* may be meant the punishment thereof; for the desire of the punishment of the disobedient is allowable: (Bd:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.) — *بوا* بغضب على غضب

[in the Kur ii. 84] is explained by Abou-Is-hāk as meaning *So they bore the burden of anger upon anger*; syn. اِحْتَمَلُوا; this being said by him to be the proper signification of the verb: or, as some say, the meaning is, [they bore the burden of] sin for which they deserved the fire [of Hell] following upon sin for which they deserved the same: or they returned [laden with anger upon anger]: (T:) or they became deserving of anger upon anger. (Ksh.) [See a similar phrase, also from the Kur, above.] It is said in a form of prayer, اَبُوْ اِيْنِكَ بِغَفِيْتِكَ, meaning *I acknowledge, or confess, to Thee thy favour [towards me, as imposing an obligation upon me]*. (Mgh.) You say also, بَاءَ بِحَقِّهِ; (S;) and بِدَمِهِ; (M, K;) *He acknowledged, or confessed, [himself to be answerable, responsible, or accountable, for] his right, due, or just claim*; (S;) and so [for] his blood: (M, K:) the verb expresses acknowledgment, or confession, always of something for which its agent is, as it were, indebted, or answerable; not the contrary. (S.) — بَاءَ بِغَفِيْتِكَ, in a poem of Sakhr-el-Ghif, means *It [referring to a sword] became in my hand; my hand became to it a مَبَاة, i. e. مأوى [or place of abode]; it returned, and became in my hand*: or, accord. to Ibn-Habceb, i. q. اسْتَقَلَّ [supp. a mistranscription for اسْتَقَرَّ it rested, or remained; the verb بَاءَ in this phrase being from بَوَّأ signifying نُزِمَ, explained above]. (Skr p. 16.) = بَاءَ also signifies *It [a thing, TA] suited, matched, tallied, corresponded, or agreed*. (K.) [Hence,] بَاءَ فَلَانٌ بِفُلَانٍ (inf. n. بَوَّأ, TA) *Such a one was the like, or equal, of such a one, to be slain [in retaliation] for him*: (T:) or *became his like, or equal, so that he was slain [in retaliation] for him*: (Mgh:) and *was slain for him*, (AZ, T, S,) and *his blood became a compensation for the blood of the other*: (T:) or *was deserving of being, or fit to be, slain in retaliation for him*, (Ksh and Bā in ii. 58,) *because his equal*: (Ksh ibid.) or *was slain for him, and so became equal with him*; (K, TA;) as also بَاءَهُ. (M, K.) One says, بَوَّأَ بِهِ, i. e. *Be thou of such as are slain [in retaliation] for him*. (S.) And it is said in a prov., بَاءَتْ عَرَارٌ بِكَحَلٍ: these were two cows, which smote each other with their horns, and both died: the proverb is applied to any two that become equal. (S in this art.; and the same and K in art. عر. [See also Freytag's Arab. Prov. i. 151.]) — بَاءَهُ دَمَهُ بِدَمِهِ, (T, M, K,) inf. n. بَوَّأَ and بَوَّأَهُ, (M,) *He made his blood equal with [or an equivalent for] his [i. e. another's] blood [by shedding the former in retaliation]*. (M, K.) And بَاءَهُ بِهِ, (M,) or بِهِ, (T, S,) and بِهِ, (S,) *He slew him [in retaliation] for him*; (T, S, M;) i. e., the slayer for the slain. (S.) [He slew such a one in retaliation for such a one] is said when the Sultān has retaliated for a man upon another man: and بَاءَهُ, inf. n. بَوَّأَهُ, signifies *he (the Sultān, or another,) slew him in retaliation*. (T.) = بَاءَ signifies also *He exalted himself, or was proud*: app. formed by transposition [of the second

and third radical letters, the ي being changed into ل,] from بَأَى. (Fr, T.)

2. بَوَّأَهُ مَنَزَلًا *He lodged him in an abode*; (Fr, T, M, K;) as also بَوَّأَهُ فِي مَنَزَلٍ, (M, K,) and بَوَّأَهُ مَنَزَلًا: (T, M, K;) or, as also مَنَزَلًا, (the latter mentioned by Fr, T,) *he prepared for him an abode, (S, Mgh,) and assigned, or gave, him a place therein*: (S:) and بَوَّأَتْهُ دَارًا and بَوَّأَتْهُ بَيْتًا *I took for thee a house*: and بَوَّأَتْهُ لِقَوْمِكُمْ بِمِصْرَ يُونَا [in the Kur x. 87] means *take ye two, for your people, in Egypt, houses*: (Akh, T:) or بَوَّأَتْهُ مَكَانًا [or بَوَّأَتْهُ مَكَانًا] signifies *a man's putting a mark upon a place, when it pleases him, that he may abide there*: (El-'Itrcefee, T:) or بَوَّأَهُ he put it [a place] into a right, or proper, state; and prepared it: (Sh, T:) or بَوَّأَتْهُ he took a house as a place of abode, or as a dwelling: (Mgh:) or بَوَّأَتْهُ مَنَزَلًا he looked for the best place that could be seen, and the most level, or even, and the best adapted by its firmness, for his passing the night there, and took it as a place of abode; (Fr, T;) or he took for himself a place of abode; (T, Mgh;) or he alighted and sojourned in a place of abode: and بَوَّأَتْهُ he took it as a مَبَاة [or place of abode]: (S:) and بَوَّأَ الْمَكَانَ and بَوَّأَ الْبَيْتَ [i. e. بَوَّأَ بِهِ] (Sh, T, K) he alighted in the place, and stayed, or dwelt, in it: (Sh, T, K:) or بَوَّأَ بِهِ he stayed, or dwelt, in it, i. e., a place: (Akh, T:) and بَوَّأَ الْبَيْتَانَ he alighted and abode in the place: (M:) [whence, in the Kur lix. 9,] وَالَّذِينَ تَبَوَّؤُوا الدَّارَ وَالْإِيمَانَ [and they who have made their abode in the City of the Prophet and in the faith]; the faith being likened to a place of abode; or the meaning may be بَوَّأَ الْإِيمَانَ [the place of the faith]. (M.) Also بَوَّأَهُمْ مَنَزَلًا (AZ, M) and بَوَّأَهُمْ مَنَزَلًا (AZ, TA) also signify *he alighted and abode with them by the foot, or front, of a mountain, where it rose from its base, (AZ, M, TA,) or next to a river, or brook. (AZ, TA.)* = [Hence, (see بَاءَهُ,) بَوَّأَ (inf. n. بَوَّأَ, K) + Inivit [feminine]: and he married [a woman]; took [her] in marriage: syn. تَزَوَّجَ. (M, K:) and also تَزَوَّجَ. (TA. [There mentioned as a distinct signification.]) The verb is trans. in these two senses. (TK.) = بَوَّأَ الرُّمَحَ *He directed the spear towards him*; (T, S;) and (T) *confronted him with it*; (T, M, K;) and prepared it, or made it ready [to thrust it towards him]. (TA.)

3. بَاءَ فَلَانٌ بِفُلَانٍ: see بَاءَهُ.

4. بَاءَتْهُ: see بَوَّأَتْهُ بِهِ, near the beginning of this art. — بَاءَهُ الْإِبِلَ, (T, S, O, L, and so in some copies of the K, in other copies of which we find بَاءَهُ بِالْإِبِلِ, inf. n. بَوَّأَتْهُ, (T,) *He brought back the camels to the مَبَاة (T, S, O, L) or مَعْطَن (K,) both of which signify the place where they are made to lie down, at the watering-place. (L.)* And بَاءَهُ الْإِبِلَ, (T, M,) inf. n. as above, (T,) *He made the camels to lie down [in the مَبَاة], one*

beside another. (T, M.) And بَاءَهُ عَلَيْهِ مَالَهُ *He drove back, or brought back, to their nightly resting-place, for him, his cattle, (S, M, TA,) i. e., his camels, or his sheep or goats. (S, TA.)* And [hence,] لَا يَسْعَى عَلَيْهِمْ نَعْمًا لَا يَسْعَى الْمَرَاة [God bestowed upon them cattle (i. e. camels &c.) which the nightly resting-place thereof would not contain]. (TA.) — See also 2, in four places. — بَاءَهُ الْإِبِلَ *He put the shin, or hule, into the tanning liquid. (K.)* In the O, the action is ascribed to a woman. (TA.) = بَاءَهُ مِنْهُ *He fled from him. (M, K.)* — فَلَاةٌ تَبَى فِي فَلَاةٍ *A desert that extends (lit. goes away) into a desert, (T, S, K,) by reason of its amplitude. (TA.)* = بَاءَتْهُ *I made him to acknowledge, or confess. (M.)* [It seems to be indicated in the M that one says, بَاءَتْهُ بِدَمِ فَلَانٍ, meaning *I made him to acknowledge, or confess, himself to be answerable, responsible, or accountable, for the blood of such a one.*] = See also 1, (towards the end of the paragraph,) in four places.

5: see 2, in eight places. — الرَّجُلُ يَبْوَأُ مِنْ أَهْلِهِ كَمَا يَبْوَأُ مِنْ دَارِهِ *The man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house; syn. يَسْتَمِكُنْ مِنْهَا. (S, Mgh, Mghb.)* — See also 10.

6. تَبَاَوَّا *They two (namely, two slain men, M) became equal [by being slain, one in retaliation for the other]. (M, K.)* It is said in a trad., أَمْرُهُمْ أَنْ يَتَبَاوَوْا; incorrectly related as being يَتَبَاَوَّا; (S, Mgh;) meaning *He (the Prophet) ordered them that they should be equal in retaliation, in their fighting*: (Mgh:) the occasion of the order was this: there was a conflict between two tribes of the Arabs, and one of the two tribes had superior power over the other, so they said, "We will not be content unless we slay, for the slave of our party, the free of their party; and for the woman, the man:" A'Obeid holds the former reading to be the right. (T.)

10. اسْتَبَاهُ: see 2. — In the following verse of Zuheyr Ibn-Abec-Sulmā,

فَلَمْ أَرْ مَعْتَرًا أَسْرًا هَدِيًّا • وَلَمْ أَرْ جَارَ بَيْتٍ يَسْتَبَاهُ •

ISK says that the هَدِيٌّ is *one who is entitled to respect, or honour, or protection*; and that يَسْتَبَاهُ is syn. with يَتَبَاَوَّا, meaning *whose wife is taken as a wife [by another man]*: but Abou-Amr Esh-Sheybānee says that يَسْتَبَاهُ is from الْبَوَّأَ, meaning "retaliation:" [and accord. to this interpretation, which is the more probable, the verse may be rendered, *And I have not seen a company of men who have made captive one entitled to respect, or honour, or protection, nor have I seen one who has begged the protection of the people of a house, or of a tent, slain in retaliation*:] for, he says, he came to them desiring to beg their protection, and they took him, and slew him in retaliation for one of themselves. (T.) See 1, near the end of the paragraph. — اسْتَبَاتَ الْحَكَمَ, and بِالْحَكَمِ, *I asked the judge to retaliate upon a slayer; to slay the slayer for the slain. (M.)*

بَابُ: see بَابَةٌ. — A libidinous man. (TA in باب) (الالف اللينة.) — The name of the letter ب, q. v.; as also بَا: pl. of the former بَابَات; and of the latter أَبْوَاء. (TA ubi supr.) The dim. is بَيْتَةٌ, meaning A little ب: and a ب faintly pronounced: [and app. بُوَيْتٌ also, as the medial radical is generally held to be و:] and in like manner is formed the dim. of every similar name of a letter. (Lth, on the letter حَاء, in TA, باب الالف اللينة.)

بَابَةٌ: see مَبَاةٌ, in three places. — Also, (T, S, M, Mgh, Mṣb, K,) and بَابَةٌ, (IAqr, T, S, M, K,) and بَابَةٌ, with the ا changed into ه, (TA,) and بَابَةٌ, (IAqr, T, Mgh,) with ا and ه, but IKt asserts this last to be a mistranscription, (Mṣb, TA,) [though it is of very frequent occurrence,] and IAmḥ says that بَابَةٌ is sing., or n. un., of بَابَةٌ, and بَابَةٌ [or بَابَةٌ] has for pl. بَابَات, (TA,) † *Coitus conjugalis*: and marriage: syn. جَمَاع (T, Mṣb) and بَتَاخ (Aḡ, Fr, T, S, M, Mgh, K) and تَزْوِيج (T:) from بَابَةٌ signifying a place of abode; [see مَبَاةٌ;] (T, S, Mgh, Mṣb;) because it is generally in a place of abode; (Mgh, Mṣb;) or because the man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house: (S, Mgh, Mṣb: see 5:) بَابَةٌ is applied [also] to the marriage-contract; because he who takes a woman in marriage lodges her in a place of abode. (T.) [See also بَاهٌ, in art. بَوَّه.] It is said in a trad., مَنْ اسْتَطَاعَ مِنْكُمْ الْبَابَةَ فَلْيَتَزَوَّجْ *He who is able, of you, to marry, let him marry*: (T:) or a prefixed noun is here suppressed; the meaning being, *he who finds [or is able to procure] the provisions (مُون) of marriage, let him marry*. (Mṣb, TA.) And one says, فُلَانٌ حَرِيصٌ عَلَى الْبَابَةِ *Such a one is vehemently desirous of marriage*. (Aḡ, T.)

بَيْتَةٌ a subst. from بَوَّاهٌ مَنَزِلًا. (M, K.) [See 2; and] see also مَبَاةٌ. — A mode, or manner, of taking for oneself a place of abode: (M:) and [hence,] a state, or condition. (AZ, T, S, M, K.) You say, إِنَّهُ لَحَسَنُ الْبَيْتَةِ *Verily he has a good mode, or manner, of taking for himself a place of abode*: (M:) or verily he is of good state or condition. (S.) And بَاتَ بَيْتَةً سَوْءًا *He passed the night in an evil state or condition* (AZ, T, S, M.)

بَوَّاهٌ *Equal; equivalent; like; alike; a match*; (Akh, T, S, M, Mgh, K;) and particularly, *if slain in retaliation for another*. (M.) It is applied to one, and to two, and to more: so that you say, فُلَانٌ بَوَّاهٌ فُلَانٍ *Such a one is the equal, &c., of such a one if slain in retaliation for him*: (M:) and هُوَ بَوَّاهٌ *He is an equal, &c.*; and so هِيَ بَوَّاهٌ *They are equals, &c.*; and so هُنَّ بَوَّاهٌ *they, referring to females*: (Mgh:) and هُمُ بَوَّاهٌ *They are equals in this affair*. (T.) Hence, in a trad. of 'Alee, respecting witnesses, إِذَا كَانُوا بَوَّاهٍ *When they are equals in number and rectitude*. (Mgh.) And فُلَانٌ لِفُلَانٍ بَوَّاهٍ *Such a one is not an equal, &c., to such a one*. (T.) And دَمَرُ فُلَانٍ بَوَّاهٌ لِدَمَرِ فُلَانٍ *The blood of such a one is an equivalent for the blood of such a*

one. (S.) And الْجَرَاحَاتُ بَوَّاهٌ *Wounds are to be retaliated equally*: a trad. (T, Mgh.) And الْقَوْمُ عَلَى بَوَّاهٍ *The people, or company of men, are in a state of equality*. (T.) And الْقِسْمُ الْبَالُ *The property was divided among them equally*. (T. [A similar ex. is given in the Mgh, and explained in the same manner; but there I find عَنْ بَوَّاهٍ; perhaps a mistranscription.]) And كَلَّمْنَاهُمْ فَأَجَابُوا عَنْ بَوَّاهٍ وَاحِدٍ [in a copy of the M عَلَى بَوَّاهٍ وَاحِدٍ] *We spoke to them, and they replied with one reply*: (T, S, O, K:*) i. e., their reply was not discordant: عَنْ being here used in the sense of ب. (TA.) — Also *Retaliation*. (T.) [See 1, near the end of the paragraph: as well as in other places.] It is related in a trad., that Jaḡfar Eḡ-Ṣādiq, being asked the reason of the rage of the scorpion against the sons of Adam, said, تُرِيدُ الْبَوَّاهَ [It desires retaliation]; i. e., it hurts like as it is hurt. (TA.)

بَابِي and بَابِي rel. ns. of بَابٌ and بَابَةٌ the names of the letter ب; (TA in باب الالف اللينة) and بَابِي is a rel. n. of the same. (M in art. ب.)

بَابِي } see بَابِي.
بَابِي }

مَبَاةٌ *The nightly resting-place of camels*; (T;) the resting-place of camels, where they are made to lie down, at the watering-place; (T, S, M, L, K:*) and of sheep or goats likewise; also termed مَبَاةٌ: (L, TA:) or the place to which camels return; (Mgh;) as also مَبَاةٌ: (Mgh, Mṣb:) this is the primary signification. (Mgh.) — Hence, (Mgh,) *A place of abode* (T, S, M, K) of a people, in any situation; (T, S;) as also مَبَاةٌ (Bḡ and Jel in x. 93) and مَبَاةٌ (M, K) and مَبَاةٌ: (S, M, Mgh, Mṣb, K;) which last is hence applied in another sense, explained before, voce مَبَاةٌ: (Mgh, Mṣb:) or a place where people alight and abide next to a valley, or to the face, or front, of a mountain, where it rises from its base; [see بَوَّاهٌ مَنَزِلًا;] as also مَبَاةٌ: (T.) [Hence,] هُوَ رَجَبٌ الْمَبَاةِ *He is largely bountiful*. (TA.) — Also *The covert of the wild bull*. (S, K:*) — *A nest of bees in a mountain*: (M, K:) or, accord. to the T, the nightly resting-place of bees; not there restricted by mention of the mountain. (TA.) — *The part of the womb where the child has its abode*; (M;) the part thereof which is the child's مَبَاةٌ. (K.) — *A well has what are termed مَبَاةَتَانِ, which are The place where the water returns to [supply the place of] that which has [before] collected in the well [and been drawn]*, (M,) or the place where the water collects in the well; (TA voce مَبَاةٌ;) and the place where stands the driver of the سَانِيَةٌ [q. v.]. (M.) [See also مَبَاةٌ; and مَبَاةٌ.]

حَاجَةٌ مَبَاةٌ *A want that is vehement, or pressing, (K, TA,) and necessary*. (TA.)

مَبَاةٌ } see مَبَاةٌ, in three places.
مَبَاةٌ }

بواب

1. بَابٌ, aor. بَابٌ, (M, K,) quasi-inf. n., if there be such a verb, بَوَّاهٌ, with the و not changed into ي because it is not an inf. n. properly speaking, but a subst., (Lth, T,) *He was, or became, a door-keeper, or gate-keeper, to him*; (M, K;) namely, a Sultān (M) [or other person].

2. بَوَّبَ [app., †] *He practised what are termed the expedients, tricks, or stratagems, of war, battle, or fight*. — And hence, † *He charged upon, attacked, or assaulted, the enemy*. (AA, T.) — † *I made the things to be divided into distinct أبواب* [meaning kinds, or sorts; or I disposed, arranged, distributed, or classified, the things under distinct heads]. (Mṣb.) And بَوَّبَ الْأَبْوَابَ [He disposed, arranged, distributed, classified, or set in order, the kinds, sorts, classes, chapters, heads, or the like]. (TA voce أَصَلَ, q. v.) And بَوَّبَ الْمُؤَلَّفَ كِتَابَهُ [The author disposed, or divided, his book in, or into, distinct chapters]. (A.) [See بَابٌ.]

3. بَوَّبَ, (A,) or بَوَّاهٌ, (S, M, K,) *He took for himself a door-keeper, or gate-keeper*. (S, M, A, K.)

بَابٌ, originally بَوَّبٌ, (M, Mṣb,) *A door; a gate; a place of entrance*: and the thing with which a place of entrance, such as a door or gate, is closed; of mood &c.: (MF, TA:) pl. أَبْوَابٌ (S, M, Mṣb, K) and بِيَابٌ (M, K) and أَبْوَابَةٌ (S, M, K,) [a pl. of pauc., said to be] only used for conformity with another word mentioned therewith, as in the saying (of Ibn-Muḡbil, so in a copy of the S),

هَذَا أَخْبِيَةٌ وَلَاحِجٌ أَبْوَابَةٌ

[A frequent render of tents, a frequent enterer of doors], (S, M,) not being allowable when occurring alone; (S;) but IAqr and Lh assert that it is a pl. of باب without its being used for conformity with another word; (M;) and this is extr.; (M, K;) for باب is of the measure فَعْلٌ, and a word of this measure has not a pl. of the measure أَفْعَلَةٌ [by rule]. (M.) You say, بَابُ الدَّارِ [The door of the house]; and بَابُ الْبَيْتِ [the door of the house, and of the chamber, and of the tent]; (Mṣb;) and بَابُ الْبَلَدِ [the gate of the town or city]. (The Lexicons &c. passim.) And Bishr Ibn-Abī-Hāzim assigns a باب to a grave; calling the latter بَيْت. (M.) It is also applied to an opening, or a channel, made for water, to irrigate seed-produce: pl. أَبْوَابٌ. (Mgh.) [And in Egypt, it is applied also to A sepulchral chamber, grotto, or cave, hewn in a mountain; from the Coptic βηθ: pl. بِيَابٌ only.] — Hence, i. e. in a secondary application, the primary signification being “a place of entrance,” it is used as meaning † *A means of access, or of attainment, to a thing*: (B, Kull, TK:) as in the saying, هَذَا الْعِلْمُ بَابٌ إِلَى عِلْمٍ كَذَا *This science is a means of attainment to such a science*. (B, TK.) — [And hence, † *An expedient, a trick, a stratagem, or a process, by which something is to be effected*: pl. أَبْوَابٌ as in أَبْوَابُ الْحَرْبِ the expedients, &c.,

of war, battle, or fight; and **بَابُ مِنَ التَّجْوِمِ** a process of the science of the stars, meaning astrology or astronomy; and **بَابُ مِنَ التَّحْرِ** a process of enchantment; see an ex. voce **سَحَر**. Compare Matt. xvi. 18, *πάλαι ἄδου οὐ κατισχύουσιν αὐτῆς*, probably meaning "the stratagems of Hell shall not prevail against it." — [Also † *A mode, kind, sort, class, or category.*] Suweyd Ibn-Kurāq uses metaphorically the pl. **أَبْوَاب** in relation to rhymes; saying,

- أَتَيْتُ بِأَبْوَابِ الْقَوَائِي كَأَنَّمَا
- أَذُودُ بِهَا سِرِّيًّا مِنَ الْوَحْشِ نَزْعًا

† [I gave utterance to the various kinds of rhymes as though I were driving with them a herd of wild animals desirous of the males, or of their wonted places of pasture]. (M, L.) [You say also, **هُوَ مِنْ هَذَا الْبَابِ** † *It is of this mode, kind, sort, class, or category*: a phrase of frequent occurrence in lexicons &c. See also **بَابَةٌ**.] — [Also † *A chapter*; and sometimes a section, or subdivision, of a chapter; of a book or writing;] conventionally, † *a piece consisting of words relating to matters of one kind*; and sometimes, to matters of one species: (Kull:) pl. **أَبْوَاب**. (A.) See also **بَابَةٌ**. — [Also † *A head, or class of items or articles*, in an account, or a reckoning; as in the saying,] **بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا** † [I explained, or made clear, to him his account, or reckoning, head by head, or each class of items or articles by itself]; a phrase mentioned by Sb: (M:) [or, sometimes,] **بَاب** (M, K) and **بَابَةٌ** (T, M, K) are used in relation to **حُدُود** [which here means the punishments so termed], and to an account, or a reckoning, (T, M, K,) and the like, (T, M,) as signifying the extreme term or limit; syn. **غَايَةٌ**; (M, K;) but IDrd hesitated respecting this, and therefore it is not mentioned in the §. (TA.)

بَابَةٌ † *A mode, or manner*; syn. **وَجْهَةٌ**: (ISk, K:) pl. **بَابَات**. (K.) [See also **بَاب**, which has a similar, and perhaps the same, signification.] Hence, **هَذَا مِنْ بَابَتِي** means † *This is of the mode, or manner, that I desire*; (TA;) *this is suitable to me*: (IAmb, TA:) and **هَذَا شَيْءٌ مِنْ** † *this is a thing suitable to thee*: (S, A:) and **هَذَا بَابَتُهُ** † *this is suitable to him*. (K.) Accord. to most of the critics, it is tropical. (TA.) You say also, **فَلَانٌ أَهْوَنُ بَابَاتِهِ الْكَذِبُ** † *Such a one, the lightest of the kinds (أنواع) of his wickedness is lying*. (A.) — † *A habit: a property; a quality; nature; natural disposition: or a practice; or an action*: syn. **خَصْلَةٌ**. (Abu-l-'Omeythil, TA.) [Hence, perhaps, the last of the exs. cited above from the A.] — † *A condition*; syn. **شَرْطٌ**: as in the saying, **هَذَا بَابَةٌ** † [This is the condition of this]. (M, K.) — **بَابَاتُ الْكِتَابِ** † *The lines of the book or writing*: (M, A, K:) or it may mean its **أَبْوَاب** [i. e. chapters, or sections of chapters]: (M:) this has no sing.: (A, K:) [ISd says,] I have not heard any sing. of it. (M.) — See also **بَاب**; last signification.

بَوَابَةٌ *A desert; or a desert in which is no water*; Bk. I.

syn. **فَلَاةٌ**: (T, IJ, M, K:) as also **مَوْمَاةٌ**: (T, MF:) the **ب** being changed into **م**, as is often the case. (MF.) [It is mentioned in the §, and again in the K, in art. **بُو**, as syn. with **مَقَارَةٌ**.]

بَوَابَةٌ The office, or occupation, of a door-keeper, or gate-keeper. (M, K.) [See 1.]

بَوَّابٌ A door-keeper, or gate-keeper. (S, M, Mgb, K, TA.)

أَبْوَابٌ مُبَوَّبَةٌ † [Kinds, sorts, classes, chapters, heads, or the like, disposed, arranged, distributed, classified, or set in order,] is a phrase similar to **كُتُبٌ مُبَوَّبَةٌ**. (S.) You say also **كُتُبٌ مُبَوَّبَةٌ** † [A book disposed in, or divided into, distinct chapters]. (A.)

بوح

بَاحٌ; pl. **أَبْوَاغٌ**: see art. **بَاحٌ**. AZ mentions it as without **ء**: ISk, as with **ء**. (ISd, TA.)

بوح

1. **بَاحٌ**, (A, Mgb, K,) aor. **بَوَّحَ**, (Mgb,) inf. n. **بَوَّحٌ**, (A, Mgb,) *It (a secret, A, or a thing, Mgb) became apparent, or manifest*. (A, Mgb, K.) You say, **بَاحٌ مَا كُنْتُتُ** [What I concealed became apparent]. (A.) And **أَعُوذُ بِاللَّهِ مِنْ بَوَّحِ السِّرِّ** [I seek protection by God from the appearing of the secret, and the removing of the veil, or covering]. (A.) = **بَاحٌ بِهِ**, (S, A, Mgb, K,) [aor. as above,] inf. n. **بَوَّحٌ** and **بَوَّوْحٌ** and **بَوَّوْحَةٌ**, (K, TA,) *He revealed, or disclosed, it*; (S, A, Mgb, K;) namely, a secret, (S, A, K,) or a thing; (Mgb;) as also **أَبَاحَهُ**. (A, Mgb, K.) It (the former) is said to be from **إِبْهَاحَةٌ** [the inf. n. of the latter] signifying *The showing a thing to the beholder in order that he who will may take it*. (TA.) You say, **أَبَاحَهُ سِرًّا قَبَاحٌ بِهِ**, (S, A, Mgb, K,) [aor. as above,] inf. n. **إِبْهَاحَةٌ**: see 1, in three places. — **إِبْهَاحَةٌ** and **إِسْتِبْهَاحَةٌ** are used as syn.: but it is said that the former signifies *The making a thing allowable, or free, to him who desires it, or seeks it*: and the latter, the *taking a thing as allowed, allowable, free, or lawful*. (MF.) You say, **أَبَاحَ الشَّيْءَ** *He made the thing allowable, or free*. (L.) And **أَبَاحَ مَالَهُ** *He gave permission either to take or let alone his property; made it allowable, or free, either way one might choose to take*. (Mgb.) And **أَبْهَاحْتُكَ الشَّيْءَ** *I made, or have made, the thing allowable, free, or lawful, to thee*, (S, L, K, TA,) *to take it, [or let it alone,] or do it, [or make use of it,] or possess it*; but not by the law of the religion, for to do this belongs to God and his apostle; except in the language of this law. (MF, TA.) [Hence it is said that] **إِبْهَاحَةٌ** bears a signification similar to that of **نَبْيٌ** [i. e. *Spoliation; a taking of spoil; or the taking a thing*

as spoil; a signification more properly belonging to the inf. n. of **بُو**, q. v.]. (L.)

10. **اسْتَبَاحَهُ** *He deemed it, or esteemed it, to be allowed, allowable, free, or lawful*; namely, the property of another: (A:) or *he took it as allowed, allowable, &c.* (A, MF.) See 4. — *He took it as spoil, or plunder*. (TA.) — *He made an attack upon it*; namely, the property of another. (Mgb.) — *He took him captive, making him as a lawful possession to him*. (TA.) — And **اسْتَبَاحُوهُمْ**, (K,) or **اسْتَبَاحَهُمُ**, (S,) *He, or they, extirpated, or exterminated, them*. (S, K.)

بَوَّحٌ has the following various significations assigned to it in explanations of the saying, **إِبْنُكَ أَتَيْنُ بَوَّحَكَ يَشْرَبُ مِنْ صُبُوحِكَ**: (S, TA:) **الْفَرْجُ** [or *pudendum*, app. meaning, of a woman]: (K, Har p. 328 on the authority of AO:) **النَّفْسُ** [meaning one's self]: (IAqr, T, S, Meyd, L:) *coitus*; syn. **وَطْءٌ** (S) or **جِمَاعٌ**: (K:) and accord. to the last but one of these renderings, [and virtually accord. to the others also,] the saying means *Thy son is the son of thyself, [who drinks of thy morning-draught]*; (T, TA;) *he whom thou hast begotten*, not *he whom thou hast adopted*: (IAqr, and Mtr in Har p. 328:) or **بَوَّحٌ**, here, is pl. of **بَاحَةٌ**: (A, TA, Har p. 336;) and the meaning is, *he who has been born within the courts of thy house*; (A;) or, *in the court of thy house*, (TA, Har,) not in the house of another: (TA:) or **بَوَّحٌ** is here a subst. from **بَاحٌ بِالْشَيْءِ**; and the meaning is, *thy son is he whom thou hast openly acknowledged* (**بُحْتٌ بِهِ**), and whom his mother hath also, agreeably with thee: (Har p. 328:) [accord. to some,] it signifies also i. q. **أَصْلٌ** [i. e. *origin*; or *race*, or *stock*, which it may mean in the saying above: or *original*, or *primary*, *state*, or *condition*]; (K, Har p. 328;) [for] one says, **رَجَعَ إِلَى بَوَّحِهِ**, (S, A, Mgb, K,) [He returned, or reverted, to his original, or primary, state, or condition]. (Har p. 328.)

بَاحَةٌ The court; or a spacious vacant part, or portion, in which is no building; syn. **سَاحَةٌ**, (S, A, K,) and **عَرَصَةٌ**, (A, TA;) of a house or dwelling: (S, TA:) pl. **بَوَّحٌ** [q. v.]. (A, TA.) Hence [is said to be derived] **بُحْبُوحَةُ الدَّارِ** [mentioned in art. **بَح**]. (TA.) One says also, **نَحْنُ فِي بَاحَةِ الدَّارِ**, meaning *We are in the middle, or midst, or best part, of the abode, or district, or country*; i. e. **تَبَحُّجٌ**. (TA.) And hence, accord. to Fr, **أَوْسَطُهَا** [explained in art. **بَح**]. (Az, TA.) It is said in a trad., **نَيْسَ لِلنِّسَاءِ مِنْ بَاحَةِ الطَّرِيقِ شَيْءٌ**, meaning [Women have no right] in the middle of the road. (TA.) — Also The main part or body of water: (K:) applied by most of the lexicologists to the sea. (TA.) [In the present day applied to A deep part of the sea, distant from land; the deep; the main, or main sea.] — And *Many palm-trees*. (Abou-Sārim El-Bahdalee, IAqr, K.)

أَمَرَهُ بِمَعْصِيَةِ بَوَّاحَا *He ordered him to disobey, or rebel, openly*. (K.) The last word occurs in this sense in two trads.; but in one of them, accord. to one recital, it is **بَرَّاحَا**. (TA.)

هو بُوِّخ بِمَا فِي صَدْرِهِ *He is one who reveals, or discloses, what is in his bosom*; as also بَيَّحَان and بَيَّحَان (K); the ي being originally و (TA.).

مُبَاح Allowed or allowable [to be taken, or let alone, or done, or made use of, or possessed; see 4]; made allowable, free, or lawful; contr. مَحْظُور (S, A.).

المَيْحُ The lion. (K.)

بوح

1. بَاخَتِ النَّارُ (S, A, L, K.) aor. قَبُوخُ, inf. n. بُوخُ and بُوُخُ and بُوَحَانُ (L.) *The fire abated; or became allayed*: (S, L, K.:*) or became extinguished, or quenched. (A.) And باخ الحر *The heat abated, or became allayed*. (S, A, TA.) — [Hence,] بَاخَتِ الْحُمَى + *The fever abated, or became allayed*. (S.) And باخ عنه الورد *His fever abated, or remitted*. (A, TA.) And باخ بطنهم حرب ما يَبُوخُ سَعِيرُهُمَا (S, A, K.:*) *Between them is war of which the fire does not become extinguished, or quenched*. (A.) — [Hence also,] باخ likewise signifies *He became fatigued*, (S, L, K.) and out of breath. (L.) You say, باخ حتى باخ (S, A, L) *He ran until he became fatigued (S, L) and out of breath*. (L.) — + *He (a man) flagged; or became remiss, or languid*. (TA.) — Also, inf. n. بُوُخُ, + *It (flesh-meat) became altered, or changed in odour or otherwise for the worse*, (K, TA.) and corrupted, or tainted. (TA.)

4. اباح *He extinguished, or quenched, fire*. (A, K.) And *He (God) abated, or allayed, the heat*. (A.) — [Hence,] اباح النَّارَ بَيْنَهُمَا *He extinguished, or assuaged, the discord, or rancour, or enmity, that was between them*. (A, TA.) — And ابسح عنك من الظَّهيرة *Stay thou until the midday-heat shall have become allayed, and the air be cool*. (IAar, TA in art. فيح and in the present art.)

بُوخ A state of confusion, or perplexedness. (S, K.) You say, هُمُ فِي بُوخٍ مِنْ أَمْرِهِمْ *They are in a state of confusion, or perplexedness, with respect to their affair, or case*. (S, K.:*) And it is said in a prov., وَقَعُوا فِي دُوكَةٍ وَبُوخٍ, meaning *They fell into evil, or mischief, and altercation*. (Meyd, TA.)

بود

1. بَادَ, inf. n. بَوْدَ and بَوَادَ: see art. بيد.

بور

1. بَارَ (S, M, Mghb.) aor. بَيَّورَ (Mghb.) inf. n. بَوَارَ (Lth, T, S, M, K.) and بَوُورَ (M, K.) or بَوُورَ (Mghb.) *He, (S,) or it, (Mghb.) perished*. (Lth, T, S, M, Mghb, K.) You say, بَادُوا وَبَارُوا *[They became extinct, and perished]*. (A.) — [Hence,]

بَارَتِ الْأَرْضُ: *The land was, or became, in a bad, or corrupt, state, and uncultivated*; (K, TA.) *was unsown*. (A.) — And بَارَ عَمَلُهُ + *His work was, or proved, vain, or ineffectual*: such is the signification of the verb in the Kur xxxv. 11. (S, K.) — And بَارَ (T, S, &c.) aor. as above, inf. n. بَوَارَ (Mghb.) + *It (a thing, Mghb, or commodity, T, S, A, Mgh) was, or became, unsaleable, or difficult of sale, or in little demand*: (T, S, A, Mgh, Mghb.) because a thing, when neglected, becomes of no use, and thus resembles that which perishes. (Mghb.) — And بَارَتِ السُّوقُ (T, M,) inf. n. بَوُورَ and بَوَارَ (K.) + *The market was, or became, stagnant, or dull, with respect to traffic*. (T, M, K.) — And بَارَتِ الْأَيَّامُ (A,) inf. n. بَوَارَ (T, S, K.) + *The woman without a husband was not desired, or sought for*: (A:) or remained in her house long without being demanded in marriage. (T, K.) — [بَارَ is also used as an imitative sequent of حَارَ; like as بَاتَرُ is of حَاتَرُ: see exs. in art.]

بَارَ النَّاقَةَ (T, S, A, K.) aor. as above, (T, S, A,) inf. n. بَوُورَ (S.) *He brought the she-camel to the stallion to see if she were pregnant or not*: (T, S, A, K:) for if she is pregnant, she voids her urine in his face (S, K) when he smells her. (S.) — Also *He (the stallion) smelt the she-camel to know if she were pregnant or not*; (T, S, M, K:) and so ابْتَارَهَا (S, M.) — Hence the saying, بَرِّبِي مَا عِنْدَ فَلَانٍ (S, A, K.) aor. as above, (T, S, M, K.) inf. n. بَوُورَ; (T, M, K:) and ابْتَارَهُ (M,) inf. n. ابْتِيارَ; (S, K:) meaning *He tried him; assayed him; proved him by experiment or experience; examined him*. (T, S, M, K.) El-Kumeyt says,

فَيَسَّحُ بِمِثْلِي نَعْتُ الْفَتَا * إِذَا ابْتَارًا وَإِذَا ابْتِيارًا * (T, S) + *It were foul in the like of me to characterize the damsel either by false accusation or by trying, with speaking truth, to elicit what is in her mind (مَا عِنْدَهَا [i. e. نَفْسُهَا], agreeably with an explanation given above)*: (S, TA:) or ابْتِيارًا, which is without ه, here signifies *by asserting with truth my having had sexual intercourse with her*: (TA:) [for] ابْتَارَهَا signifies *he asserted with truth that he had had sexual intercourse with her*; and ابْتِيارَهَا “he asserted the same falsely.” (A’Obeyd, T:) and the former signifies also *he had sexual intercourse with her (K, TA) by force; he ravished her*: (TA:) or ابْتِيارًا signifies *he charged, or upbraided, a person with that which was not in him*; and ابْتِيارًا “he charged, or upbraided, with that which was in him.” (TA in art. بهر.)

4. ابَارَهُ *He (God) destroyed him; caused him to perish*. (S, M, A, K.)

8: see 1, in four places.

بَارَ الْأَرْضَ (A’Obeyd, T, &c.) in which the latter word is an inf. n. [of 1] used as an epithet, (IAth,) + *Land not sown*; (A’Obeyd, T, S, IAth;) as also بَوَارَ, [likewise an inf. n. used as an epithet,] of which the pl. is بَوُورَ: (A, IAth:) or *land before it is prepared for sowing* (AHn, M, K) or plant-

ing: (AHn, M:) or *land that is left to lie fallow one year, that it may be sown the next year*: (K:) and بَارَتِ الْأَرْضَ (Zj, M, K,) and بَارَتِ الْأَرْضَ (Zj, K,) and بَوُورَ, [which is originally an inf. n.,] (K,) or بَوُورَ الْأَرْضَ, [in which the former word may be pl. of بَوَارَ, mentioned above,] (M,) + *land that is in a bad state, and uncultivated*, (K, TA,) unsown, (M, TA,) and not planted: (TA:) or *left unsown*. (Zj, M.) You say also, أَصْبَحَتْ مَنَازِلُهُمْ بَوُورًا + *Their abodes became void, having nothing in them*. (Fr, T.) — See also بَوُورَ.

بَوُورَ A bad, or corrupt, man; (S, A, K;) and one (M, K) in a state of perdition; (S, M, A, K;) in whom is no good; (S, K;) originally an inf. n., (Fr, T,) and [therefore, as an epithet,] applied also to a female, (AO, T, S, M, K,) and to two persons, and more: (AO, T, M, K:) [but see what here follows:] بَاتَرُ, also, signifies bad, or corrupt; destitute of good; (Zj, M;) a man in a state of perdition; (AO, T, S;) and its pl., (K,) or rather quasi-pl., (M, TA,) is بَوُورَ (M, K,) like as نَوْمَرُ is of نَائِمَرُ, and صَوْمَرُ of صَائِمَرُ; (M, TA;) and another pl. of the same is بَوُورَ (AO, T, S, M,) like as حَوَلُ is of حَائِلُ, or, accord. to some, as Akh states, this is a dial. var., not a pl., of بَاتَرُ. (S.) — See also بَوُورَ, in three places. =

بَوُورَ إِنْهُمْ لَفِي حَوَرٍ وَبَوُورَ (A, TA) [but in the latter, جَوَر is put for حَوَر] *Verily they are in a state of deficiency, or detriment*. (TA.) See also بَاتَرُ. [And see حَوَرُ.] You say also, ذَهَبَ فَلَانٌ فِي حَوَرٍ *Such a one went away in a defective and bad state*. (I, TA in art. حور.)

بَارِيَّةٌ and بُورِيَّةٌ (As, S, M, K) and بُورِيَّةٌ (M, K) and بُورِيَّةٌ and بُورِيَّةٌ (S, M, K,) all arabicized words, from the Persian, (M,) *A woven mat, (M, K,) made of reeds; (S;) what is called in Persian بُورِيَا (As, K:) or a rough حصير [or mat]. (Mghb in art. برى [to which the words belong accord. to Fei, and the same is asserted to be the case by some others].) [The pl. is بُورِيَّ.] It is said in a trad., كَانَ لَا يَرَى بُورِيَّ *He did not see any harm in praying upon a mat made of reeds*. (TA.) — Accord. to some, (M,) *A road*; syn. طَرِيقَ (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.)*

بَوُورِي see بَارِي, in two places. = Also *A kind of fish; [a species of mullet, the mugil cephalus of Linnaeus, of the roe and milt of which is made what the Italians call botargo, and the Arabs بَطَارِخ, and, accord. to Golius, بوترغا;] so called from a town in Egypt, named بُورَة (K,) between Tinnes and Dimyāt, of which there are now no remains. (TA.)*

بَارِيَّةٌ :
بَوُورِيَّةٌ :
بَارِيَّةٌ :
بَوُورِيَّةٌ :
BARI see

بَوَار, an inf. n. of 1: see بَوْر, last sentence. — [Hence,] بَوَار, like قَطَام, [an indecl. noun,] *Perdition*: (El-Aḥmar, S, M, K:) as in the saying, نَزَلَتْ بَوَارٌ عَلَى الْكَافِرِ *Perdition fell upon the unbelievers*. (El-Aḥmar, S, TA.) — See also بَوْر.

بَارِيٌّ *A seller of mats of the kind called بَارِيٌّ* &c. (K.)

رَجُلٌ حَائِرٌ بَائِرٌ: see بَوْر. — You say also رَجُلٌ حَائِرٌ وَبَوْرٌ (A,) meaning *A man who does not apply himself rightly*, (T, S, M, A, K,) and رَجُلٌ فِي حَوْرٍ وَبَوْرٍ (A,) meaning *A man who does not apply himself rightly*, (T, S, TA,) or *has not applied himself rightly*, (K,) to anything; (T, S, K;) erring; losing his way; (T;) *who will not do right of his own accord, nor obey one directing him aright*: (K:) it may be from the signification of laziness, or sluggishness, and it may be from that of perdition: (M:) [or] بَائِرٌ is here an imitative sequent of حَائِرٌ. (S.) [Respecting the latter phrase, see also art. حَوْر.] — See also بَوْر, in two places.

فَحْلٌ مَبَوْرٌ *A stallion-camel that knows the state of the female, whether she be pregnant or not*. (M, A, K.)

مُبِيرٌ *A destructive man, acting exorbitantly in destroying others*. (TA, from a trad.)

بور

بَازٍ: see art. بَزَو; (S, K;) a dial. var. of the latter; (S;) as also بَازٌ: (IJ, TA:) dual. بَازَانِ (K:) pl. [of pauc.] أَبَوَازٍ and [of mult.] بَازَانِ (S, K:) the dual of بَازٍ is بَازَانِ; (K;) and the pl. is بَوَازٍ (S, K) and بَوَازٍ (K.)

بوس

1. بَوَسَ, aor. بَوَسَهُ, (S,) inf. n. بَوَسٌ, a Persian word, arabicized, (S, A, K,) *He kissed him*. (S, A, K.) You say also, بَاسَ لَهُ الْأَرْضَ *He kissed the ground to him*. (A, TA.)

كَبَّسَ: you say, الْيَوْمَ بِسَاطُكَ مَبُوسٌ وَغَدًا أَنْتَ مَحْبُوسٌ *To-day thy carpet is kissed, and to-morrow thou art imprisoned*. (A.)

بوش

1. بَوَشَ, aor. بَوَشَ, inf. n. بَوَشٌ, *He mixed, or confounded*. (Fr.) See also شَابَ, in art. شَوْب. — *He associated with بَوَشَ, meaning, people of the lowest or basest or meanest sort*. (IAqr.) — بَاشُوا (K,) inf. n. as above, (A, K,) *They (mixed people, A, K, of the lowest or basest or meanest sort, TA) cried out, or vociferated; or did so calling for aid or succour; or in distress and impatience; or in fear*. (A, K.)

2. بَوَشُوا, inf. n. تَبَوَّشُوا, *They became mixed, or confused*: (K:) or *numerous, and mixed or confused*: (TA:) and تَبَوَّشُوا signifies the same. (K.)

5. see 2.

بَوْشٌ *A mixed or confused assembly or company*: (A, K:) or *an assembly, or a company, of mixed or confused people*: (S:) or *only of different*

tribes: or a multitude of men: as also بَوْشٌ, in these several senses: (K:) and, accord. to the women of Temecm, of *beasts* also: (Abou-'Adnān, TA in art. هَوْش:) or *people of the lowest or basest or meanest sort*: (IAqr:) or *a family, or household*: (ISd:) and [it is said by F that] it also signifies *sons of the same father, when assembled together*: (K:) resembling a contr. signification to that mentioned above, which restricts the application to such as are of different tribes: but it is said in the O, that ابْنُو الْإِبَاءِ, [app. a mistake for ابْنُو الْأَبِّ, meaning sons of the same father,] when assembled together, are not called by this name: (TA:) أَوْبَاشٌ is a pl. of this word, formed by transposition. (S.) You say, جَاءُوا فِي هَوْشٍ وَبَوْشٍ *They came in assemblage and multitude*. (A.) And جَاءَ مِنَ النَّاسِ الْهَوْشُ وَالْبَوْشُ *The multitude of the people came*: (AZ:) or *the assembly and family or household*. (ISd.) And تَرَكْتَهُمْ هَوْشًا *I left them [in great numbers and] in confusion*. (K.) And بَوْشٌ بَائِشٌ (S, K,) or بَوْشٌ بَائِشٌ (CK,) [app. *A numerous, or large, assembly of mixed or confused people*.] And جَاءَ بِالْبَوْشِ الْبَائِشُ *He came with multitude, or the multitude*. (TA.)

بَوْشٌ: see بَوْشٌ, in three places.

بَوْشِيٌّ *A poor man having a numerous family or household*: (S, K:) or *having a family or household*: (Abou-Sa'eed:) and *one of the baser and common sort of men*: as also بَوْشِيٌّ (K.)

بَوْشِيٌّ: see what next precedes.

بَائِشٌ: see بَوْشٌ, in three places.

بوع

1. بَوَّعَ, (S, TA,) aor. بَوَّعَ, (TA,) inf. n. بَوَّعٌ, (S, K, TA,) *He extended his arms to their full reach*; expl. by بَسَطَ بَاعَهُ (TA;) and the inf. n. by مَدَّ الْبَاعَ; with a thing; as also بَوَّعَ (K.) — *He (a camel) stretched forth his fore legs to the full (مَدَّ أَبْوَاعَهُ)*; as also بَوَّعَ; and in like manner a gazelle: (TA:) and *he (a horse) stepped far, or took long steps, in his running*; (S, K;) and in like manner one says [بَاعَتْ] of a she-camel. (S.) You say, مَرَّ يَبْوَعٌ, and يَتَبَوَّعٌ, *He went along stretching forth his fore-legs to the full extent of his step*. (L.) — بَاعَ بِالْأَمَالِ, aor. بَوَّعَ, (TA,) inf. n. بَوَّعٌ, (Lth, K,) *He extended his arm, or hand, [liberally, or bountifully,] with the property*. (Lth, K, TA.) You say also, نَعَّ نَعَّ, meaning † *Stretch forth thine arms, or hands, in acts of obedience to God*. (IAqr.) And تَبَوَّعَ لِمَسَاعِي *He stretched forth his arms [to attain means of honour and elevation]*. (TA.) And مَا يَذُرُّكَ تَبَوَّعَةٌ † *The point to which he has reached is not to be attained*: (K, TA:) and, as Lh says, لَا تَبْلُغُونَ تَبَوَّعَهُ † *Ye will not, or shall not, reach the point to which he has attained*: originally, his length of step. (TA.) — إِذَا بَاعَ أَتْبَاعُ *When he accomplishes his want,*

he goes away. (Har p. 592.) — بَاعَ الْحَبْلَ, (Msb, TA,) first pers. بَعَثَهُ, (S,) aor. and inf. n. as above, (S, Msb, TA,) *He measured the rope by the باع [or fathom]*; (Msb;) *he extended his باع [or arms stretched to the full reach] with the rope*; (S;) or *he extended the rope with his باع*; or, which is nearly the same in meaning, *he extended his arms with the rope until it became a باع [or fathom in measure]*; (TA;) like as you say, يَبْوَعُ مِنَ الشَّيْرِ. (S, TA.) — [And hence,] يَبْوَعُ *He traverses the ground with wide step and quick motion*. (Ham p. 720.)

5: see 1, in six places: — and see 7.

7. انْبَاعٌ and تَبَوَّعٌ, said of a rope, signify the same [app. *It was measured by the باع, or fathom*]. (K, TA.) — انْبَاعَتِ الْحَيَّةُ *The serpent extended itself, after gathering itself together and coiling itself, in order to spring*. (Lh, K.) — Also انْبَاعٌ, said of a man, *He leaped, or sprang, after being still: or he made an assault; or leaped, or sprang, and made a violent seizure*. (TA.) [Hence,] مُخَرَّبٌ لِيَنْبَاعَ *Silent in order to leap, or spring*, (K, and S in art. خَرِقَ,) *when he finds an opportunity*; (S in that art.) *on account of a misfortune which he desires [to effect]*; (S, K, in that art.) or *in order to make an assault*: (TA:) or *looking, or waiting, for an opportunity to leap, or spring, upon his enemy, or the object of his want, when able to do so; and in like manner*, مُخَرَّبٌ لِيَنْبَاعَ: (TA in art. خَرِقَ:) a prov., (K,) applied to a man who is silent respecting a misfortune [which he desires to effect]; (TA;) or applied to a man who is long silent until he thinks his object inadvertent, and who is possessed of cunning: (As, TA in art. خَرِقَ:) accord. to one relation, لِيَنْبَاعَ, i. e. to bring about, or effect, a بَائِقَةٌ, meaning a calamity, or misfortune: (K:) or لِيَنْبَاعَ may be for لِيَنْبَعِ, from النَّبْعُ. (Har p. 62.) [Hence also,] انْبَاعَ الشَّجَاعِ مِنَ الصَّفِّ *The courageous man went, or came, out, or forth, from the rank*. (AAF.) — انْبَاعَ لِي فِي سِلْعَتِهِ *He treated me in an easy manner in the sale of his commodity, or article of merchandise, and strained himself (أَمْتَدَّ) to give his consent to it*. (K, TA.) And hence, انْبَاعٌ, as used by Ṣakhr-el-Ghici in describing the conduct of a man towards a beautiful woman, or, accord. to one relation, انْبَاعٌ, *The acting, or behaving, towards another, boldly, in a free and easy manner, or without shyness*; syn. انْبِسَاطٌ; as also بِنْعٌ. (TA.) — انْبَاعٌ also signifies *He ran in a gentle manner, with a bending and a twisting of himself*; from بَاعَ, aor. يَبْوَعُ. (Aḥmad Ibn-'Obeyd.) — And *he went away*. (Har p. 592: see 1.) — And *It (sweat) flowed*: (Msb, K:) or, as El-Farábee says, *extended*. (Msb.) 'Antarah says, describing the sweat of a she-camel,

يَنْبَاعٌ مِنْ ذِئْبَرَى غُضُوبٍ جَسْرَةٍ
[Flowing, or extending, from the part behind the ear of a she-camel quickly angered, spirited, or tall, or tall and bulky, or strong, and bold to

endure travel]: **يَبُوع** being originally **يَنْبُوع**; or, as most of the lexicologists say, originally **يَنْبُع**, the **ل** being inserted after the fet-hah of the **ب** to render its sound full. (TA.)

8. **إِبْتِاع**: see 7, in the latter half of the paragraph.

بَاع *A fathom; the space that is between [the extremities of] the two hands when they are extended to the right and left; (Mṣb;)* the measure of the extension of the two arms (S, K, TA) with what is between them of the body; (TA;) as also **بُوع** and **بُوع**; (K;) the last of the dial. of Hudheyl: (TA:) said by AHāt to be of the masc. gender: (Mṣb:) pl. **أَبْوَاع** (Mṣb, K) and **بِيعَان**. (Ham p. 475.) — [And hence,] †The body, including the limbs; [because a fathom in height;] as in the phrase **رَجُلٌ طَوِيلُ الْبَاعِ** †A man tall in the body; which has also another meaning, to be seen below: but you do not say, **قَصِيرُ الْبَاعِ** as meaning short in the body. (TA.) — [Also The arms; and particularly when extended to their full reach; as also the pl.: and in like manner, the fore legs of a beast: see several examples in the first paragraph of this art.] — [And hence, †Reach; power; or ability.] You say, **هُوَ قَصِيرُ الْبَاعِ** †He is lacking in power, or ability: a phrase which has also another meaning, to be seen below. (TA.) And **قَصَرَ بَاعُهُ عَنْ ذَلِكَ** †He was unable to attain, or to do, or effect, that: in this case, **بُوع** is not used. (TA.) — And †Reach, power, or ability, in the means, or causes, of attaining honour; or in generous, or honourable, qualities or actions: (TA:) †eminence; nobility; honour; generosity: (Lth, S, K:) in which senses, **بُوع** is not used. (Lth.) A poet says,

لَهُ فِي الْمَجْدِ سَابِقَةٌ وَبَاعٌ

[He has precedence and eminence in glory, honour, dignity, or nobility]. (Lth.) And **رَجُلٌ طَوِيلُ الْبَاعِ** †A man of large generosity. (TA.) And **قَصِيرُ الْبَاعِ** †Niggardly: a phrase which has also another meaning, mentioned above. (TA.)

بُوع and **بُوع**: see **بَاع**, in four places. — The former also signifies *A place that is broken, or crushed, (مَكَانٌ مُنْهَضَرٌ) in a small ravine (نُصْب) of a mountain.* (Ibn-'Abbād, K.)

بَاعَةٌ The court (سَاحَة) of a house: (Ibn-'Abbād, K:) a dial. var. of **بَاحَةٌ**. (TA.)

أَبْوَاعٌ †A large-bodied camel. (TA.)

بَانِعٌ *A young gazelle that stretches forth its fore legs to the full (يَبُوع) in going along:* (K, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. **بُوع** (K) and **بُوانِع**. (TA.) And **أَبْوَاعٌ**, a determinate noun, is applied to *The ewe*, because she does so in going along: and she is called to be milked thereby; (Ibn-'Abbād, K;) by saying, **أَبْوَاعٌ أَبْوَاعٌ**. (Ibn-'Abbād.) You say also **نَاقَةٌ بَانِعَةٌ** *A she-camel that steps far, or takes long steps:* pl. **بُوانِع**. (TA.) And **فَرَسٌ يَبُوعٌ**

(K;) originally **يَبُوع**, (TA.) *A horse that steps far, or takes long steps.* (Z, K.)

بِيعٌ: } see **بَانِعٌ**.
أَبْوَاعٌ: }

مُنْبَاعٌ Anything that flows; or extends: (Mṣb:) anything sweating, or exuding sweat. (TA.)

بوق

1. **بَاقٌ** (K;) aor. **يَبُوقُ**, inf. n. **يَبُوقُ**, (TA,) *He came with, or brought, or effected, evil, or mischief, and altercations.* (K;) — **بَاقَتِ الدَّاهِيَةُ** The calamity, misfortune, or disaster, befell, betided, or happened. (Mṣb.) And **بَاقَتَهُمُ الدَّاهِيَةُ** (S;) or **الْبَاقَةُ** (JK, K;) aor. and inf. n. as above, (S;) *The calamity, misfortune, or disaster, befell them, or smote them;* (S, K;) as also **عَلَيْهِمْ** †انْبَاقَتْ (JK, K;) and **انْبَاقَتْ عَلَيْهِمْ بَاقَةٌ شَرٌّ** A calamity, &c., burst upon them; syn. **انْفَقَتْ** (S, K;) like **انْبَاجَتْ** (S;) from which IF thinks it to be changed: (TA:) and **انْبَاقَ عَلَيْهِمُ الدَّهْرُ** Fortune assaulted them, or assailed them, with calamity, like as the sound issues from the trumpet (البوق): (S;) and **بَقْتَهُمْ** [I assailed them, or assailed them, with a calamity, &c.]. (JK.) And in like manner, one says, **بَاقَتُهُمْ بُوقٌ** (S, TA,) inf. n. **يَبُوقُ** and **يَبُوقُ** A vehement calamity or misfortune or disaster befell them, or smote them. (TA.) — Also **بَاقٌ** (K;) aor. as above, inf. n. **يَبُوقُ**, (TA,) *He wronged a man; treated him wrongfully, or unjustly: or he came upon a people, or company of men, suddenly, or unawares, without their permission; as also* †انْبَاقَ (K;) [or,] as some say, **انْبَاقَ عَلَيْهِ** they slew him: (TA:) and **انْبَاقَ بِهِ** †انْبَاقَ He (a man, JK) came up, or forth, upon thee, from a low, or depressed, place. (JK, K;) And **بَاقٌ بِهِ** He encompassed, or surrounded, him. (JK, K;) And **بَاقَ الْقَوْمَ عَلَيْهِ** (K;) inf. n. **يَبُوقُ**, (TA,) *The people, or company of men, gathered themselves together against him, and slew him wrongfully:* (K, TA:) but some say that it means, as explained before, *they slew him.* (TA.) And **بَاقَهُمُ**, (Ibn-'Abbād, JK, K;) aor. as above, (JK,) inf. n. **يَبُوقُ**, (Ibn-'Abbād, TA,) *He stole from them; robbed them.* (Ibn-'Abbād, JK, K;)

7: see 1, in five places. **مُخَرَّنَبٌ لِيَبْنِاقَ**, a prov., thus related by some, instead of **لِيَبْنِاعَ**, means *Silent in order to bring about, or effect, a* **بَانِعَةٌ**, i. e., a calamity, or misfortune: (K in art. **بُوع**, q. v. :) or, to launch forth, and manifest what is in his mind. (TA.) You say also, **انْبَاقَ عَلَيْنَا بِالْكَلامِ** He broke forth upon us with evil speech. (JK.) And **انْبَاقَ بِالضَّحْكِ** He broke forth with laughter. (JK.) And **انْبَاقَتِ الْمَطَرَةُ** The shower of rain poured forth with vehemence. (TA.) And **انْبَاقَ الْمَاءُ** The water became copious, or much in quantity. (JK.)

بُوقٌ Abundance of rain; as also **يَبُوقٌ**. (TA.) — See also the next paragraph.

بُوقٌ [A trumpet;] a certain thing in which one

blows; (IDrd, S, Mgh, K;) in which one blows as in a musical pipe: (Kr, K:) [mostly used in war, but] mentioned by a poet, cited by As, as used by the Christians: (S:) IDrd says, The Arabs used this word, but I know not its origin: Esh-Shihāb says, in the 'Ināyeh, that it is arabicized, from [the Persian] **بُورِي**: (TA: [but this is obviously improbable:]) pl. **بُوقَات** (Mgh, Mṣb) and **بِيقَان** (Mṣb [in my copy of the Mgh, erroneously, **بِيقَات**]) [and **أَبْوَات**, a pl. of pauc., commonly used in the present day]. **نَفَخَ فِي الْبُوقِ** [He blew the trumpet, lit., in the trumpet,] means [also] †he spoke that in which was no profit. (TA.) — [Hence,] †One who does not conceal a secret; (Lth, JK, K;) as also **يَبُوقٌ**. (K;) — Also *A certain thing in which the miller blows;* (JK, K;) accord. to the copies of the K, resembling a **مُنْقَاب**; but this is a mistake: (TA:) it is a thing resembling a [shell of the kind called] **مُنْقَاب**, the hole of which is twisted; and sometimes the miller blows in it, raising his voice; and what he means thereby is known. (Lth, TA.) — See also **بُوقٌ**.

بَاقَةٌ 1 bundle of herbs, or leguminous plants. (S, K;) [And in modern Arabic, A bunch of flowers.]

بُوقَةٌ A shower, full, or storm, of rain, (JK, S;) that has burst forth with a dash: (S, TA:) or such as is vehement; or disapproved, disliked, or deemed evil: (K:) pl. **بُوقٌ**. (JK, K;)

دَاهِيَةُ بُوقٌ or **بُوقٌ**, A vehement calamity or misfortune or disaster. (TA.) — And the former, applied to a man, Thievish; a great thief. (JK.)

بَانِعَةٌ A calamity, misfortune, or disaster; (JK, S, Mṣb, K;) a vehement evil or mischief; (Mṣb;) a trial that befalls a people: (TA:) pl. **بُوانِعٌ**. (S, Mṣb, K;) It is said in a trad., **لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوانِعُهُ**, meaning, accord. to Kātib, [He will not enter Paradise whose neighbour is not secure from] his wrongful, or injurious, conduct: or, accord. to Ks, his malevolent, or mischievous, dispositions, and his evil conduct. (S;)

IF says, in the "Maḳāyees," that **بُوق** is not an accredited root, and that there is not, in his opinion, any correct word belonging to it. (TA.) [But this is a strange assertion.]

بول

1. **بَالٌ** (T, S, &c.,) aor. **يَبُولُ**, (S, M, Mṣb,) inf. n. **يَبُولُ** (M, Mṣb) and **مَبَالٌ**, (Mṣb,) [He urined, discharged his urine, made water, or staled;] said of a man, (M, Mṣb,) and of a beast, (Mṣb,) &c. (M;) — [Hence,] **بَالٌ شَرِيفًا فَاجِرًا** †He (a man) begat offspring resembling him (El-Mufaḍḍal, T, TA) in form and natural dispositions. (El-Mufaḍḍal, TA.) — A poet, using the verb metaphorically, says,

بَالٌ سُهَيْلٌ فِي الْفَضِيحِ نَقَسٌ

[Canopus made water in the beverage prepared from unripe dates, and it became spoiled, or marred]: (M:) meaning, that when Canopus

raises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe. (L in art. **فَضَح**.)

بَوْلٌ is also a prov., said when winter has come. (MF in art. **خَرَت**.) [See **سَهْلٌ**.] — **بَوْلٌ** also signifies †The having vent, so as to flow forth: (K:) whence **بَوَّالٌ** as an epithet applied to a wine-skin: see this word below. (TA.) — And **بَالٌ** †It melted, or dissolved: (K:) said of fat. (TA.)

2. **بَوْلُ أَصْلِ الشَّجَرَةِ** (Q in art. **قَرَح**) [He made water upon the root, or stem, of the tree: or] he put urine at the root of the tree to render its fruit abundant. (TK in that art.)

3. **لَا أَبَاؤُهُ**, from **الْبَالُ**, I will not, or I do not, cause him, or it, to move, or occur to, my mind. (Z, TA in art. **بَلَو**. See **لَا أَبَالِيهِ** in that art.)

4. **أَبَالِ الْخَيْلِ**, and **اسْتَبَالَهَا**, [He, or it, made, or caused, the horses to stale: or] he stopped the horses for the purpose of [their] staling. (TA.) One says, (in threatening, PS,) **نَبِيلَتِ الْخَيْلِ فِي** [We will assuredly make the horses to stale in your courts]. (S.) And it is said in a prov., **بَالٌ حِمَارٌ فَاسْتَبَالَ أَحْمَرُهُ** An ass staled, and caused some (other) asses to stale: applied to a case in which people help one another to do what is disagreeable. (Meyd.)

10. **اسْتَبَالَ** He desired, or required, to make water. (KL.) — See also 4, in two places. — El-Faradzāḡ says,

• وَإِنَّ الَّذِي يَسْعَى لِيَفْسِدَ زَوْجَتِي
• كَعَجٍ إِلَى أُسْدٍ الشَّرَى يَسْتَبِيلُهَا

meaning [And verily he who strives to corrupt my wife is like one betaking himself to the lions of *Esh-Sharā* (a certain road abounding with those animals)] to receive their urine in his hand. (S.)

بَالٌ A state, condition, or case; syn. **حَالٌ** (T, S, M, Mṣb, K) and **شَأْنٌ**: (T:) or a state, condition, or case, for which one cares; wherefore one says, **مَا بَالَيْتُ بِكَذَا**, inf. n. **بَالَةٌ**, meaning “I cared not for such a thing:” (TA:) or a thing [or things] for which one cares: (Ḥar p. 94:) and **بَالُ النَّفْسِ** signifies also **بَالٌ**, i. e. care, or concern; and hence is [said to be] derived **بَالَيْتُ**, having for its inf. n. **بَالَةٌ**. (T.) One says, **مَا بَالُكَ** What is thy state, or condition, or case? (S.) [See the *Kur* xii. 50 and xx. 53: and see an ex. in a verse cited in this *Lex. voce* **إِبَاهِ**.] When it was said to a man, in former times, “How hast thou entered upon the morning?” he used to reply, **بَخِيرَ أَصْلَحَ اللَّهُ بِأَكْمَرٍ** [With good fortune: may God make good your state, or condition]. (Ḥam p. 77.) **وَيُصْلِحُ بَالَهُمْ**, in the *Kur* [xlvii. 6], means And He will make good their state, or condition, in the present world: (I’Ab, T:) or their means of subsistence in the present world, together with their recompense in the world to come. (M.) One says also, **هُوَ رَخِيٌّ** He is in ample and easy circumstances (T,

Mṣb) of life; (T:) he is not straitened in circumstances, nor troubled: (T:) or he is in an easy, or a pleasant, state or condition: (TA in art. **رَخَو**.) or he is easy, or unstraitened, in mind: (S:) [for] **الْبَالُ** (T, M, K,) or **رَخَاءُ الْبَالِ** (TA,) signifies *ampleness and easiness of life*: (T, M, K, TA:) or **الْبَالُ** signifies an easy, or unstraitened, state of the mind. (S.) And **هُوَ كَافٍ** He is in an evil state or condition: (TA:) or he is straitened in his hope, or expectation: for **الْبَالُ** is said to signify hope, or expectation: (T:) so says El-Hawāzinee. (TA.) And **لَيْسَ بِأَلَى هَذَا مِنْ بَالِي** This is not of the things for which I care. (S.) And it is said in a trad., **بَالٌ لَمْ يَبْدَأْ فِيهِ بِحَمْدِ اللَّهِ فَهُوَ أَتَرُّ**, i. e., Every honourable affair, for which one cares, and by which one is rendered solicitous, [in which a beginning is not made by praising God, is cut off from good, or prosperity:] or every affair of importance, or moment. (TA in two places in this art.) — Also The heart, or mind; syn. **قَلْبٌ**, (T, S, Mṣb, K,) and **خَلَدٌ**, (Ḥam pp. 76 and 77,) and **نَفْسٌ**, (AZ, T,) and **خَاطِرٌ**. (M, K, Kull p. 179.) You say, **خَطَرَ بِيَالِي**, (Mṣb, Kull ubi supr.,) and **عَلَى بَالِي**, (Kull ibid.,) i. e., [It (an affair, or a thing, Kull) occurred to, or bestirred itself in, or moved,] my heart, or mind. (Mṣb, Kull.) And **لَمْ يَخْطُرْ بِيَالِي ذَلِكَ الْأَمْرُ**, i. e., [That affair did not occur to, or bestir itself in, or move, my heart, or mind; or] did not move me, or distress me. (T.) And **يَخْطُرُ فَلَانٌ بِيَالِي**, i. e. [Such a one does not occur to, or move,] my heart, or mind. (S.) — [And hence, *Mind*, or attention. You say, **أَعْطِنِي بِأَلَاكَ** Give me thy mind, or attention. And] **لَا أَتَقَى إِلَيْهِ بَالًا** [I will not, or I do not, give, or pay, any attention to him, or it]. (Z, TA in art. **بَلَو**.) — [The whale;] a great fish, (S, K,) of the fish of the **بَحْرُ** [here meaning sea]; (S:) a certain bulky fish, called **الْبَحْرُ**; (M;) it is a fish fifty cubits long: (MF:) [Kzw describes it as being from four hundred to five hundred cubits in length, and says that it sometimes shows the extremity of its fin, like a great sail, and its head also, and blows forth water rising into the air higher than an arrow can be shot: these and other exaggerated particulars he mentions in his account of the Sea of the Zenj: and in a later place he says, that it eats ambergris, and dies in consequence; and a great quantity of oil is procured from its brain, and used for lamps:] the word [in this sense] is not Arabic: (S:) in the O it is said to be arabicized, from [the Persian] **وَالٌ**. (TA.) — The spade (**مَرٌّ** [in the CK erroneously written **مَرٌّ**]) with which one works in land of seed-produce. (M, K.) — See also **بَالَةٌ**, in three places.

بَوَّلٌ, originally an inf. n., (Mṣb,) [Urine; stale:] pl. **أَبْوَالٌ**. (S, Mṣb, K.) — **أَبْوَالُ الْبِغَالِ** The seminal fluid of mules. (Aṣ, TA.) And hence, as being likened thereto, because it is fruitless, (Aṣ, TA,) †The **سَرَابُ** [or mirage: in the CK **الشَّرَابُ**]. (Aṣ, K, TA.) It is also applied to

the road of El-Yemen, which is not travelled but by mules: see also art. **بِغْل**. (TA.) — **بَوَّلُ الْعُجُوزِ** †Cow’s milk. (TA.) — **بَوَّلٌ** signifies also †Offspring. (M, K, TA.) — And †A large number. (K, TA.) — See also **أَبْوَلٌ**.

بَالَةٌ A [flash, or bottle, such as is called] **بَالٌ**. (TA.) (M, K:) pl. [or rather coll. gen. n.] **بَالٌ**. (TA.) — A [bag such as is called] **جِرَابٌ** (T, M, K,) small and large, in which mush is put: (T:) or (M [in the K “and”]) the receptacle of perfume: (S, M, K:) a Persian word, (S, M,) arabicized; (S:) in Persian **بِهْلَه**, (T, S, M,) or **بَالَه**: (M:) pl. [or coll. gen. n.] **بَالٌ**. (T.) — It is said to signify also An odour; a smell; (T;) on the authority of Abou-Sa’eed Ed-Dareer; (TA;) from **بَلَوْتُه** meaning “I smelled it, and tried, proved, or tested, it;” originally **بَلَوْتُه**; the **و** being transposed, and changed into **ل**. (T.) — And A staff with a pointed iron at the end, used by the hunters of El-Baṣrah, who throw it at the game: pl. [or coll. gen. n.] **بَالٌ**. (T, TA.) — And hence it is applied by the vulgar to A small elongated sword. (TA.) — It is also an inf. n. of **بَالَى**, which see in its proper art. (TK.)

بَوْلَةٌ The origin (**مَنْبِتٌ** [so in copies of the K accord. to the TA]) or daughter (**بِنْتُ** [so in some copies of the K]) of a man; (K;) on the authority of El-Mufaḍḍal. (TA.)

بَيْلَةٌ a subst. from **بَالٌ**, (S, M, K,) [meaning A discharging of urine, making water, or staling: or a mode, or manner, thereof; as appears probable from its form, and from J’s adding that it is] like **جِلْتَةٌ** and **رِكْبَةٌ**; (S;) [and also from the following phrase:] **إِنَّهُ لَحَسَنُ الْبَيْلَةِ** [Verily he is one who has a good mode of discharging his urine]; from **الْبَوَّلُ**. (M.)

بَوْلَةٌ That discharges much urine; syn. **كَثِيرٌ**. (M, K;) applied to a man; (M;) and so **بَوَّلٌ** applied to a camel. (TA.)

بَوَّالٌ A disease occasioning much, or frequent, [or discharging of urine]: (M, K:) a disease that attacks sheep, or goats, such that they discharge urine until they die. (Ḥam p. 77.) You say, **أَخَذَهُ بَوَّالٌ** He was taken with much, or frequent, [or discharging of urine]. (S.)

بَوَّالٌ: see **بَوْلَةٌ**. — [Hence,] †A wine-skin from which the wine runs out. (TA.) — And **شَحْمَةٌ** †A piece of fat that quickly melts or dissolves. (IAṣr, TA.)

أَبْوَلٌ مِنْ كَلْبٍ More frequent in making water than a dog: or it may mean more abundant in offspring. (Meyd. [Freytag adds, in his Arab. Prov. i. 199, on the authority of Sharaf-ed-Deen, that **بَوْلٌ** (i. e. **بَوَّلٌ**) may signify urine or coitus or offspring.])

مَبَالٌ [The place of urine, or of the urinary discharge; meaning] the **فَرْجُ** [or pudendum of a man and of a woman]: whence the phrase, **مَبَالٌ** occurring in a trad. (TA.)

مَبُولَةٌ [A diuretic; a provocative of urine]. You say, **كَثْرَةُ الشَّرَابِ مَبُولَةٌ**, (S, K, *) i. e., *Much beverage occasions a discharging of urine.* (TA.)

مَبُولَةٌ [A urinal;] a vessel (كُوز) in which one makes water. (S, K, *)

بوم

بُومٌ and **بُومَةٌ** A certain bird; [namely, the owl;] each word applying to the male and the female: (S, K, *) or the former signifies the male, or males, (so in different copies of the M,) of the **فَام** [or owl-kind]; and the latter is its n. un.: (M, TA, *) said by Az to be genuine Arabic: (TA, *) pl. of the former **أَبُومَ**. (IB, TA.)

بُومٌ بُومٌ [An owl, or male owls,] that cries, or that cry, much. (TA.)

بون

1. **بَانَةٌ**, aor. **يَبُونُ**, (S in art. **بَيْن**, Mgh, K, *) inf. n. **بُونٌ**, (Mgh, TA, *) i. q. **بَانَةٌ**, aor. **يَبِينُ**, (S ubi suprâ, K, *) inf. n. **بَيْنٌ**, (TA, *) meaning *He excelled him; (S* ubi suprâ, Mgh, *) he surpassed him in excellence and in manly virtue: so in the Iktîfâf.* (TA.)

بَانٌ [a coll. gen. n., The ben-tree; a species of moringa; so in the present day;] a kind of tree, (S, Mgh, Mgh, K, *) well known: (Mgh, *) n. un. with **ة**: (S, Mgh, Mgh, *) its seed, or grain, [called **الْبَانُ** and **جَوْزُ الْبَانِ** and **فُسْتُقُ الْبَانِ**, the glans unguentaria, or nux unguentaria, or ben-nut,] has a good, or pleasant, [fragrant] oil, (K, *) called **زَهْنُ الْبَانِ** [oil of ben], (S, Mgh, Mgh, *) and simply **بَانٌ**, the prefixed noun being suppressed: (Mgh, *) [Az says,] it is the pl. of **بَانَةٌ**, which is a certain tree having a fruit, or produce, which is perfumed with aromatics, after which its oil is expressed, of a good [or fragrant] quality: (T in art. **بَنِى**, *) its seed, or grain, is good for [removing] the [affections of the skin termed] **بَرَشٌ** and **نَمَشٌ** and **كَلَفٌ** and **سَعْفَةٌ** and **بَهَقٌ** and **حَصَفٌ** and the mange, or scub, and for the peeling of the skin, applied in the form of a liniment with vinegar; and for hardness of the liver and the spleen, made into a beverage with vinegar; and a **مُغْتَالٌ** thereof, drunk, is an emetic, which loosens crude phlegm: (K, *) AHn says, (TA, *) it is a kind of tree that grows tall, in a straight, or an erect, manner, like as grows the [species of tamarish called] **هَدَبٌ**, and its leaves are [of the kind termed] **أَثَلٌ**, like those of the **أَثَلٌ**, but its wood has no hardness: the n. un. is with **ة**: Abou-Ziyâd says, it is of the [trees called] **عَضَاهُ**, and has long **هَدَبٌ**, intensely green; it grows upon [hills, or what are termed] **هَضَبٌ**; and its fruit resembles the pods of the [species of kidney-bean called] **لُوبِيَاءَ**, except that its greenness is intense; and in it is a seed, or grain, from which is extracted the oil of the **بَانِ**: on account of the straightness of its growth and of the growth of its branches, and their length and tenderness, the poets liken thereto the tender girl of tall and beautiful, or just, stature; saying **كَأَنَّهَا بَانَةٌ** [As though she were a ben-tree], and **كَأَنَّهَا غُصْنُ بَانٍ** [As though she were a branch of

the ben-tree], &c.: thus does Keys Ihn-El-Kha-teen: (M in art. **بَيْن**, *) and so does Imra-el-Kays. (TA.) [See an ex. voce **بَرْهَمَةٌ**.] — [It is also applied in the present day to A species of willow, the *salix Aegyptia* of Linnæus, properly called in Arabic **خَلَّافٌ**: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the **بَانِ**; but probably from their erroneously supposing this tree to be meant in the same case by the older poets.]

بُونٌ Excellence: an excellent quality; (S in art. **بَيْن**, Mgh, *) as also **بُونَةٌ**: (IAqr, T, *) or the distance, space, or interval, between two things; as also **بُونٌ**. (M, K, *) You say, **بَيْنَهُمَا بُونٌ بَعِيدٌ** (T, S, Mgh, *) and **بَيْنَ بَعِيدٌ** (T, S) [Between them two (meaning two men) is a wide distance]; i. e. between their two degrees of rank or dignity, or between the estimations in which they are commonly held: (Mgh, *) the former phrase is the more chaste: (S, *) when corporeal distance is meant, one says, **بَيْنَهُمَا بُونٌ**, with **ى**; (Mgh, *) or in the case of [literal] distance, one says, **إِنَّ بَيْنَهُمَا** **بُونٌ**; not otherwise. (S, *)

بُونٌ: see **بُونٌ**.

بُونَةٌ: see **بُونٌ**. — Also Mutual separation. (IAqr, T, *)

بوه

1. **بَاهَا**, (JK, K, *) [aor. **يَبُوهُ**,] inf. n. **بَوْهٌ**, (TA, *) *He lay with her; syn. **جَامَعَهَا**; (K, *) like **بَاكَهَا**. (JK, *)* **بَوْهٌ**, aor. **يَبُوهُ**, (JK, K, *) inf. n. **بَوْهٌ**; (K, *) as also **بَاهٌ**, aor. **يَبَاهُ**, (JK, *K, *) inf. n. **بِيَهٌ**; (K, *) *His attention became roused to it; (K, *) he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it: (JK, TA, *) like **بَاهٌ**, and **أَبَاهُ** or **أَبَاهُ**. (TA, *) And **مَا بَهْتُ** **لَهُ**; as also **مَا بَهْتُ** **لَهُ**; *I did not know it, or understand it; or did not know, or had not knowledge, of it; was not cognizant of it: (JK, S, K, *) the inf. n. of the former is **بَوْهٌ**; and that of the latter, **بِيَهٌ**. (TA, *)**

بَاهٌ a dial. var. of **بَانَةٌ** (IAqr, S) and of **بَاهٌ**, (IAqr, TA, *) signifying *Coitus: (S, K, *) and marriage: (K, * TA, *) as also **بَاهَةٌ**: (TA, *) or a share of coitus; (JK, TA, *) occurring in this sense in a trad., in which a woman is mentioned as having adorned herself for it: (TA, *) also venereal passion: (TA in art. **خَفَش**, *) [or the venereal faculty; as when one says of a drug or some other thing, **يَزِيدُ فِي الْبَاهِ** *It increases the venereal faculty:*] IKt says, of this word, **بَاهٌ**, [though it is of very frequent occurrence,] that it is a mistranscription [app. meaning for **بَاهٌ**]. (Mgh and TA in art. **بَوَا**, *) [See also **بَاهَةٌ**.]*

بَاهَةٌ: see **بَاهٌ**. — Also The court of a house; or a spacious part, or portion, of a house, in which is no building; (JK, K, TA, *) where people alight; or lodge: (JK, *) a dial. var. of **بَاهَةٌ**. (TA, *)

بَاهِيٌّ That strengthens the venereal [faculty or] appetite. (TA in art. **جَزَر**, &c., *)

بى

2. **بَيَّيْتُ الشَّيْءَ**, (T, K, *) inf. n. **بَيَّيْتُ**, (K, *) *I made the thing apparent, manifest, evident, clear, plain, or perspicuous.* (As, T, K, *) — Also, (K, *) as in the TA, or **بَيَّيْتُ الشَّيْءَ**, (M, and so in several copies of the K, *) [both confirmed by what follows,] i. q. **تَعَمَّدْتُ** [meaning *I directed myself, or my course, or aim, to, or towards, the thing; made for it, or towards it; made it my object; &c.*]. (M, K, *) — In the saying, **حَيَّاكَ اللَّهُ وَبَيَّاكَ**, the phrase **حَيَّاكَ اللَّهُ** means *May God make thee to have dominion: (S, M, *) or may God prolong thy life: (M, *) and **بَيَّاكَ** means *may He bring thee prolongation of life; lit. may He direct himself to thee, or the like, with the gift of prolongation of life;* (As, S, *) or **قَصَدَكَ بِالتَّحِيَّةِ** [which is the same]: (IAqr, T, *) or **إِعْتَمَدَكَ بِالْمُلْكِ** [may He bring thee dominion]; (M, *) so too says IAqr: (TA, *) or *may He make thy state, or condition, to be good: (TA, *) or may He make thee to laugh: (T, S, M, K, *) so some say, accord. to As: (T, *) and it is related that these words were addressed to Adam, in consequence of his having remained a hundred years without laughing after his son had been slain: (T, S, *) so says A'Obeid, on the authority of Sa'ced Ibn-Jubeyr: (T, *) or it means *may He bring thee near [unto Himself]: (Abou-Malik, As, T, M, K, *) or may He bring thee: (IAqr, S, M, *) or may He prepare for thee an abode; i. q. **بَوَاكَ**, (K, *) or **بَوَاكَ مَنْزِلًا**; the verb being here altered in order to assimilate it to the preceding verb, **حَيَّا**: (El-Ahmar, T, S, *) this explanation was approved by As: (S, *) the meaning intended thereby is, *may He lodge thee in an abode in Paradise: (TA, *) or, as some say, the verb in this case is an imitative sequent to that preceding it: (A'Obeid, S, K, *) but this is naught: (K, *) A'Obeid says that in his opinion it is not an imitative sequent, because an imitative sequent is scarcely ever coupled with what precedes it by **و**. (S, *) As an ex. of **بَيَّا** in the senso of **قَرَّبَ**, Abou-Malik cites this verse:****

* **بَيَّا لَهُمْ إِذْ نَزَلُوا الطَّعَامًا * أَلَكَبَدُ وَالْمَلْحَا * وَالسَّنَامَا** [He brought near to them, i. e., placed before them, when they alighted, the food, namely, the liver, and the flesh of the back extending from the withers to the rump, and the hump]. (T, *) And IAqr, explaining **بَيَّاكَ** as meaning *بالتحية*, cites the following verse:

* **لَمَّا بَيَّيْنَا * أَبَا تَمِيمٍ * أُعْطِيَ عَطَاءَ الْحَزْرِ اللَّثِيمِ** (T, *) Accord. to J, the meaning in this instance may be agreeable with the explanation of **بَيَّاكَ** by *اعتمدك بالتحية* [so that the verse may be rendered *When we betook ourselves with salutation to the father of Temeem, or, as the verse is cited in the S, to the brother of Temeem (أخا تميم), he gave the gift of the niggardly, the mean:* or it may mean *we brought:* and the verb admits of the same double rendering in other instances. (TA, *) — **بَيَّيْتُ بَاءَ حَسَنَةً** and **حَسَنًا** [I made, or wrote, a beautiful]. (TA in art. **الْبَيَّةُ**, *)

5. *It was, or became, apparent, manifest, evident, clear, plain, or perspicuous, being near; syn. تَبَيَّنَ مِنْ قُرْبٍ.* (Aq, T.) = See also 1, in two places.

البى *The low, ignoble, mean, or contemptible, man; as also ابْنُ بَيَّانٍ*, (IAqr, T, K,) and *ابن هى بن بى*, (IAqr, T,) and *ابن بى*, (K,) or *ابن بى*, (Lth, T:) or the last two signify *he whose stock and branch are unknown*: (M:) or the same two, *he who is unknown, and whose father also is unknown*: (K in art. هى; and so the latter of them is explained in the S, both there and in the present art.:) and one says, *مَا أَدْرِي أَى هِىَ بَنِ بَيِّ هُوَ*, meaning *I huom not what man he is..* (S.) Accord. to some, (Lth, T,) *هى بن بى* was one of the sons of Adam, that went away in the earth when the rest of his children dispersed themselves, and no trace of him was afterwards perceived. (Lth, T, K.)

ابن بَيَّانٍ: see **البى**, in two places.

قَصِيدَةُ بَيَّوِيَّةٍ rel. n. of **بَا** or **بَا**: whence *قَصِيدَةُ بَيَّوِيَّةٍ* [as also *بَاوِيَّةٍ* and *بَاوِيَّةٍ*] *A قصيدة of which the ب is رَوِي.* (M in art. ب.)

بيب

ابو البيب: see **أَب**, in art. ابو.

بيت

1. **بَاتَ**, (T, S, M, &c.,) aor. **بَيَّيْتُ** and **بَيَّيْتُ**, (S, Mqb, K,) inf. n. **بَيَّوْتُ**, (Lth, T, S, A, Mqb, K) and **مَبَّيْتُ** (Mqb, K) and **مَبَّيْتُ** (Mqb) and **بَيَّيْتُ** and **بَيَّيْتُ**, (K,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Mqb:) it is by night, or in night; not in sleep: (M:) you say, **بَاتَ يَفْعَلُ كَذَا**, meaning *He did such a thing by night, or at night*: (S, Mqb, K:) [or *he was in the night, or at night, or during the night, doing such a thing*: and *he passed, or spent, the night, or a night, or a part thereof*, or, as will be seen below, *he entered upon the night, doing such a thing*:] like as one says, **كَذَا يَفْعَلُ كَذَا** as meaning “he did such a thing by day,” or “at day-time:” (S, Mqb:) IKoot and Es-Sarakustee and IKtt say that it has this meaning, and not “he slept:” (Mqb:) [F adds,] **وَلَيْسَ مِنَ النَّوْمِ**, (K,) which is said to mean, “and the action is not one of sleep;” so that when one sleeps by night, or at night, it is not correct to say, **بَاتَ يَنَامُ**: or, accord. to some, “its meaning is not that of sleeping;” so that one may say, **بَاتَ زَيْدٌ نَائِمًا** [*Zeyd was in the night, &c., or passed, or spent, the night, &c., sleeping*]: (MF:) [Fei says,] it is only when one remains awake in the night: and hence the saying in the Kur [xxv. 65] **وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا** [*And those who pass the night prostrating themselves to their Lord and standing up in prayer*]: (Mqb:) Fr says that **بَاتَ الرَّجُلُ** means *The man remained awake all the night*, engaged in acts of obedience or of disobedience: (T, Mqb:) [or it means *the man*

entered upon the night; or he was in the night, or at night, or during the night, in any state, or engaged in any action; for] Zj says, (M,) **بَاتَ** is said of any one whom the night has overtaken, (M, K,*) whether he have slept or not slept: (M:) and Lth says, **الْبَيَّوْتُ** signifies *the entering upon the night*: one says, **بَاتَ أَصْنَعُ كَذَا وَكَذَا** [*I entered upon the night doing such and such things*]: and he adds, (T,) he who says **بَاتَ** as meaning *he slept* commits an error; for you say, **بَاتَ أَرَاغَى** [*I entered upon, or passed, the night*] **النُّجُومَ** [*I entered upon, or passed, the night*] *looking at the stars*: and how can he be sleeping who is looking at them? (T, Mqb:) but Mullà 'Abd-El-Hakeem, in his Commentaries on the Muṭowwal, says that **بَاتَ** sometimes means *he remained, continued, stayed, or dwelt, and he alighted and abode, by night, or at night, whether he slept or not*: (MF:) and Ibn-Keysán says that it may be used in the same manner as **نَامَ** [*he slept*]; and also, [as will be explained below,] in the same manner as **كَانَ**. (TA.) You say, **بَاتَ**, (TA.) **بَاتَ** (A) [*He passed, or entered upon, the night, or a night, in a good manner*]. And **بَاتَ الْقَوْمَ** and **بَاتَ بِهِمْ** and **بَاتَ عِنْدَهُمْ** [*I passed, or entered upon, the night, or a night, with, or at the abode of, the people, or company of men*: the last of these phrases is the most common]. (A'Obeyd, M, K.) — Secondly, it is used in the sense of **صَارَ** [*He became*]; (Mqb;) or in the same manner as **كَانَ** [*he was*]. (Ibn-Keysán, TA.) One says, **بَاتَ بِمَوْضِعٍ كَذَا** *He became [or was] in such a place*; whether in night-time or in day-time. (Mqb.) And hence the saying of the lawyers, **بَاتَ عِنْدَ امْرَأَتِهِ لَيْلَةً** *He became [or was] with his wife one night*; [which is the same as *he passed a night &c.*; though this, it will be observed, is not in this instance the signification of the verb alone;] whether sleeping or not. (Mqb.) — [Thus it is used both as a “complete,” i. e. an attributive, verb, and also as an “incomplete,” i. e. a non-attributive, verb.] — **بَاتَ**, aor. **بَيَّيْتُ**, (T, A,) inf. n. **بَيَّيْتُ**, (T, M, K,) also signifies **تَزَوَّجَ** [*He married, or took a wife*]: (T, A:) [see **بَيَّيْتُ** below:] or **تَزَوَّجَ** [*he gave in marriage*]; syn. of the inf. n. **تَزَوَّجَ**. (Kr, M, K.)

2. **بَيَّيْتُ** *He constructed, or built, the بيت* [i. e. *tent, or house, &c.*]. (M.) = **بَيَّيْتُ الْأَمْرَ**, [inf. n. as below,] *He did, or performed, the thing, or affair, by night, or at night*: (M:) and *he thought, or meditated, upon it, considering its end, or issue, or result*, (Zj, T, S, M, A, Mqb, K,) or *entered into it*, (Zj, T,) *by night, or at night*. (Zj, T, S, M, &c.) And one says, **بَيَّيْتُ بِلَيْلٍ**, (T, A,) meaning the same as **دَبَّرَ بِلَيْلٍ** [*It was thought, or meditated, upon, &c., by night, or at night*]: (T:) [for] **بَيَّيْتُ الشَّيْءَ** also signifies [simply] *the thing was thought upon, and considered as to its end, issue, or result*; syn. **قَدَّرَ**. (S.) Accord. to El-Marzookee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, **هَذَا أَمْرٌ قَدَّرَ بِلَيْلٍ**; [in the text from which this is taken, without the syll. signs;]

and hence the saying in the Kur [iv. 83], **بَيَّيْتُ طَائِفَةً مِنْهُمْ غَيْرَ الَّذِي تَقُولُ** [*A part of them meditated by night upon doing otherwise than that which thou sayest*; as is indicated in the M, where this is cited; and in like manner, **يَبِيتُونَ**, in the continuation of the same passage of the Kur, is explained in the T as meaning **يُدَبِّرُونَ**, and **لَيْلًا** (i. e. **مِنْ الشَّيْءِ**): but Abou-Hilál says that a thing is meditated upon in the night in order that one may apply himself to it with strong purpose, and not be diverted by other things, so that it may be done with more firmness; and he cites the same passage of the Kur. (Ham p. 130.) And hence, in the Kur [iv. 108], **إِذْ يَبِيتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ** *When they meditate, &c., (S, M, Bd, Jel,) by night, (S, M,) [what He will not approve, of speech,] and prepare it [in their minds]* (see art. زَوَّجَ). (Bd.) It is said in a trad., **لَا صِيَامَ لِمَنْ لَمْ يَبِيتَ الصَّيَامَ** [*There is no fasting to him [meaning his fasting is null] who does not purpose it from the night*]. (TA. [See another reading, voce **بَيَّيْتُ**].) And you say, **بَيَّيْتُ النِّيَّةَ** *He decided upon the purpose, or intention, by night, or in night-time*. (Mqb.) And **بَيَّيْتُ رَأْيَهُ** *He thought upon his opinion, and concealed it, or conceived it, in his mind*. (TA.) — **بَيَّيْتُهُمْ**, (inf. n. **تَبِيتُ**, (Mqb, TA,) *He came upon them, (Mgl, but the verb. is there pl.,) or made a sudden attack upon them, and engaged with them in conflict, (Mqb,) or made a great slaughter among them, or engaged with them in vehement conflict, (S, M, K,) namely, the enemy, (S, Mgh, K,) or a people, (M,) by night*: (S, M, Mgl, Mqb, K:) *he came upon them (the sons of such a one) in the night, and made a sudden attack upon them, while they were heedless*: (T:) *he attacked them (the people of a house or place of abode) by night: he went to them (the enemy) in the night, without their knowledge, and took them by surprise*. (TA.) — **كَانَ لَا يَبِيتُ مَالًا وَلَا** [*He used not to retain property until night, nor to retain it until noon, when it came to him; but used to hasten the dividing of it*]. (TA, from a trad.) — See also 4. = **بَيَّيْتُ النَّخْلَ** *He trimmed, or pruned, the palm-trees, by cutting off the stumps of the branches, or by cutting off the straggling branches, not in the best part thereof*. (K.) = See also 5.

4. **إِبَاتَهُ**, inf. n. **إِبَاتَةٌ**, *He (God) made him, or caused him, to pass, or spend, the night, [or a part thereof,] or to enter upon the night*. (T, M, K.) You say, **أَبَاتَكَ اللَّهُ بِخَيْرٍ** [*May God make thee to pass, or enter upon, the night with happiness*], (S,) and **إِبَاتَهُ حَسَنَةً** [*in a good manner of doing so*]. (T, A.) And [in like manner,] **يَبِّتَكَ اللَّهُ فِي عَافِيَةٍ** [*May God make thee to pass, or enter upon, the night in health and safety*]. (A.) And **أَبَاتَهُ اللَّهُ أَحْسَنَ بَيْتَةٍ** *God made him to pass, or enter upon, the night in the best manner of doing so*. (M, K.)*

5. **نَبَيْتَهُ عَنْ حَاجَتِهِ** [so in the TA and in a MS. copy of the K: in the CK **نَبَيْتَهُ**] *He withheld,*

or *debarred, him from the thing that he wanted.* (K.)

10. [استبت seems to signify *He asked for, or required, بيت, or بَيْتَة, i. e. food:* (see مُسْتَبْتٌ) and also to have the contr. signification; i. e. — *He possessed food: for you say, لَا يَسْتَبِتُ لَيْلَةً He possesses not a night's food.* (T, K.) And لَا يَسْتَبِتُ *He has not food.* (A.)

بَيْت [signifies *A tent; properly, having more than one pole; but often applied without this restriction: and also a house; a chamber; an apartment; a closet; and the like:* a بَيْت is [a tent] of [goats'] hair (شَعْر), (M, A, Mgh, Msh, K,) or of wool: (Mgh:) a بيت of hair [i. e. hair-cloth] is that kind [of tent] which has more than one pole: the word is masc.: and applies to small and large: (M:) tents of goats' hair are peculiar to people of cold countries and of fertile regions, where the goats have abundant hair; for the goats of the Arabs of the desert have short hair, not long enough to be spun: (T in art. بنى:) a خَبَاء is a small بيت of wool or of hair: a بيت is what is larger than a خَبَاء: next is the مِظْلَّة, which is larger than the بيت; but the term بيت is also applied to a مِظْلَّة when it is large and مَرُوق [i. e. furnished with a رِوَق q. v.]: (T:) Ibn-El-Kelbee says that the Arabs have six kinds of بيت; namely, a قُبَّة, which is of skins, or tanned hides; a مِظْلَّة, of hair; a خَبَاء, of wool; a بَهَاد, of soft hair (وَبَر); a خِمَّة, of trees; an أَقْنَة, of stone; and a سَوَط, of hair; or this is the smallest of them: El-Baghdadee says that the خَبَاء is a بيت made of soft hair (وَبَر), or of wool, or of hair [commonly so called] (شَعْر), upon two poles, or three; and that a بيت is [a tent] upon six poles, or more, to the number of nine: in the Towsheeh it is said that the term خَبَاء is applied to a بيت of any kind: (TA:) a بيت is also [a structure] of clay, or tough or cohesive clay or earth; (A, K;) [and of baked bricks; and of stone:] the name being likewise applied to a structure of a kind other than the structures which are called أُخْبِيَة [or tents]; (M;) signifying a habitation [of any kind; an abode; a dwelling]: (Msh:) a man's house; syn. دَار: (T:) [and particularly a chamber; i. e.] a single roofed structure (Mgh, Kull) having a place of entrance; بيتٌ being applied to what comprises more than one [such] بيت, and a roofed صَحْن [or vacant part, and a kitchen, inhabited by a man with his family]; and دَار, to that which comprises more than one [such] بيت and more than one [such] مَنْزِل and a [court, or] صَحْن without a roof: (Kull:) the pl. is بُيُوت (S, M, K, &c.), also pronounced بُيُوت (TA,) and أَبْيَات (S, M, K,) the latter a pl. of pauc.; (TA;) and pl. pl. بُيُوتَات (M, Mgh, K) and أَبَايَات (Sh, S, M, K) and أَبَاوَات (Fr, M, K,) which last is extr.: (M:) the dim. is بُيُوتِي, also pronounced بُيُوتِي (S, K;) and the vulgar say, بُيُوتِي (S,) which is not allowable. (K.) You say, هُوَ جَارِي بيت (T, S, M,) *He is my neighbour [tent to tent, or house to house, i. e.,] by contiguity [of*

our habitations]: بيت بيت being made indecl. with fet-h for the termination because they are two nouns made one: (S:) Sb says that some of the Arabs make them [thus] indecl., like خِمَّة غُفْر, and some make the former a prefixed noun governing the latter in the gen. case, [saying بَيْتُ بَيْت] except when used as a denotative of state: (M:) one says also, بَيْتًا لَبَيْت, and بَيْتُ لَبَيْت; (Fr, T;) which last, or بَيْتُ إِلَى بَيْت, is the original form. (Har p. 353.) بَنَى فُلَانٌ عَلَى أَمْرَاتِهِ بَيْتًا [lit. *Such a one constructed a tent over his wife,*] means *such a one had his wife conducted to him on the occasion of his marriage, and brought her, or had her brought, into a pitched tent, having conveyed thither the utensils and furniture and other things that they required.* (T.) And أَهْلُ بَيْتِ النَّبِيِّ [The people of the house of the Prophet,] means *the Prophet's wives and his daughter and 'Alee:* and so أَهْلُ الْبَيْتِ [i. e. أَهْلُ الْبَيْتِ] *He means particularly, or peculiarly, the people of the house,* in the Kur xxxiii. 33. مَعَشَرٌ and أَهْلٌ and آل, as prefixed nouns, being, as Sb says, the nouns most frequently occurring in the accus. case [for the reason indicated above, or, as the Arabian grammarians express it,] عَلَى الْإِخْتِصَاصِ (M.) — It also signifies *A [pavilion, palace, or mansion, such as is called] قَصْر:* (T, K:) whence the saying of Gabriel, بَشِّرْ خَدِيجَةَ بِبَيْتٍ مِنْ قَصَبٍ, i. e. [Rejoice thou Khadeejah by the announcement of] a pavilion (قصر) of hollow pearls, (T, TA,) or of emerald. (TA. [See also art. قَصَب.]) بُيُوتًا غَيْرَ مَسْكُونَةٍ [Uninhabited houses], in the Kur xxiv. 29, means *buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants, and places in which things are sold, the entering of which is allowed by their owners: or ruins which a man enters for the purpose of easing nature.* (M.) And the بُيُوت which God has permitted to be raised, mentioned in the same chapter, verse 36, are Mosques, or places of worship: or, accord. to El-Hasan, Jerusalem (بَيْتُ الْبَقْدِس); the pl. being applied to it as a mark of honour. (Zj, M.) الْبَيْتُ [The House] applies particularly to [the Ka'beh of Mehhah]; (K;) as also إِلَهِ الْبَيْتِ [the House of God]; (AAF, M;) and الْبَيْتُ الْحَرَامُ [the Sacred House]; (T;) and الْبَيْتُ الْقَدِيمُ [the Ancient House]; (S and K &c. in art. عَتَق) and accord. to some, الْبَيْتُ الْمَعْمُورُ, q. v. (Bd in lii. 4.) الْبَيْتُ الْمَالِ signifies *The treasury of the state.* And بَيْتُ الْمَاءِ is a euphemism for *The privy;* because water is put there for the purpose of ablution: also called الْفِرَاقُ, &c. — Also † The ark of Noah: so in the Kur lxxi. last verse. (T.) — † A grave; (M, IATH, K;) app. by way of comparison. (M.) So in a trad. of Abou-Dharr: كَيْفَ تَصْنَعُ إِذَا مَاتَ النَّاسُ حَتَّى الْبَيْتُ بِالْوَصِيفِ, meaning *How wilt thou do when men shall die so that the grave shall be sold for the [servant-] boy?* (IATH.) — † The habitation of the سُرَّة, which it constructs in a beautiful manner, (A'Obeyd, M,) of fragments of sticks; (Yaqkoob, M;) and of the صِيدَانِي, which it

makes in the interior of the earth, and covers over: (A'Obeyd, M:) and † the burrow, or hole, of the صَبَّ &c.: and † the web of the spider: all, app., as being likened to the بَيْت of a man. (M.) — † A man's household. (S, K, TA.) — † The wife (Aq, IAg, T, M, A) of a man. (M, A.) So in the saying,

أَكْبَرُ غَيْرَتِي أَمَ بَيْتٌ

[Hath old age altered me, or a wife?]: (Aq, T:) or here it means *a household.* (S.) — The nobility of the Arabs; (T, Msh, K, &c.) as when one says, بَيْتُ تَمِيمٍ فِي بَنِي حَنْظَلَةَ [The nobility of Tameem is in the sons of Hanzhaleh]: (T, Msh:) or the family that comprises the nobility of a tribe; as آلُ الْحَدِيدِ, and قَزَارِيُون, and آلُ حَضْبِ, and شَيْبَانِيُون, and آلُ عَبْدِ الْمَدَانِ, which three were asserted by Ibn-El-Kelbee to be the highest of the families thus called of the Arabs: (M:) [see a verse of El-Lahabee cited voce أَخْضَر:] pl. بُيُوتَات and بُيُوت (T, M,) the latter being pl. of the former. (T.) You say, هُوَ مِنْ أَهْلِ الْبُيُوتَاتِ *He is of the people of nobility:* and مِنْ بَيْتٍ كَرِيمٍ [of a generous, or noble, house, or family]. (A.) [See also بَنَى.] — A noble person: (M, Mgh, K:) pl. بُيُوتَات and بُيُوت (Mgh.) You say, فُلَانٌ بَيْتُ قَوْمِهِ *Such a one is the noble person of his people.* (Abu-l-'Omeythil El-Aarabee, M.) — † The [furniture termed] فُرْش, (A, Mgh, K,) or مَتَاع, (TA,) of a tent or house, (Mgh, K,) or that is sufficient for a tent or house. (A.) You say, تَزَوَّجْتُ فُلَانَةً عَلَى بَيْتٍ † I married, or took as a wife, such a woman for [my giving] furniture sufficient for a tent or house, (A,) or furniture of a house or tent. (Mgh.) [See 1, last sentence.] — A بَيْت of poetry, (T, S, M, Msh,) or of the poet, (K,) is † [A verse; i. e.] what consists of certain known divisions [or feet] called التَّفْعِيلُ أَجْزَاءُ; being termed بيت metaphorically, because of the conjoining of its component parts, one to another, in a particular manner, like as those of a tent are conjoined in its construction; (Msh;) because it consists of words collected together in a regular manner, and so resembles a tent, which is composed of a سَقْف and كَفَأ and رِوَق and عُمَد: (T:) it is derived from the same word signifying a خَبَاء [or tent], and applies to the small and the great, as the رَجَز and the طَوِيل; and is [said to be] thus called because it comprises words like as the tent comprises its inhabitants; wherefore its component parts are termed أَسْبَابُ and أَوْتَادُ, as being likened to the اسباب and اوتاد of tents: (M:) pl. أَبْيَات and بُيُوت (M, A, Msh,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] أَبَايَات: (A:) Abu-l-Hasan says that if the بيت of poetry be likened to the بيت which is a tent or other kind of structure, there is no reason why it should not have the same pl. forms as the latter has. (L.) By the following words of a poet,

وَبَيْتٌ عَلَى ظَهْرِ الْمَطِيِّ بَيْتُهُ

بِأَسْمَرٍ مَشْقُوقِ الْخَبَائِمِ يَرْغَفُ

[Many a بيت upon the back of the camel have I

constructed with a tawny thing slit in the nose and bleeding], is meant, many a بیت of poetry have I written with the recd-pen. (S.) [البیت, written after a quotation of a part of a verse of poetry, means اقْرَأِ الْبَيْتَ Read thou the verse.] بیت القصيدة [The chief verse of the poem] is a phrase employed when a person composes a poem in praise of any one from whom he would obtain some object of desire and want, being applied to that verse of the poem in which the author's want is mentioned: and is a proverbial expression relating to that which is extraordinary and strange, and used in denoting the superiority of a part of a thing over the whole of it [regarded as a whole]: [hence,] one says, فَلَانُ أَوَّلُ الْجَرِيدَةِ وَبَيْتُ الْقَصِيدَةِ † [Such a one is the first of the detachment of horsemen, and the chief verse of the poem]. (Har p. 441.)

بَيْت: see بَيْتَة, in two places.

بَيْتَة a subst. from بَات: and signifying A manner or mode, and state, or condition, of passing, or entering upon, the night. (M.) [See 4; last sentence.] — Food, or victuals; and so † بَيْت: (A, K:) [or particularly, of a night: for] you say, بَيْتَة لَيْلَة, مَا لَهُ بَيْتٌ لَيْلَة, (S, M, A, K,) and بَيْتَة لَيْلَة, (T, S, M, A,) مِنْ الْقَوْتِ, (T,) He has not a night's food, or victuals. (T, S, M, A, K.)

بَيَات A coming upon the enemy by night; (Mgh:) a sudden attack upon, and conflict with, the enemy by night; (Msb:) a great slaughter (S, M) among the enemy, (S,) or a people, (M,) and vehement conflict with them; (S, M;) a coming upon people in the night, and making a sudden attack upon them, while they are heedless; (T;) an attack upon a people by night; a going to the enemy in the night, without their knowledge, and taking them by surprise: (TA:) a subst. from 2; (S, M, Mgh, Msb;) like سَلَام from 2. (Mgh.) — أَتَاهُمُ الْأَمْرُ بَيَاتًا The thing, or event, happened, or came, to them in the latter part of the night. (T.)

بَيْتَة, also pronounced بَيْتَة, dim. of بَيْت, q. v. (S, K.)

بَيْت That has remained throughout a night [and so become stale; stale from being a night old]; as also † بَائِت: both, in this sense, [but the latter more usually,] applied to bread. (S, K.) — Cold, or cool, water, (M, K,) that has become so from its having remained throughout a night: (M:) or water that remains during the night beneath the sky: (Ham p. 553:) or water that has been cooled in the leathern bag by night; and in like manner, milk; for [Az says,] I heard an Arab of the desert say, اسْقِنِي مِنْ بَيْتِ السَّعَاءِ, meaning Give thou me to drink of the milk that has been milked at night and left in the skin so that it has become cold, or cool, by night. (T.) In the saying,

* فَصَبَحَتْ حَوْضَ قَرَى بَيْوتَا *

the meaning seems to be, قَرَى حَوْضَ بَيْوتَا, i. e., [And they (app. camels) came in the morning to] the collected water of a trough, which water had

remained throughout the night and so become cold, or cool; the phrase being inverted. (M.) — † An affair, or event, for which, or on account of which, one passes the night in anxiety or grief. (S, K.) — † Anxiety, or grief, that has remained during the night in the bosom. (M.) — A tooth that does not fall out, or become shed. (K.)

بَائِت [Passing, or spending, the night, or a night, or a part thereof; or entering upon the night; &c.;] act. part. n. of 1. (Msb.) — See also بَيْوت.

مَبِيت A place in which one passes, or enters upon, the night. (M, A.)

مَبِيتَة A woman who has obtained a بيت [i. e. tent or house, or the furniture thereof,] and a husband. (M, K.)

مُسْتَبِيت Poor, or needy; [as though meaning asking for, or requiring, بيت or بَيْتَة, i. e. food; or possessing food, and nothing beside;] syn. فَقِير [q. v.]. (IAgr, T, K.)

Quasi بيع

بُوح and بَيْحَان: see بَوْح, in art. بَوْح.

بِيد

1. بَاد, aor. بَيِّد, inf. n. بَيْد (T, S, M, &c.) and بَيِّد (S, M, L, Mgh, K) and بَيِّد (M, L, Mgh, K) and بَيِّدَة (Lb, M, L, K) and بَوَاد (L, K) and بَوَد (CK,) the last but one disapproved by MF, (TA,) [and the last equally doubtful,] He, or it, perished; (T, S, A, Mgh, L, Msb;) went away; passed away; became cut off, or extinct; came to an end. (M, L, K.) — بَادَتْ, inf. n. بَيِّد, The sun set. (Sb, M, K.)

4. أَبَادَهُمُ He (God) destroyed them; (T, S, A, Mgh, Msb;) caused them to go away, pass away, become cut off or extinct, or come to an end. (M.)

بَائِد, (T, S, M, L, Mughnee, K,) as also † بَائِد, (L, K,) or بَائِد, (so in the Mughnee and in a MS. copy of the K and in the CK, and in a MS. copy of the K omitted,) a noun inseparably prefixed to أَنْ with its complement, (Mughnee,) used as syn. with غَيْر, (Ks, T, S, M, &c.) but never otherwise than in the accus. case, nor as an epithet, nor otherwise than as an exceptive in a case in which the thing excepted is disunited in kind from that from which the exception is made. (Mughnee.) You say, هُوَ كَثِيرُ الْمَالِ بَيِّدٌ أَنَّهُ بَخِيلٌ He is possessed of abundant, or much, wealth, but he is niggardly. (ISK, S, M, A, Msb, Mughnee.) — Also as syn. with عَلَى, (M, K,) as some say; (A'Obeyd, M;) but to render it in the former manner is preferable. (M.) Accord. to some, (L,) it is syn. with عَلَى in the following trad.: نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ بَيِّدٌ أَنَّهُمْ أَوَّلُو الْكِتَابِ مِنْ قَبْلُنَا وَأَوْتِنَاهُ مِنْ بَعْدِهِمُ [We, the latter people, shall be those who will precede on the day of resurrection, although they were given

the Scripture before us, and we were given it after them]: (T, L:) El-Umawee holds it to be so: (T:) but Ks says that it here signifies غَيْر [as in the former ex.]: (T, L: [and so says IHsh in the Mughnee:]) accord. to one recital, it is بَائِد; (L;) or بَائِد; so in the Musnad of the Imám Esh-Sháf'ee: (Mughnee:) I Ath says, I have not found this in the classical language in the sense of عَلَى: some say that it is بَائِد, i. e. by means of strength, or power; and that the meaning is, we shall be those who will precede to Paradise on the day of resurrection by means of strength, or power, given us by God. (L.) — Also, [accord. to some,] as meaning مِنْ أَجْلِ: (L, Mughnee, K:) as in the saying of Mohámmad, أَنَا أَفْصَحُ الْعَرَبِ بَيِّدٌ أَتَى مِنْ قُرَيْشٍ وَنَشَأْتُ [I am the most chaste in speech of the Arabs because I am of the tribe of Kureyah and I grew up among the children of Saad]: (T, L: [in the Mughnee given somewhat differently:]) but Ibn-Málik and others say that it here, also, means غَيْر, after the manner in which the latter is used in the saying [of a poet],

* وَلَا عَيْبَ فِيهِمْ غَيْرَ أَنْ سَيُوفَهُمْ *

* بَيْتٌ فَلَوْلَ مِنْ قِرَاعِ الْكِتَابِ *

[And there is no blemish in them, save that their swords have in them notches from the conflicting of the troops]. (Mughnee.) This manner of praising is termed by Abu-l-'Abbás Mohámmad Ibn-Yezced اسْتِبْطَات. (Ham p. 474.) — مَيْد is also a dial. var. of the same. (A'Obeyd, T, Mughnee.)

بَيْدَة A desert; or a waterless desert: (S, M, A, Mgh, Msb, K:) or one that is plain, or level, in which horses are made to run: (M:) or one wherein is nothing: (TA:) so called, accord. to IJ, because it [often] destroys him who alights, or sojourns, in it: (M, Msb:) or a plain tract, slightly elevated, with few trees, and without herbage, extending to the distance of a day's journey, or half a day's journey, or less, rugged and hard, and only in a country of mould, or clay: (ISH:) pl. بَيْد: (S, M, Msb, K:) it has a pl. of a form proper to epithets because it is originally an epithet: (M:) by rule it should be بَيْدَاوَات. (M, K.)

بَيْدَة A she-ass; a subst. applied to that animal: (S:) or a wild she-ass: (M, K:) or one that inhabits a desert. (بَيْدَة); (T, K;) [an epithet;] not a subst. applied to the animal; J being in error in asserting it to be such: (K:) the [wild] she-ass is thus called, accord. to most of the lexicologists, because it inhabits the بَيْدَة; and if so, the ن is an augmentative letter: or, accord. to some, because it is large in the body (البَدَن); and if so, the ن is a radical letter: (L:) the pl. is بَيْدَانَات. (L, K.)

بَائِد, or بَائِد: see بَيْد.

Quasi بير

بَار, pl. of pauc. أَبْيَار: see بَيْر, in art. بَيْر.

بيض

وَقَعَ فِي حَاصٍ بَاصٍ, and حَيَّصَ بَيْصَ, &c.: see art. حيص

بَيْصٌ Difficulty; straitness; (IAqr, K;) as also بَيْصٌ. (K.) See above.

بَيْصٌ: see above.

بيض

1. بَاَضَ, (S, K,) first pers. بَضْتُ, (M,) aor. يَبِيضُ, for which one should not say يَبُوضُ, [though it would be agreeable with a general rule respecting verbs denoting surpassingness,] (S, O,) He surpassed him in whiteness. (S, M, O, K.) = بَاَضْتُ, (S, M, Mgh, K, except that in the M and Mgh we find the masc. form, بَاَضٌ, followed by the aor. بَيَّضُ, (Mgh,) inf. n. بَيِّضُ, (M, Mgh,) said of an ostrich, (M,) or a hen, (K,) or any bird, (S, M, Mgh,) and the like, (Mgh,) She laid her eggs, (M, Mgh, TA,) or egg. (Mgh.) — بَاَضَ السَّحَابُ: The clouds rained. (IAqr, O, K.) A poet says, [using a phrase from which this application of the verb probably originated,]

• بَاَضَ النَّعَامُ بِهِ فَتَفَرَّ أَهْلُهُ •
• إِلَّا الْمُقِيمَ عَلَى الدَّوَى الْمُتَأَتِينَ •

(IAqr,) i. e. † The نَعَامُ, meaning the نَعَائِمُ, [or Twentieth Mansion of the Moon,] sent down rain upon it, and so put to flight its occupants, except him who remained incurring the risk of dying from disease, wasting away: [the last word being in the gen. case, by poetic license, because the next before it is in that case; like حَرْبٌ in the phrase هَذَا جُحْرٌ ضَبَّ حَرْبٌ: the poet is describing a valley rained upon and in consequence producing herbage; for the rain of the asterism called النعائم is in the hot season, [when that asterism sets aurorally, (see مَنَازِلُ الْقَمَرِ, in art. نزل),] whereupon there grows, at the roots of the حَلِي, a plant called نَشْرٌ, which is poisonous, killing beasts that eat of it: the verse is explained as above by El-Mohellebee: (IB:) or, as IAqr says, the poet means rain that falls at the نَوَّ [by which we are here to understand the setting aurorally] of النعائم; and that when this rain falls, the wise flees and the stupid remains. (O.) — بَاَضَ الْبَيْكُنُ † He remained, stayed, or abode, in the place [like as a bird does in the place where she lays her eggs]. (O, K.) — بَاَضَتِ الْأَرْضُ † The earth produced كِنَاةٌ [or truffles, which are thus likened to eggs]: (A, TA:) or † the earth produced the plants that it contained: or † it became changed in its greenness to yellowness, and scattered the fruit, or produce, and dried up. (M, TA.) — بَاَضَ الْحَرُّ † The heat became vehement, or intense. (S, A, K.) = بَاَضَ الْقَوْمُ &c.: see 8, in three places.

2. بَيَّضَ, (S, M, K,) inf. n. تَبَيَّضَ, (S,) He whitened a thing; made it white; (S, M;) contr. of سَوَّدَ. (K.) He bleached clothes. (M.) [He whitewashed a wall &c. He tinned a copper vessel or the like.] You say, بَيَّضَ اللَّهُ وَجْهَهُ [lit.,

God whitened his face: or may God whiten his face: meaning † God rendered his face expressive of joy, or cheerfulness; or rejoiced, or cheered, him: or may God &c.: and also God cleared his character; or manifested his honesty, or the like: or may God &c.: see the contr. سَوَّدَ]. (TA.) And بَيَّضَ لَهُ [He left a blank space for it; namely, a word or sentence or the like: probably post-classical]. (TA in art. شمس; &c.) — [He wrote out fairly, after having made a first rough draught: in this sense, also, opposed to سَوَّدَ: probably post-classical.] — † He filled a vessel: (M, A, K:*) or he filled a vessel, and a skin, with water and milk. (S, O.) — And † He emptied (A, K) a vessel: (A:) thus it bears two contr. significations. (K.)

3. مَبَايَضَ, (S, M,) inf. n. مَبَايَضَ, (TA,) He contended with him for superiority in whiteness. (S, M.) — بَايَضَنِي فَلَانٌ † Such a one acted openly with me; syn. جَاهَرَنِي: from التَّهَارُ † [the whiteness of day, or daylight]. (A, TA.)

4. أَبَاَضَتْ and أَبَاَضْتُ She (a woman) brought forth white children: and in like manner one says of a man أَبَاَضَ and أَبَاَضَ, meaning He begat white children. (M, TA.) — See also 9, in two places.

8. ابْتَاضَ He (a man, S) put upon himself a بَيْضَةٌ [or helmet] (S, K, TA) of iron. (TA.) = ابْتَاضَهُ He entered into their بَيْضَةٌ [or territory, &c.]: (A, TA:) and ابْتَاضُوا الْقَوْمَ They exterminated the people, or company of men; they extirpated them; (M, K:*) as also بَاَضُوهُمْ: (M:) and ابْتَاضُوا [originally ابْتَاضُوا; in the CK, incorrectly, ابْتَضُوا]. They were exterminated, or extirpated, (K, TA,) and their بَيْضَةٌ [or quarter, &c.,] was given up to be plundered: (TA:) and ابْتَاضْنَاهُمْ We snote their بَيْضَةٌ [or collective body, &c.,] and took all that belonged to them by force; as also بَضْنَاهُمْ: and بَيَّضَ الْحَى The tribe was so smitten &c. (TA.)

9. ابْيَضَ, (S, M, Mgh, K,) and, by poetic license, ابْيَضَّ, [of which see an ex. voco خَفَضَ, and see also 9 in art. حو.] (M, TA,) inf. n. ابْيَاضَ, (S, Mgh,) It was, or became, white; (S, M, Mgh;) contr. of اسْوَدَّ; (K;) as also ابْيَاضَ, inf. n. ابْيَاضَ, (S;) contr. of اسْوَدَّ; (K;) and أَبَاَضَ: which † last also signifies it (herbage or pasture) became white, and dried up. (M, TA.) [You say also, ابْيَضَ وَجْهَهُ, lit., His face became white: meaning † his face became expressive of joy, or cheerfulness; or he became joyful, or cheerful: and also his character became cleared; or his honesty, or the like, became manifested: see 2.]

11: see 9.

بَيْضٌ: see بَيْضَةٌ, in three places.

بَيْضَةٌ An egg (Mgh) of an ostrich, (Mgh,) and of any bird, (S, Mgh, Mgh, K,) and the like, i. e. of anything that is termed صَوْنٌ [or having merely an ear-hole] as distinguished from such as is termed أُذُونٌ [or having an ear that is called

الْأُنْ]: so called because of its whiteness: (TA:) n. un. of بَيْضٌ: (S, M, *Mgh, K:) pl. [of the former] بَيْضَاتُ (M, Sgh, K) and بَيْضَاتُ, which latter is irreg., (M, Sgh,) and only used by poetic license; (Sgh;) and (of بَيْضٌ, M) بَيُوضُ. (M, K.) You say, أَفْرَخَتِ الْبَيْضَةُ The egg had in it a young bird. (ISh.) And أَفْرَخَ بَيْضَةُ الْقَوْمِ † What was hidden, of the affair, or case, of the people, or company of men, became apparent. (ISh.) [See also art. فَرَخَ.] بَيْضَةُ الْبَيْدِ signifies The egg which the ostrich abandons. (S, M, K.) And hence the saying, هُوَ أَذَلُّ مِنْ بَيْضَةِ الْبَيْدِ † He is more abject, or vile, than the egg of the ostrich which it abandons (S, A, *K) in the desert. (TA.) You say also, هُوَ بَيْضَةُ الْبَيْدِ in dispraise and in praise. (IAqr, Abou-Bekr, M.) When said in dispraise, it means † He is like the egg of the ostrich from which the young bird has come forth, and which the male ostrich has cast away, so that men and camels tread upon it: (IAqr, M:) or he is alone, without any to aid him; like the egg from which the male ostrich has arisen, and which he has abandoned as useless: (TA:) or he is an obscure man, or one of no reputation, whose lineage is unknown. (Ham p. 250.) And when said in praise, it means † He is like the ostrich's egg in which is the young bird; because the male ostrich in that case protects it: (IAqr, M:) or he is unequalled in nobility; like the egg that is left alone: (M:) or he is a lord, or chief: (IAqr, M:) or he is the unequalled of the بَيْدِ [or country or the like], to whom others resort, and whose words they accept: (K:) or he is a celebrated, or well-known, person. (Ham p. 250.) [See also art. بلد.] And for another meaning of بَيْضَةُ الْبَيْدِ see below. — † A helmet of iron, (AO, S, *M, *Mgh, *K,*) which is composed of plates like the bones of the skull, the edges whereof are joined together by nails; and sometimes of one piece: (AO:) so called because resembling in shape the egg of an ostrich: (AO, M, Mgh:*) in this sense, also, n. un. of بَيْضٌ. (S, K: [in the CK, for الْحَدِيدُ and we should read الْحَدِيدُ.]) This may be meant in a trad. in which it is said that a man's hand is to be cut off for his stealing a بَيْضَةٌ. (Mgh.) — † A testicle: (S, K:) pl. بَيْضَانُ. (TA.) — † The bulb of the saffron-plant [&c.]: as resembling an egg in shape. (Mgh.) — † [A tuber: for the same reason.] — † A hind of grape of Et-Túf, white and large. (M.) — † The core of a boil: as resembling an egg. (M.) — † The fut of a camel's hump: for the same reason. (M.) — بَيْضَةُ الْبَيْدِ, in addition to its meanings mentioned above, also signifies † The white truffle: (O, K:) or simply truffles; syn. الْكِنَاةُ; (TA;) or these are called بَيْضُ الْأَرْضِ. (A.) — بَيْضَةٌ also signifies † The continent, or container, or receptacle, (حَوْزَةٌ,) of anything. (S, K, TA.) And [hence] بَيْضَةُ الْإِسْلَامِ † The place [or territory] which comprises El-Islám [meaning the Muslims]; like as the egg comprises the young bird: (Mgh:) or this signifies the congregation, or collective body, of the Muslims. (AZ, M.) And بَيْضَةُ الْقَوْمِ

‡ The quarter, tract, region, or district, of the people, or company of men: (S, K:) the heart, or midst, or main part, of the abode thereof: (S, TA:) the principal place of abode (أَصْل) thereof; (M, TA:) the place that comprises them; the place of their government, or regal dominion; and the seat of their دعوة [i. e. دَعْوَة or kindred and brotherhood]: (TA:) the midst of them: (M:) or, as some say, their [kinsfolk such as are termed] أَتَاهُمُ الْعَدُوُّ فِي: (TA:) but when you say, أَتَاهُمُ الْعَدُوُّ فِي, the meaning is [the enemy came to them in] their principal place of abode (أَصْل), and the place where they were congregated. (TA.) And الدَّارُ بَيْضَةُ الدَّارِ † The midst of the country or place of abode or the like: (AZ, M, TA:) the main part thereof. (TA.) And بَيْضَةُ الْمَلِكِ i. q. حُوزَتُهُ † [The seat of regal power: or the heart, or principal part, of the kingdom]. (S and K in art. حوز.) — بَيْضَةُ الْخِدْرِ (M, A, K) † The damsel (M, K) of the خدر [or curtain &c.]: (K:) [in the CK, جَارِيَتُهَا is erroneously put for جَارِيَتُهُ:] because she is kept concealed within it. (TA.) You say also, هِيَ مِنْ بَيْضَاتِ الْحِجَالِ † [She is of the damsels of the curtained bridal canopies]. (A, TA.) بَيْضَةٌ is used by a metonymy to signify † A woman, by way of likening her thereto [i. e. to an egg] in colour, and in respect of her being protected as beneath the wing. (B.) [See Kur xxxvii. 47.] — بَيْضَةٌ also signifies † White land, in which is no herbage; opposed to سَوْدَةٌ: (TA:) and † بَيْضَةٌ, with kesr, white, smooth land; (K:) thus accord. to IAg, with kesr to the ب: (Sh:) and † بَيْضَةٌ أَرْضٌ signifies smooth land, in which is no herbage; as though herbage blackened land: or untrodden land: as also بَيْضَةٌ. (M.) — بَيْضَةُ النَّهَارِ The whiteness of day; [daylight;] i. q. † بَيَاضُهُ; (K:) i. e. its light. (Har p. 222.) You say, أَتَيْتُهُ فِي بَيْضَةِ النَّهَارِ I came to him in the whiteness of day. (TA.) — بَيْضَةُ الْحَرِّ † The vehemence, or intenseness, of heat. (M.) And بَيْضَةُ الْقَيْظِ † The most vehement, or intense, heat of summer, or of the hottest period of summer, from the [auroral] rising of الدَّبْرَانِ to that of سَهْلٍ; [i. e., reckoning for the commencement of the era of the Flight, in central Arabia, from about the 20th of May to about the 4th of August, O. S.;] (A, TA:) as also الْقَيْظُ † بَيْضَةٌ. (A, TA.) And بَيْضَةُ الصَّيْفِ † The main part of the صيف [or summer]: (M, TA:) or the vehement, or intense, heat thereof. (Ham p. 250.)

بَيْضَةٌ: see بَيْضَةٌ, in the latter part of the paragraph.

بَيَاضٌ Whiteness; contr. of سَوَادٌ; in an animal, and in a plant, and in other things; and, accord. to IAg, in water also; (M;) the colour of that which is termed أَبْيَضٌ (S, Mgh, K:) they said بَيَاضٌ and بَيَاضَةٌ (S, M, K,) like as they said مَنَزِلٌ and مَنَزِلَةٌ (S:) بَيَاضَةٌ being applied to a whiteness in the eye. (M.) You say, هَذَا أَشَدُّ بَيَاضًا مِنْ كَذَا [This is whiter than such a thing]: (S, K:) but not أَبْيَضٌ مِنْهُ (S:) the latter is

anomalous; (K:) [like أَسْوَدٌ مِنْهُ; q. v.;] but it was said by the people of El-Koofeh, (S, K,) who adduced as authority the saying of the rájiz,

• جَارِيَةٌ فِي دِرْعِهَا الْفَضَافِصِ

• أَبْيَضٌ مِنْ أُخْتِ بَنِي إِهَابِصِ

[A damsel in her ample shift, whiter than the sister of the tribe of Benoo-Ibád]: Mbr, however, says that an anomalous verse is no evidence against a rule commonly approved: and as to the saying of another,

• إِذَا الرِّجَالُ شَتَوْا وَاتَّشَدَّ أَكْلُهُمْ

• فَانَّتْ أَبْيَضُهُمْ سِرْبَالٌ طَبَاحٌ

[When men experience dearth in winter, and their eating becomes vehement, thou art the whitest of them, or rather the white of them, in respect of cook's clothing, having little or nothing to do with entertaining them], the word in question may be considered as an epithet of the measure أَفْعَلٌ that is followed by مِنْ to denote excess: but it is only like the instances in the sayings وَجَبَا وَجَبًا هُوَ أَحْسَنُهُمْ وَجَبًا أَكْرَمُهُمْ أَكْرَمُهُمْ أَبَا; and فَانَّتْ مَبْيُضُهُمْ سِرْبَالًا; and as he has prefixed it to a complement which it governs in the gen. case, what follows is in the accus. case as a specificative. (S.) This latter verse is by Tarafel, who satirizes therein 'Amr Ibn-Hind; and is also differently related in respect of the first hemistich, and the first word of the second. (L, TA.) — بَيَاضُ النَّهَارِ: see 3; and see بَيْضَةٌ, near the end of the paragraph. — بَيَاضٌ is also used elliptically for بَيَاضٌ; and thus means † White clothing; as in the saying, فَلَانٌ يَلْبَسُ بَيَاضًا فَلَانٌ يَلْبَسُ السَّوَادَ Such a one wears black and white clothing. (Mgh.) [Hence, also, it has other significations, here following.] — † Milk. (K.) See an ex., voce سَوَادٌ. — † [The white of an egg.] — † بَيَاضُ الْأَرْضِ † That part of land wherein is no cultivation nor population and the like. (M.) — † بَيَاضُ الْجِلْدِ † That part of the skin upon which is no hair. (M.) — † بَيَاضٌ also signifies † A man's person; like سَوَادٌ; syn. شَخْصٌ; as in the saying, لَا يَزَالُ سَوَادِي بَيَاضَكَ † My person will not separate itself from thy person. (As, A, TA.)

بَيُوضٌ A hen that lays many eggs; (S, M, A, K:) as also بَيَاضَةٌ: (M:) [but in the Mgh it is evidently used as signifying simply oviparous:] pl. (of the former, S, M*) بَيُوضٌ (S, M, A, K) and بَيُوضٌ (S, M, K,) the latter in the dial. of those who say رُسُلٌ for رُسُلٌ, the ب being with kesr in order that the ي may remain unchanged; (S, M;) but sometimes they said بَيُوضٌ. (M.)

بَيَاضَةٌ: see بَيَاضٌ.

بَانِضٌ A hen, (Az, K,) or bird, (S, Mgh,) and the like, (Mgh,) laying an egg or eggs: (Az, S, Mgh, K:) without ة because the cock does not lay eggs: (Az, TA:) or it is applied also to a cock, (M, TA,) and to a crow, (M, A, TA,) [as meaning begetting an egg or eggs,] in like manner as one uses the word وَادٍ. (M, TA.)

بَيَاضٌ A bleacher of clothes; as a kind of rel. n.; not as a verbal epithet; for were it this, it would be مَبْيُضٌ. (M.) — A seller of eggs. (M.) — بَيُوضٌ: see بَيُوضٌ.

أَبْيَضٌ White; contr. of أَسْوَدٌ; (A, K:) having whiteness: (Mgh:) fem. بَيْضَةٌ: (Mgh:) pl. بَيُوضٌ, originally بَيُوضٌ (S, Mgh, K,) the damm being converted into kesr in order that the ي may remain unchanged, (S, K,) [i. e.] to suit the ي. (Mgh.) In the phrase أَعْطِنِي أَبْيَضَةً, mentioned by Sb, as used by some of the Arabs, meaning بَيُوضٌ, [i. e. Give thou to me a white one,] ة is subjoined as it is in هُنَّ for هُنَّ, and the ض is doubled because the letter of declinability cannot have ة subjoined to it; wherefore the letter of declinability is the first ض, and the second is the augmentative, and for this reason it has subjoined to it the ة whereof the purpose is to render plainly perceivable the vowel [which is necessarily added after the doubled ض]: Abou-Alce says, [app. of the ة,] that it should properly have neither fet-h nor any vowel. (M.) — Applied to a man &c., it was sometimes used to signify White in complexion: but in this sense they generally used the epithet أَحْمَرٌ. (IAth, TA in art. حمر.) They also said, فَلَانَةٌ بَيْضَةُ الْوَجْهِ and فَلَانٌ أَبْيَضُ الْوَجْهِ, meaning Such a man, and such a woman, is clear, in face, from freckles or the like, and unseemly blackness. (Az, TA.) And they used بَيَضَانٌ (S, K,) a pl. of أَبْيَضٌ (TA,) in the contr. of the sense of سَوْدَانٌ (S, K,) [i. e. as signifying Whites,] applied to men: (S:) though they applied the appellation أَبُو الْبَيْضَةِ to the Abyssinian: (TA in art. عور:) or to the negro: and أَبُو الْجَوْنِ to the white man. (ISK.) But accord. to Th, أَبْيَضٌ applied to a man signifies only † Pure; free from faults: (IAth, TA in art. حمر:) or, so applied, unsullied in honour, nobility, or estimation; (Az, K:) free from faults; and generous: and so بَيْضَةٌ applied to a woman. (Az.) [In the lexicons, however, (see, for ex., among countless other instances, an explanation of بَيْضَةٌ in the S,) and in other post-classical works, it is generally used, when thus applied, in its proper sense, of White; or fair in complexion.] — † كَتِيبةٌ بَيْضَةٌ An army, or a portion thereof, upon which the whiteness of the [arms or armour of] iron is apparent. (M.) — And بَيْضَةٌ alone, [as a subst.,] A piece of paper [without writing]. (Har p. 311.) — † الأَبْيَضُ The sword: (S, A, K:) because of its whiteness: (TA:) pl. بَيُوضٌ. (S:) — Silver: (A, K:) because of its whiteness: like as gold is called الأَحْمَرُ [because of its redness]. (TA.) — † The saliva (رُضَابٌ) of the mouth. (Ham p. 348.) — A certain star in the margin of the milky way. (A, K.) — † البَيْضَةُ The sun: because of its whiteness. (M.) — Waste, or uncultivated, or uninhabited, land: (K, TA: [in the CK الجَرَابُ is erroneously put for الخَرَابُ:] opposed to السَّوْدَةُ: because dead lands are white; and when planted, become black and green. (TA.) See also بَيْضَةٌ, near the end. — Wheat: (K:) as also السَّمَرَةُ. (TA.) — † نَبْتٌ Fresh [grain of the kind called]

Khattābee, K.) — *A certain kind of wood; that which is called الحور*: (K in art. حور:) because of its whiteness. (TA in that art.) [See حور.]

— *The cooking-pot*; as also أم بيضاء. (AA, K.)

— *The snare with which one catches game*. (IAqr, K.)

— *Milk and water*. (ISk, S, M, A, K.) A poet says,

• وَمَا لِي إِلَّا الْإِبْيَضُ شَرَابٌ •

[And I have not any beverage except milk and water]. (ISk, S, M.) — *Bread and water*: (As, M, K:) or *wheat and water*: (Fr, K:) or *fat and milk*. (AO, K.) — *Fat and youthfulness* (AZ, IAqr, M, A, K.) You say, ذَهَبَ الْبَيْضُ *His fat and youthfulness departed*. (TA.) — مَا رَأَيْتُهُ

مُذِ ابْيَاضَ I have not seen him for, or during, two days: (Ks, M, A, K:) or two months. (Ks, M, K.) — الْيَوْمُ الْبَيْضُ (Mgh, K,) or simply الْبَيْضُ (Mgh,) for أَيَّامُ اللَّيَالِي الْبَيْضِ; [The days of the white nights;] i. e. the days of the thirteenth and fourteenth and fifteenth nights of the month; (Mgh, Mgh, K:) so called because they are lighted by the moon throughout: (Mgh:) or of the twelfth and thirteenth and fourteenth nights: (K:) but this is of weak authority, and extr.: the former is the correct explanation: (MF, TA:) you should not say الْيَوْمُ الْبَيْضُ: (Ibn-El-Jawūleekce, IB, K:) yet thus it is in most relations of a trad. in which it occurs; and some argue for it; and the author of the K has himself explained the الأَوَاضُحُ by الْيَوْمُ الْبَيْضُ. (TA.) — سَنَةٌ بَيْضَاءُ †A year [of scarcity of herbage,] such as is a mean between that which is termed شَهَاءٌ and that which is termed حَمْرَاءُ. (TA in art. شهب.)

كَلَامٌ — *Language expounded or explained*. (M.) — كَلِمَتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَاءُ وَلَا بَيْضَاءُ: I spoke to him, and he did not return to me a bad word nor a good one. (M.) — *†A demonstrating, or demonstrated, argument, plea, allegation, or evidence*. (M.) — And *†A favour, or benefit, for which one is not reproached; and which is conferred without its being asked*. (M.) [See also يَدٌ.] — *†Sudden death*; (K, TA;) such as is not preceded by disease which alters the complexion: or, as some say, death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken unawares; from بَيَّضُ signifying “he emptied” a vessel: so says Sgh: opposed to الْأَحْمَرُ, which is slaughter. (TA.) — *†A calamity, or misfortune*: (Sgh, K:) app. as a term of good omen; like نَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — *†بَيْضَاءُ الْقَيْطُ*: see بَيْضَاءُ, last sentence but one. — *هَذَا أَبْيَضٌ مِنْ كَذَا*; &c.: see بَيَاضٌ.

مَبِيضٌ *A place for laying eggs*. (ISd, TA in art. فحس.)

مُبِيضَةٌ *A woman who brings forth white children*: the contr. is termed مُسَوَّدَةٌ: (Fr, K:) but مُوَضَّعَةٌ is more commonly used in the former sense. (O.)

[مُبِيضَةٌ The fair copy, or transcript, made from a first rough draught; which latter is called مُسَوَّدَةٌ: probably post-classical.]

مُبَيِّضٌ *A man wearing white clothing*. (TA.)

— Hence, *المُبَيِّضَةُ* A sect of [the class called] the ثَنَوِيَّةُ (S, K,) the companions of الْمُقَتَّعُ; (S;) so called because they made their clothes white, in contradistinction to the مُسَوَّدَةُ, the partisans of the dynasty of the Abbāsees; (S, K;) for the distinction of these was black: they dwelt in Kāsr 'Omeyr. (TA.) [See also الْحُرُورِيَّةُ.]

بيع

1. بَاعَ (S, Mgh, &c.) aor. يَبِيعُ (S, Mgh, K,) inf. n. بَيْعٌ (S, Mgh, Mgh, K) and مَبِيعٌ (S, Mgh, K,) which latter is anomalous, (S,) the regular form being مَبَاعٌ (S, K,) has two contr. significations: *He sold it*: and *he bought it*: (S, Mgh, Mgh, K:) and ابْتَاعَ is a dial. var. of the same: (IKtt, Mgh:) [but app. only in the former sense:] or this last signifies *he offered it for sale*; or *exposed it to sale*: (S, K:) and ابْتَاعَهُ, as well as بَاعَهُ, signifies *he bought it*. (S, Mgh, Mgh, K.) The primary signification of يَبِيعُ is *The exchanging, or exchange, of property*; or *the making an exchange with property*; as in the phrases يَبِيعُ رَابِعٌ [an exchange of property bringing gain], and يَبِيعُ خَابِرٌ [an exchange of property occasioning loss]: and this is a proper signification when it relates to real substances: but it is tropically used to signify the making the contract [of sale and purchase]; because this is the means of giving [and obtaining] possession: [though this signification is what is termed حَقِيقَةُ عَرْقَةٍ, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صَحَّ الْبَيْعُ, or بَطُلَ, and the like, mean صَفَقَةُ الْبَيْعِ; [i. e. The contract of sale, or purchase, was valid, or was null;] but the prefixed n. being suppressed, and its complement [alone] used for it, and this being masc., the verb is made masc. (Mgh.) بَاعَ [mostly signifies *He sold*: and] is doubly trans., both by itself and by means of مِنْ prefixed to the second object; (Mgh, Mgh;) this prep. being thus used as a corroborative: (Mgh:) you say, بَاعَهُ مِنْهُ الشَّيْءَ and بَاعَهُ الشَّيْءَ [He sold to him the thing and He sold it to him]: (Mgh:) and بَعَثَ زَيْدًا الدَّارَ and بَعَثَ زَيْدُ الدَّارَ [I sold to Zeyd the house: (see also an explanation of the phrase اسْتَبَعْتُهُ الشَّيْءَ: and see بَاعَهُ مِنَ السُّلْطَانِ: to which might be added countless similar instances; for when بَاعَ signifies *he sold*, مِنْ is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:)] and sometimes لَ is put in the place of مِنْ; so that you say, بَعَثْتُكَ الشَّيْءَ and بَعَثْتُكَ الشَّيْءَ [I sold to thee the thing and I sold it to thee]; the لَ being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below]. (Mgh.) Of the contr.

signification we have an ex. in the saying of El-Farezdaq,

• إِنَّ الشَّبَابَ لَرَابِحٌ مَنْ بَاعَهَا •
• وَالتَّيْبُ لَيْسَ لِبَائِعِهِ تَجَارٌ •

[Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers; the part. n. being here from the verb in the former sense]: (S, TA:) and [often in a case in which the verb is followed by لَ; as] in بَاعَ لَهُ الشَّيْءَ *He bought for him the thing*; (Mgh;) [the لَ not being redundant when the verb is used in this sense;] and as in the saying of Tarafch,

• وَيَأْتِيكَ بِأَخْبَارٍ مَنْ لَمْ تَبِعْ لَهُ •
• بَتَانًا وَلَمْ تَضْرِبْ لَهُ وَقْتُ مَوْعِدٍ •

[And he will bring thee tidings for whom thou hast not bought travelling-provisions, and for whom thou hast not assigned an appointed time for his bringing them]: (TA:) and in the saying, بَاعَ دُنْيَاهُ بِأَخْرَجَتِهِ †[He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]: (Z, TA:) and [in like manner] you say, ابْتَاعَ زَيْدُ الدَّارَ, meaning *Zeyd bought the house*: and ابْتَاعَهَا لِبَيْتِهِ *He bought it for another person*. (Mgh.) The verb has this signification, also, in the trad., لَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ [One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested but the contract has not been concluded]; (S, IAth, Mgh, Mgh;) [but in the S and Mgh and by IAth, the trad. is related thus; لَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِيعُ عَلَى بَيْعِ أَخِيهِ; (see art. خطب.);] as is shown by the relation of Bkh, لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ; (Mgh, Mgh:) or it may here have the contr. meaning: (IAth:) Az says that the seller and buyer are equal in offence when either of them does thus to another. (TA.) [Similar to this is the saying, لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ: see art. سوم. See also بَاعَ عَلَى بَيْعِهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ الْقَاضِي, meaning *The judge sold against his will*; (Mgh;) sold without his consent. (Mgh.) — The pass. form is يَبِيعُ [It was sold: and it was bought]: (S, K:) optionally either [thus] with kesr to the ب, or [يَبِيعُ] with damm to the ب, (S,) [or rather with a sound between that of damm and that of kesr, which pronunciation is termed إِشْمَامٌ;] and some say بَوَعَ; (S, K;) changing the و into ي; and thus in the cases of كَيْلٌ and قَيْلٌ and the like: (S:) [but Ibn-Mālik requires damm or ishām in the passive of a verb of which the medial radical is ي, and kesr or ishām in the passive of a verb of which the medial radical is و, to prevent the mistaking of an active verb for a passive in such cases as بَعَثَ and نَمِتَ: others, however, only prefer what Ibn-Mālik absolutely requires in these cases. (See I'Al p. 131.)] — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. *He sold him to the Sultān*,] meaning *he slandered him, or calumniated him*,

to the Sultan. (K, TA.) — And **بَاعَ فُلَانٌ عَلَى بَيْعِهِ**, [of which the lit. meaning has been shown above,] meaning † *Such a one superseded him, or occupied his place, in respect of honourable and elevated station or rank, and gained the mastery over him*; (K, TA.) and so **حَلَّ بِوَادِيهِ**: (TA:) or **بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ** means † *such a one gained the mastery over such a one, and wrested from him that which he sought to obtain from him*; and is an old proverb, applied by the Arabs to a man who contends with another, and seeks to obtain a thing from him by superior power or force, when he has succeeded in doing as above explained; and similar to it is the saying **شَقَّ فُلَانٌ غُبَارَ فُلَانٍ**. (El-Mufaddal Ed-Dabee, TA.) One also says, **مَا بَاعَ عَلَى بَيْعِكَ أَحَدٌ**, meaning † *Not any one has equalled thee*. (TA.) = **بَيْعٌ** is also used in the sense of **إِنْسَاطٌ**. (TA in art. **بُوع**. [See **إِنْبَاعٌ** in that art.])

3. **بَايَعْتُهُ**, (S, Mgh, TA,) inf. n. **مُبَايَعَةٌ** and **بَيْاعٌ**, (TA,) is from **الْبَيْعُ**; and so is **التَّبَايَعُ**; (S, TA;) this being syn. with **المُبَايَعَةُ**. (K, TA.) You say, **بَايَعَا** and **تَبَايَعَا**, meaning *They two sold and bought, each with the other*: (TK:) and **تَبَايَعْنَا** [*We sold and bought, one with another*]: (Mgh:) and **بَايَعَهُ** also signifies *He bartered, or exchanged commodities, with him*. (TA.) [See 1; where a citation from the Mgh indicates that this latter is the primary signification accord. to the author of that work.] — It is also from **الْبَيْعَةُ**; and so is **التَّبَايَعُ**: (S, TA:) and **المُبَايَعَةُ** and **التَّبَايَعُ** from **الْبَيْعَةُ** signifying *The making a covenant, a compact, an engagement, or the like*; as though each of the two parties sold what he had to the other, and gave him his own special property, and his obedience, and all that pertained to his case. (TA.) [Hence,] **بَايَعَ الْأَمِيرَ** *He promised, or swore, allegiance to the prince; making a covenant with him to submit to him the judgment of his own case and of the cases of the Muslims [in general], not to dispute with him in respect of anything thereof, but to obey him in whatever command he might impose upon him, pleasing and displeasing*: in doing which, it was usual for the person making this covenant to place his hand in the hand of the prince, in confirmation of the covenant, like as is done by the seller and buyer; wherefore the act was termed **بَيْعَةٌ**, an inf. n. [of un.] of **بَاعَ**. (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 256—7.) [And hence the phrases, **بَايَعَهُ بِالْخِلَافَةِ** and **بَوَيْعَ لَهُ** and **بَوَيْعَ لَهُ** *He had the promise, or oath, of allegiance made to him as being Khaleefeh*.] You say also, **بَايَعَهُ عَلَيْهِ**, inf. n. **مُبَايَعَةٌ**, *He made a covenant, a compact, an engagement, or the like, with him, respecting it, or to do it*: and **تَبَايَعُوا** [*they made a covenant, &c., respecting, or to do, the thing, or affair*]; like as you say **أَصْفَقُوا عَلَيْهِ**. (TA.)

4: see 1, first sentence.

6: see 3, throughout.

7. **إِنْبَاعٌ** *It was, or became, saleable, or easy of*

sale; it had an easy, or a ready, sale: (Ibn-'Abbád, K:) as though quasi-pass. of **بَاعَهُ** [and therefore primarily signifying *it was, or became, sold, or bought*]. (TA.)

8: see 1, in four places.

10. **اسْتَبَيْعْتُهُ الشَّيْءَ** *I asked him to sell the thing to me*; expl. by **سَأَلْتُهُ أَنْ يَبِيعَهُ مِنِّي**: (S, K;) for instance, **عَبْدُهُ** [his slave.] (Mgh.)

بَيْعٌ inf. n. of 1 [q. v.]. — It also signifies *The hire, or hiring, of land*. (TA.) = Also *A thing sold, or bought*: (Mgh, Msh, TA:) a subst. in this sense: (Mgh, TA:) pl. **بُيُوعٌ**: (Mgh, Msh, TA:) which is also used as a pl. of the inf. n., to signify *Kinds of selling and buying*. (Mgh.) See also **بَيْاعَةٌ**.

بَيْعَةٌ [inf. n. of un. of **بَاعَ**. — Hence,] *A striking together of the hands of two contracting parties in token of the ratification of a sale*. (Msh, TA.) — And [hence,] *The act of مُبَايَعَةٌ* [or *promising, or swearing, allegiance and obedience, as explained above, (see 3,) and submission, or obedience*. (Msh, TA.) Whence, **أَيْمَانُ الْبَيْعَةِ** [*The oaths of allegiance and obedience*]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Msh;) which the Khaleefehs exacted; (Ibn-Khaldoon;) and which El-Hajjaj appointed, including hard, or difficult, matters, relating to divorce and emancipation and fasting and the like. (Msh.)

بَيْعَةٌ *A mode, or manner, of selling or buying*. (S, Mgh, K.) Hence, **صَاحِبُ بَيْعَةٍ** [*A person occupying himself in any kind of selling or buying*]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And **لَحَسَنُ الْبَيْعَةِ** [*Verily he is good in the manner of selling or buying*]. (S, Mgh, TA.) = [*A Christian church*]; a place of worship (K) pertaining to the Christians: (S, Mgh, Msh, K:) or, as some say, a synagogue of the Jews: (TA:) pl. **بُيُوعٌ**, (K, TA,) or **بَيْعٌ**. (Msh: [but this I think a mistake: if correct, it is a coll. gen. n.])

بُيُوعٌ: see **بَيْعٌ**.

بَيْاعَةٌ *An article of merchandise*; (Lth, S, K;) as also **بَيْعٌ** [q. v. supr.]: (Mgh:) pl. of the former **بُيَاعَاتٌ**. (K.)

بَيْعٌ: see **بَائِعٌ**, in five places. — Also *A man who sells, or buys, well*; and so **بُيُوعٌ**: fem. of the former with **ة**: pl. masc. **بُيُوعُونَ**, and pl. fem. **بُيُوعَاتٌ**; neither the masc. nor the fem. having a broken pl. (TA.)

بَيْاعٌ *A man who sells, or buys, much*. (TA.)

بَائِعٌ *Selling, or a seller*: and *buying, or a buyer*: (Msh, K, TA:) as also **بَيْعٌ**: (K:) the former signification is the more obvious when **بَائِعٌ** is used without restriction: (Msh:) and **بَيْعٌ** also signifies [accord. to some] *a bargainer, or chafferer*; (K, TA;) not a seller nor a buyer; but Esh-Sháfí'ee and Az deny that this epithet is

applied to a man before he has concluded the contract: (L, TA:) the pl. of **بَائِعٌ** is **بَائِعَةٌ**: (ISd, K:) and the pl. of **بَيْعٌ** is **بُيُوعَةٌ** [or rather this is a quasi-pl. n.] and **أُبَيْعَةٌ**: (K:) and Kr holds that **بَائِعَةٌ** is pl. of **بَيْعٌ**. (TA.) **الْبَيْعَانِ** signifies *The seller and the buyer*; (S, Mgh;) and so **الْمُتَبَايَعَانِ**. (TA.) It is said in a trad., **بِالْخِيَارِ مَا**, and in another, **الْمُتَبَايَعَانِ**, [*The seller and the buyer have the option of cancelling the contract as long as they have not separated*]. (TA.) — **أَمْرَةٌ بَائِعَةٌ** *A woman who easily obtains a suitor; or who is much in demand; by reason of her beauty*: (K, TA:) as though she sold herself: like **نَاقَةٌ تَاجِرَةٌ**. (Z, TA.)

مَبِيعٌ *Sold*: and *bought*: as also **مَبِيعٌ**: (S, K:) in the latter sense syn. with **مُبْتَاعٌ**. (Msh.) Kh says that the letter suppressed in **مَبِيعٌ** is the **و** of the measure **مَفْعُولٌ**, because it is augmentative: but Akh says that the letter suppressed is the medial radical; for when they made the **ي** quiescent, they transferred its vowel to the letter before it, so that it became **madmoomeh**, [the word thus being altered to **مَبِيعٌ**], then they changed the **damme** into **kesreh** because of the **ي** after it, then the **ي** was suppressed, and the **و** was changed into **ي**, like the **و** of **مِيزَانٌ**, because of the **kesreh**: accord. to El-Mázineeh, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.)

مَبِيعٌ: see **مَبِيعٌ**.

مُبْتَاعٌ: see **بَائِعٌ**, in two places.

بيلون

بَيْلُونٌ [*Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap*]; the yellow [or rather yellowish, or yellowish gray, and sometimes white, or whitish,] earth known by the name of **طُفْلٌ**. (TA, from Esh-Shiháb El-'Ajameeh.)

بين

1. **بَانَ**, (M, Mgh, Msh, K,) [aor. **يَبِينُ**] inf. n. **بَيُونٌ** and **بَيُونٌ** (M, Mgh, K) and **بَيْنٌ**, (M, K,) *It (a thing) became separated, severed, disunited, or cut off*, (M, Mgh, Msh, K,) **فَرَّقَ الشَّيْءَ** from the thing. (Mgh.) And **بَانَتْ**, (M, K,) or **بَانَتْ**, (Msh,) *She (a wife) became separated by divorce*, (M, Msh, K,) **فَرَّقَ الرَّجُلَ** from the man. (M, K.) And **بَانَتْ** said of a girl, [*She became separated from her parents by marriage*]; she married: (ISH, T:) as though she became at a distance from the house of her father. (ISH, TA.) And **بَانَ**, (M,) or **بَانَ بِجَالٍ**, aor. **يَبِينُ**, (T,) inf. n. **بَيُونٌ** (T, M) and **بَيْنٌ**, (M,) *He became separated from his father, or mother, or both, by property [which he received from him, or her, or them,]* (AZ, T, M,) *to be his alone*: (AZ, T:) and El-Fárissee states, on the authority of AZ, that one

says also, *بَانَهُ* and *بَانَهُ* [the former app. meaning *he became separated thus from him*, i. e., from his father; and the latter being syn. with *بَانَهُ*, q. v.]. (M.) And *بَانُ الْخَلِيطِ*, inf. n. *بَيْنَ* and *بَيْنُونَهُ*, [The partner, or copartner, or sharer, &c., became separated from the person, or persons, with whom he had been associated.] (T.) And *بَانَتْ يَدُ الشَّافَةِ عَنْ جَنْبِهَا*, inf. n. *بُونُ*, [The fore leg of the she-camel became withdrawn, or apart, from her side.] (T.) And *بَانُ*, (S, M, Mgh,) and *بَانُوا*, (K,) aor. *بَيَّنَ*, (S,) inf. n. *بَيْنَ* and *بَيْنُونَهُ*, (S, M, Mgh, K,) *He separated himself, or it separated itself*; (S; [in one copy of which it is said of a thing;]) and *they separated themselves*: (K:) or *it* (a tribe, M, Mgh) *went, journeyed, went away, or departed*; and *went, removed, retired, or withdrew itself, to a distance, or far away, or far off*. (Mgh.) — *بَانُ*, (T, S, M, &c.,) aor. *بَيَّنَ*, (T, Mgh,) inf. n. *بَيْنَ*; (T, S, Mgh, K;) and *بَانُ*, (T, S, M, &c.,) inf. n. *بَانَهُ*; (T, Mgh;) and *بَيْنَ*, (T, S, M, &c.,) inf. n. *بَيَّنَ*; (S;) and *بَيَّنَ*; and *بَيَّنَ*; (T, S, M, &c.,) all signify the same; (T, M, Mgh;) i. e. *It* (a thing, T, S, M, Mgh, or an affair, or a case, Mgh) *was, or became, [distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous*: (S, Mgh, Mgh, K;) and *it was, or became, known*. (K.) You say, *بَانُ الْحَقِّ* [The truth became apparent, &c.; or known]; as also *بَانُ*. (T.) And

• قَدْ بَيَّنَ الصُّبْحُ لِدَى عَيْنَيْهِ •

The dawn has become apparent to him who has two eyes: a prov.: (S, M:) applied to a thing that becomes altogether apparent, or manifest. (Har p. 542.) And it is said in the Kur [ii. 257], *قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ* [The right belief hath become distinguished from error]. (TA.) And the lawyers, correctly, use the phrase, *كَصُوتٍ لَا يَسْتَبِينُ مِنْهُ حُرُوفٌ* [Like a sound whereof letters are not distinguishable]. (Mgh.) — [It seems to be indicated in the TA that *بَانُ*, aor. *بَيَّنَ*, inf. n. *بَيْنَ* and *بَيْنُونَهُ*, also signifies *It was, or became, united, or connected*; thus having two contr. meanings; but I have not found the verb used in this sense, though *بَيْنَ* signifies both disunion and union.] — *بَانَهُ*, aor. *بَيَّنَ*, inf. n. *بَيْنَ*: see also 2, in two places.

2. *بَيْنَ*, intrans., inf. n. *بَيَّنَ*: see 1, in two places. — You say also, *بَيْنَ الشَّجَرِ* [The trees, (K,) or the leaves of the trees, (TA,) appeared, when beginning to grow forth. (K, TA.)] And *بَيْنَ الْقَرْنِ* [The horn came forth. (K, TA.)] — *بَيْنَ*: see 4. — *بَيْنَهُ*, (T, Mgh, K,) inf. n. *بَيَّنَ* and *بَيَّنَ*; (T, S) and *بَيَّنَ*; (T, S, K*) and *بَيَّنَ*; (K;) the second of which three is an anomalous inf. n., (T, S, K,) for by rule it should be of the measure *تَفَعَّلَ*; (T, S;) but *بَيَّنَ* is not known except accord. to the opinion of those who allow the authority of analogy, which opinion is outweighed by the contrary; (TA;) and *بَيَّنَ* is

the only inf. n. of its measure except *تَفَعَّلَ*, (T, S,) accord. to the generality of the leading authorities; but some add *تَمَثَّلَ*, as inf. n. of *تَمَثَّلَ*; and El-Hareecree adds to these two, in the Durrah, *تَنَضَّلَ*, as inf. n. of *نَاضَلَ*; and Esh-Shihab adds, in the Expos. of the Durrah, *تَشَرَّبَ*, as inf. n. of *شَرَبَ*; asserting *تَشَرَّبَ* also to have been heard, agreeably with analogy; [and to these may be added *تَبَيَّنَ* and *تَمَشَّأَ*, and perhaps some other instances of the same kind;] but some disallow *تَفَعَّلَ* altogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple subst. used as inf. ns., like *طَعَامُ* in the place of *إِطْعَامُ*; (MF, TA;) and Sb says that *تَبَيَّنَ* is not an inf. n.; for, where it so, it would be *تَبَيَّنَ*; but it is, from *بَيَّنَ*, like *أَغْرَثَ* from *غَارَ*; (M, TA;) [He made it distinct, as though separate from others; and thus,] *he made it* (namely, a thing, T, S, Mgh, or an affair, or a case, Mgh) *apparent, manifest, evident, clear, plain, or perspicuous*; (S, Mgh, K;) as also *بَانَهُ*, (S, Mgh, Mgh, K,) inf. n. *بَانَهُ*; (Mgh;) and *بَيَّنَهُ*; (S, Mgh, K;) and *بَيَّنَهُ*; (Mgh, Mgh, K;) [is the most common in this sense: and often signifies *he explained it: and he proved it*;] and *all these verbs signify also he made it known; he notified it*: (K:) or *بَيَّنَهُ* signifies, (S,) or signifies also, (Mgh,) *I knew it, or became acquainted with it, [or distinguished it,] (S, Mgh,) clearly, or plainly*; (Mgh;) and sb *بَيَّنَهُ*; (S, Mgh;) [and *بَيَّنَهُ*, as appears from an ex. in what follows, from a verse of En-Nabighah:] *بَيَّنَهُ* and *بَيَّنَهُ* and *بَيَّنَهُ* all signify the same as *بَيَّنَهُ* [app. in all the senses of this verb]: (M:) or, of all these verbs, *بَانُ* is only intrans.: (Mgh;) and *بَيَّنَهُ* signifies *I looked at it, or into it, (namely, a thing,) considered it, examined it, or studied it, repeatedly, in order that it might become apparent, manifest, evident, clear, or plain, to me*: (T, TA:) and *بَيَّنَهُ* *he looked at it, or into it, (namely, an affair, or a case,) considered it, examined it, or studied it, repeatedly, or deliberately, in order to know its real state by the external signs thereof*. (T.) A poet says,

* وَمَا خِفْتُ حَتَّى بَيَّنَ الشَّرْبُ وَالْأَذَى *
* بِقَابِئَةِ أَتَى مِنَ الْحَيِّ أَهْبَنَ *

[And I feared not until the drinking, or the time of drinking, and molestation, made manifest, or plainly showed, by a deep-red (sun), that I was separated from the tribe: see قَابِئُ]. (M.) And it is said in the Kur [xvi. 91], *وَأَنْزَلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ* [And we have sent down to thee the Scripture to make manifest everything]; meaning, we make manifest to thee in the Scripture everything that thou and thy people require [to know] respecting matters of religion. (T.) See also *بَيَّنَ*, in the latter half of the paragraph. En-Nabighah says,

• إِلَّا الْأَوَارِيَّ لَأَيَّامًا أَبْيَنَ •

[Except the places of the confinement of the

beasts: with difficulty did I distinguish them]; meaning *أَبْيَنَ*. (S.) You say also, *مَا تَبَيَّنَ*, meaning *He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil*. (M in art. بَصَر.) [See also 5, below.] *وَلَتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ*, in the Kur [vi. 55], means *And that thou mayest the more consider, or examine, repeatedly, in order that it may become manifest to thee, the way of the sinners, O Mohammd*: (T:) or *that thou mayest see, or endeavour, to see plainly, or clearly, &c.; syn. وَلَتَسْتَبِينَ*: (Bd:) but most read, *وَلَتَسْتَبِينَ*; the verb in this case being intrans. (T.)

3. *بَانَهُ*, (K,) inf. n. *بَانَهُ*, (S,) *He separated himself from him; or left, forsook, or abandoned, him*: (S, TA:) or *he forsook, or abandoned, him, being forsaken, or abandoned, by him; or cut him off from friendly or loving communion or intercourse, being so cut off by him; or cut him, or ceased to speak to him, being in like manner cut by him*. (K.) [And *It became separated from it*.]

4. *بَانُ*, intrans., inf. n. *بَانَهُ*: see 1, in two places. — *بَانَهُ*, (inf. n. as above, TA,) *He separated it, severed it, disunited it, or cut it off*. (M, Mgh, K, TA.) You say, *ضَرَبَهُ قَابَانُ رَأْسَهُ*, (S, K) *He smote him and severed his head, مِنْ جَسَدِهِ* from his body. (S, TA.) And *ابْنُ الْمَرْأَةِ* *He (the husband) separated the woman, or wife, by divorce*. (Mgh.) And *ابْنُ بَنَتِهِ*, and *بَيْنَهَا*, (T, K,) inf. n. of the former as above, and of the latter *بَيَّنَ*, (TA,) *He married, or gave in marriage, his daughter, (T, K,) and she went to her husband*: (T:) from *بَيْنَ* signifying “distance:” as though he removed her to a distance from the house, or tent, of her mother. (TA.) And *ابْنُ أَبْنَاهُ بِمَالٍ*, (M,) or *ابْنُ أَبَوَاهُ*, (T,) *He separated from himself his son, (M,) or his two parents separated him from themselves, (T,) by [giving him] property, (T, M,) to be his alone*: (T:) mentioned on the authority of AZ. (T, M.) And *ابْنُ الدَّلْوِ عَنْ طَيِّ الْبُئْرِ* *He drew away the bucket from the casing of the well, lest the latter should lacerate the former*. (M.) — See also 2, in three places. — [Hence, *ابْنُ* signifies also *He spoke, or wrote, perspicuously, clearly, plainly, or distinctly, as to meaning; or, with eloquence*: from *بَيَّنَ*, q. v.] And *ابْنُ عَلَيْهِ* *He spoke perspicuously, clearly, plainly, or distinctly, and gave his testimony, or evidence, or gave decisive information, against him, or respecting it*. (TA.) [The verb thus used is for *ابْنُ كَلَامِهِ*, and *شَهَادَتِهِ*.] One says of a drunken man, *مَا يَبِينُ كَلَامًا* *He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct*. (Ks, T in art. بَت.) — *مَا أَبْيَنَ* *How distinct, apparent, manifest, evident, clear, or plain, is it!* See an ex. voce بَيَّنَ. — And *Hom perspicuous, or chaste, or eloquent, is he in speech, or writing! how good is his بَيَّنَ*!]

5. *بَيَّنَ*, intrans.: see 1, in two places. — As a trans. verb: see 2, in seven places. — [Hence,

[the *أَمْرُ* being understood,] *He sought, or sought leisurely or repeatedly, to obtain knowledge [of the thing], until he knew [it]; he examined, scrutinized, or investigated:* (Bd in xlix.6:) *he sought, or endeavoured, to make the affair, or case, manifest, and to settle it, or establish it, and was not hasty therein:* (Idem in iv.96:) *or he acted, or proceeded, deliberately, or leisurely, in the affair, or case; not hastily:* (Ks, TA:) or it has a signification like this: in the Kur ch. iv. v.96 and ch. xlix. v.6, some read *فَتَبَيَّنُوا*, and others *فَتَنَبَّهُوا*; and the meanings are nearly the same: *التَّبَيَّنُ* was said by Mohammad to be from God, and *العَجَلَةُ* [i. e. "haste"] from the devil. (T.)

8. *تَبَايَنَا* They two (namely, two men, and two copartners,) became separated, each from the other: (M, TA:) or they forsook, or abandoned, each other; or cut each other off from friendly or loving communion or intercourse; or cut, or ceased to speak to, each other. (K.) And *تَبَايَنُوا* They, having been together, became separated: (Msb:) or they forsook, or abandoned, one another; or cut one another off from friendly or loving communion or intercourse; or cut, or ceased to speak to, one another. (S.) — [Hence, *They two were dissimilar: and they two (namely, words,) were disparate; whether contraries or not: and they two (namely, numbers,) were incommensurable.*]

10. *استبان*, intrans.: see 1. — As a trans. verb: see 2, in six places.

بَوْنٌ a coll. gen. n.: n. un. with ة: see art. *بَوْنٌ*.

بَيْنٌ has two contr. significations; (T, S, Mgh;) one of which is *Separation, or disunion* [of companions or friends or lovers]. (T, S, M, Mgh, K.) Hence, *ذَاتُ الْبَيْنِ* as meaning *Enmity, and vehement hatred*: and the saying *ذَاتُ الْبَيْنِ* لاِصْلَاحٍ, i. e. *For the reforming, or amending, of the bad, or corrupt, state subsisting between the people, or company of men; meaning for the allaying of the discord, enmity, rancour, or vehement hatred:* (Msb:) [but this has also the contr. meaning, as will be seen below: and it is explained as having a vague import; for it is said that] *فِي إِصْلَاحِ ذَاتِ الْبَيْنِ* means *In the reforming, or amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto.* (Mgh.) [Hence also,] *غُرَابُ الْبَيْنِ* [The raven of separation or disunion; i. e., whose appearance, or croak, is ominous of separation: said by some to be] *the غُرَابُ termed أَبْقَعُ* [i. e. in which is blackness and whiteness; or having whiteness in the breast]; (S, K;) so described by the poet 'Antarah: (S:) or *that which is red in the beak and legs*; but the black is called *الْحَاتِرُ*, because it makes [or shows] separation to be absolutely unavoidable, (Abu-l-Ghowth, S, K,) according to the assertion of the Arabs, i. e., by its croak: (Msb in art. حَمَرُ:) [or it is *any species of the corvus*:] Hamzeh says, in his Proverbs, that this name attaches to the *غُرَابُ* because, when the people of an abode go away to seek after herbage, it alights in the place of their tents, searching the sweepings: (Har p. 308:) but accord. to the Kādee of Granada, Abou-'Abd-Allah Esh-Shereef,

this appellation, so often occurring in poetry, properly signifies *camels that transport people from one district, or country, to another*; and he cites the following verses:

• غَلَبَ الَّذِينَ رَأَيْتَهُمْ بِجَهَالَةٍ
• يَلْحَوْنَ كُلُّهُمْ غُرَابًا يَنْعَقُ
• مَا الذَّنْبُ إِلَّا لِلْأَبَاعِرِ إِنِّهَا
• مِمَّا يَشْتَتِ جَمْعُهُمْ وَيَفِرُّ
• إِنَّ الْغُرَابَ بَيْنَهُ لَذُنُو النَّوَى
• وَتَشْتَتِ الشَّمْلَ الْجَمِيعَ الْإِيْتَى

[Those have erred whom I have seen, with ignorance, all of them blaming a raven croaking: the fault is not imputable save to the camels; for they are of the things that scatter and disperse their congregation: verily the place that is the object of a journey is brought near by the raven's lucky omen; but the she-camels discompose the united state]: and Ibn-'Abd-Rabbih says,

• زَعَقَ الْغُرَابُ فَقُلْتُ أَكْذَبُ طَائِرُ
• إِنْ لَمْ يُصَدِّقْهُ رُغَاةٌ بَعِيرٍ

[The raven cried; and I said, A most lying bird, if the grumbling cry of a camel on the occasion of his being laden do not verify it]. (TA in art. غُرَابُ.) — Also *Distance*, (S, M, Mgh, K,) *by the space, or interval, between two things.* (Msb.)

You say, *بَيْنَ الْمَدِينَتَيْنِ* *Between the two countries, or towns, &c., is a distance, of space, or interval:* (Mgh:) and *بَيْنَهُمَا بَيْنٌ* *Between them two is a distance, with ي, when corporeal distance is meant:* (Idem in art. *بَوْنٌ*;) or *بَيْنَهُمَا* إِنَّ بَيْنَهُمَا [Verily between them two is a distance], not otherwise, in the case of [literal] distance. (S.)

And you say also, *بَيْنَهُمَا بَيْنٌ بَعِيدٌ* (T in art. *بَوْنٌ*, S, M*) and *بَوْنٌ بَعِيدٌ* (T in art. *بَوْنٌ*, S, M, * Mgh*) in art. *بَوْنٌ*) *Between them two [meaning two men] is a [wide] distance;* (M;) i. e. *between their two degrees of rank or dignity, or between the estimations in which they are commonly held:* (Msb in art. *بَوْنٌ*;) in this case, the latter is the more chaste. (S.) You also say, [using *بَيْنٌ* to denote *An interval of time,*]

لَقِيتُهُ بَعْدَ بَيْنٍ [I met him after, or a little after, an interval, or intervals,] when you have met him after a while, and then withheld yourself from him, and then come to him. (S, M, K. [See also *بَعْدُ*].) — Also *Union* [of companions or friends or lovers]; (T, S, M, Mgh, K;) the contr. of the first of the significations mentioned above in this paragraph.

(T, S, Mgh.) [Hence *ذَاتُ الْبَيْنِ* as meaning *The state of union or concord or friendship or love subsisting between a people or between two parties*; this being likewise the contr. of a signification assigned to the same expression above: whence the phrase, *إِفْسَادُ ذَاتِ الْبَيْنِ* (occurring in the S and K in art. *ابَر*, and often elsewhere,) *The marring, or disturbance, of the state of union or concord &c.: and] hence the saying, سَعَى فُلَانٌ لِإِصْلَاحِ ذَاتِ الْبَيْنِ مِنْ عَشِيرَتِهِ* [Such a one laboured for the improving of the state of union or concord &c. of his kinsfolk; but

in this instance, the meaning given in the second sentence of this paragraph seems to be more appropriate]. (Ham p. 560.) — *ذَاتُ بَيْنِهِمْ* may also be used as meaning *The vacant space (سَاحَة) that is between their houses, or tents.* (Ham p. 105.)

بَيْنٌ is also an adverbial noun, [as such written (S, M, Mgh, Mgh, K,) capable of being used as a noun absolutely: (M, K:) it relates only to that which has space, as a country; or to that which has some number, either two or more, as two men, and a company of men; and denotes [intervention in] the interval between two things, or the middle, or midst, of two things, (Er-Rághib, TA,) or the middle of a collective number: (S:) [thus it signifies *Between, and amidst, and among*:] its meaning is [therefore] vague, not apparent unless it is prefixed to two or more [words, or to a word signifying two or more], or to what supplies the place of such a complement: (Mgh:) it must necessarily be prefixed, and may not be otherwise than in the manners just explained: (Mgh:) [i. e.] it may not be prefixed to any noun but such as denotes more than one, or to a noun that has another conjoined to it by *و*, (M,) not by any other conjunction, (M, Mgh,) accord. to the usage commonly obtaining. (Msb.)

You say *بَيْنَ الرَّجُلَيْنِ* [Between the two men]: (Er-Rághib, TA:) and *الْمَالُ بَيْنَ الْقَوْمِ* [The property is between the company of men]: (M, Mgh, Er-Rághib:) and *الْمَالُ بَيْنَ زَيْدٍ وَعَمْرٍو* [The property is between Zeyd and 'Amr]: and *هُوَ بَيْنِي وَبَيْنَهُ* [He, or it, is between me and him]: (M:) and *جَلَسْتُ بَيْنَ الْقَوْمِ* I sat in the middle of [or amidst or among] the company of men: (S, K:) and *بَيْنَكُمَا الْبَعِيرُ فَخَذَاهُ* with *الْبَعِيرُ* in the accus. case, [See *between you two the camel, therefore take him*], a saying heard by Ks: (L in art. *عِنْدُ*;) and *فَسَدَ مَا بَيْنَهُمْ* [The state subsisting among them became bad, or marred, or disturbed]: (S and K in art. *مِيطُ*;) and *بَيْنَ الْأَيَّامِ* (M and K in art. *نَدَرُ*;) and *فِيهَا بَيْنَ الْأَيَّامِ* (S and Mgh in that art.) [In, or during, the space of (several) days]: and *عَوَانُ بَيْنٍ ذَلِكَ*, in the Kur [ii. 63], is an ex. of its being prefixed to a single word supplying the place of more than one; (Mgh, Mgh:) the meaning being, *Of middle age, between that which has been mentioned; namely, the فَارِضُ and the بَكْرُ*. (Bd.) Some allow that two words to the former of which *بَيْنٌ* is prefixed may be connected by *فَ*, citing as an evidence the phrase used by Imra-el-Kays, *بَيْنَ الدَّخُولِ فَحَوْمَلِ* [as though meaning *Between Ed-Dakhool and Howmal*]: but to this it has been replied that *الدَّخُولُ* is a name applying to several places; so that the phrase [means *amidst Ed-Dakhool &c., and*] is similar to the saying, *الْمَالُ بَيْنَ الْقَوْمِ* [mentioned above, or *جَلَسْتُ بَيْنَ الْقَوْمِ*, also mentioned above].

(Msb.) [You say also, *بَيْنَ أَظْهَرِهِمْ*, and *بَيْنَ ظَهْرِهِمْ*, &c., meaning *In the midst of them*. (See art. *ظَهَرُ*.) And *بَيْنَ يَدَيْهِمْ*, and *بَيْنَ يَدَيْهِ*, meaning *Before him, and before them*. *بَيْنٌ* is also often used absolutely as a noun: thus it is in the Kur lxxxvi. 7, *يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ* Coming

forth from between, or amidst, the spine and the breast-bones: and in xxxvi. 8 of the same, وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا And we have placed before them (lit. between their hands) a barrier.] It is said in the Kur [vi. 94], تَقْدُ تَقَطُّعُ بَيْنَكُمْ, as some read; or بَيْنَكُمْ, as others: (T, S, M:) the former means *Verily your union hath become dis severed*: (AA, T, S, M:) the latter, *that which was between you*; (Ibn-Mes'ood, T, S, or كَانُ بَيْنَكُمْ, IAar, T;) or *the state wherein ye were, in respect of partnership among you*: (Zj, T:) or *the state of circumstances, or the bond, or the love, or affection, [formerly subsisting] among you, or between you*; or, accord. to Akh, بَيْنَكُمْ, though in the accus. case as to the letter, is in the nom. case as to the place, by reason of the verb, and the adverbial termination is retained only because the word is commonly used as an adv. n.: (M:) AHat disapproved of the latter reading; but wrongly, because what is suppressed accord. to this reading is implied by what precedes in the same verse. (T.)—[It is often used as a partitive, or distributive; as also مَا بَيْنَ: for ex.,] you say, هُمُ بَيْنَ حَدَابِ وَقَادِبِ, (§ and TA in art. قَذَفَ,) or هُمُ مَا بَيْنَ حَدَابِ وَقَادِبِ, (TA in art. حَذَفَ,) i. e. [They are partly, or in part,] beating with the staff, or stick, and [partly, or in part,] pelting with stones; [or some beating &c., and the others pelting &c.] (§ and TA, both in art. قَذَفَ, and the latter in art. حَذَفَ.) [See also an ex. in a verse cited voce حَيْطَةُ.]—هَذَا بَيْنَ بَيْنَ means *This* (namely, a thing, S, or a commodity, Mqb) *is between good and bad*: (S, Mqb, K:) or *of a middling, or middle, sort*: (M:) these two words being two nouns made one, and indecl., with fet-h for their terminations, (S, Mqb, K,) like هَمْزَةُ الْهَمْزَةِ الْخَفِيفَةِ (Mqb.) [i. e. the hemzeh uttered lightly] is called هَمْزَةُ بَيْنَ بَيْنَ (S, M, K,*) i. e. *A hemzeh that is between the hemzeh and the soft letter whence is its vowel*; (S, M;) or هَمْزَةُ بَيْنَ بَيْنَ, the first بين with kesr but without tenween, and the second with tenween, (Sharh Shudhoor edh-Dhahab,) [i. e. the hemzeh &c.:] if it is with fet-h, it is between the hemzeh and the alif, as in سَالٌ, (S, M,) for سَأَلَ; (M;) if with kesr, it is between the hemzeh and the yé, as in سَيَمٌ, (S, M,) for سَيَّرَ; (M;) and if with damm, it is between the hemzeh and the wāw, as in لَوَمٌ, (S, M,) for لَوَّمَ: (M:) it is never at the beginning of a word, because of its nearness, by reason of feebleness, to the letter that is quiescent, (S, M,) though, notwithstanding this, it is really movent: (S:) it is thus called because it is weak, (Sb, S, M,) not having the power of the hemzeh uttered with its proper sound, nor the clearness of the letter whence is its vowel. (M.) 'Obeyd Ibn-El-Abras says,

• تَحْبِي حَقِيقَتَنَا وَبَع • هُ الْقَوْمِ يَسْطُ بَيْنَ بَيْنَا •
i. e. [Thou defendest what we ought to defend, or our banner, or standard, while some of the people, or company of men,] fall, one after another, in a state of weakness, not regarded as of any account: (S:) or it is as though he said, *between these and these*; like a man who enters between two parties

in some affair, and falls, or slips, or commits a mistake, and is not honourably mentioned in relation to it: so says Secr: (IB, TA:) or *between entering into fight and holding back from it*; as when one says, Such a one puts forward a foot, and puts back another. (TA.)—بَيْنًا and بَيْنًا are of the number of inceptive حُرُوف: (M, K:) this is clear if by حُرُوف is meant "words:" that they have become particles, no one says: they are still adv. ns.: (MF, TA:) the former is بَيْنَ with its [final] fet-hah rendered full in sound; and hence the !; (Mughnee in the section next after that of وا, and K;) [i. e.,] it is of the measure فَعْلًا [or فَعْلًا] from البَيْن, the [final] fet-hah being rendered full in sound, and so becoming !; and the latter is بَيْنَ with مَا [restrictive of its government] added to it; and both have the same meaning [of *While, or whilst*]: (S:) or the ! in the former is the restrictive !; or, as some say, it is a portion of the restrictive مَا [in the latter]: (Mughnee ubi suprâ:) and these do not exclude بَيْنَ from the category of nouns, but only cut it off from being prefixed to another noun: (MF, TA:) they are substitutes for that to which بَيْنَ would otherwise be prefixed: (Mgh:) some say that these two words are adv. ns. of time, denoting a thing's happening suddenly, or unexpectedly; and they are prefixed to a proposition consisting of a verb and an agent, or an inchoative and enunciative; so that they require a complement to complete the meaning. (TA.) One says, بَيْنًا نَحْنُ كَذَلِكَ إِذْ حَدَثَ كَذَا [While we were in such a state as that, lo, or there, or then, such a thing happened, or came to pass]: (M, Mgh, K:*) and بَيْنًا نَحْنُ كَذَا [While we were thus]: (Mgh:) and

• بَيْنًا نَحْنُ نَرْقُبُهُ أَتَانَا •

[While we were looking, or waiting, for him, he came to us]; (S, M;) a saying of a poet, cited by Sb; (M;) the phrase being elliptical; (S, M;) meaning بَيْنَ أَوَاقَاتِ نَحْنُ نَرْقُبُهُ (M,) i. e., بَيْنَ أَوَاقَاتِ وَقَبْتَنَا إِيَّاهُ [between the times of our looking, or waiting, for him]. (S, M.) Aq used to put nouns following بَيْنًا in the gen. case when بَيْنَ might properly supply its place; as in the saying (of Aboo-Dhu-eyb, which he thus recited, with kesr, S),

• بَيْنًا تَعْنِيهِ الْكِمَاءَ وَرَوَّيِهِ •

• يَوْمًا أَتَيْحَ لَهُ جَرِي: سَلَفُ •

[Amid his embracing the courageous armed men, and his guileful eluding, one day a bold, daring man was appointed for him, to slay him]: (S, K:) in [some copies of] the K, تَعْنِيهِ; but in the Deewân [of the Hudhalees], تَعْنِيهِ: [in the Mughnee, ubi suprâ, تَعْنِيهِ:] the meaning is بَيْنَ تَعْنِيهِ; the ! being added to give fullness to the sound of the [final] vowel: (TA:) Aq used to say that the ! is here redundant: (Skr, TA:) others put the nouns following both بَيْنًا and بَيْنًا in the nom. case, as the inchoative and enunciative. (Skr, S, K.) Mbr says that when the noun following بَيْنًا is a real subst., it is put in the nom. case as an inchoative; but when it is an inf. n., or a noun

of the inf. kind, it is put in the gen., and بَيْنًا in this instance has the meaning of بَيْنَ: and Ahmad Ibn-Yahyâ says the like, but some persons of chaste speech treat the latter kind of noun like the former: after بَيْنًا, however, each kind of noun must be in the nom. case. (AA, T.) [See an ex. in a verse cited towards the end of art. اِذَا.]

بَيْنًا: }
بَيْنًا: } see بَيْنَ.

بَيْنَ A separation, or division, (T, M, K,) between two things, (T,) or between two lands; (M, K:) or *when there is a rugged place, with sands near it, and between the two is a tract neither rugged nor plain*: (T:) *an elevation in rugged ground*: (M, K:) *the extent to which the eye reaches*, (T, M, K,) of a road, (T,) or of land: (M:) *a piece of land extending as far as the eye reaches*: (T, S:) and *a region, tract, or quarter*: (AA, T, M, K:) pl. بَيْنُونَ. (S, TA.)

بَيْنًا is originally the inf. n. of بَانَ as syn. with بَيَّنَّ, and so signifies *The being [distinct or] apparent &c.*; (Kull;) or it is a subst. in this sense: (Mqb:) or a subst. from بَيْنَ, [and so signifies the *making distinct or apparent &c.*,] being like سَلَامٌ and كَلَامٌ from سَلَّمَ and كَلَّمَ. (Kull.)—Hence, conventionally, (Kull,) *The means by which one makes a thing [distinct,] apparent, manifest, evident, clear, plain, or perspicuous*: (S, Er-Râghib, TA, Kull:) this is of two kinds: one is [a circumstantial indication or evidence; or] *a thing indicating, or giving evidence of, a circumstance, or state, that is a result, or an effect, of a quality or an attribute*: the other is *a verbal indication or evidence, either spoken or written*: [see also بَيِّنَةٌ:] it is also applied to *language that discovers and shows the meaning that is intended*: and *an explanation of confused and vague language*: (Er-Râghib, TA:) or the *eduction of a thing from a state of dubiousness to a state of clearness*: or *making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it*. (TA.)—Also *Perspicuity, clearness, distinctness, chasteness, or eloquence, of speech or language*: (T, S:) or simply *perspicuity thereof*: (Har p. 2:) or *perspicuity of speech with quickness, or sharpness, of intellect*: (M, K:) or *perspicuous, or chaste, or eloquent, speech, declaring, or telling plainly, what is in the mind*: (Ksh, TA:) or *the showing of the intent, or meaning, with the most eloquent expression*: it is an effect of understanding, and of sharpness, or quickness, of mind, with perspicuity, or chasteness, or eloquence, of speech: (Nh, TA:) or *a faculty, or principles, [or a science,] whereby one knows how to express [with perspicuity of diction] one meaning in various forms*: (Kull:) [some of the Arabs restrict the science of البَيَان to what concerns comparisons and tropes and metonymies; which last the Arabian rhetoricians distinguish from tropes: and some make it to include rhetoric altogether:] Esh-Shereeshee says, in his Expos. of the Maqâmât [of El-Hareere] that the difference between بَيْنًا and بَيِّنًا is this: that the former denotes

perspicuity of meaning; and the latter, the *making the meaning to be understood*; and the former is to another person, and the latter to oneself; but sometimes the latter is used in the sense of the former: (TA:) or the former is the act of the tongue, and the latter is the act of the mind: (Har p. 2:) or the former concerns the verbal expression, and the latter concerns the meaning. (Kull.) It is said in a trad., *إِنَّ مِنَ الْبَيَانِ سِحْرًا* (S) or *لَسِحْرًا* (TA) [Verily there is a kind of eloquence that is enchantment: see this explained in art. سحر]. The saying in the Kur [lv. 2 and 3], *خَلَقَ الْإِنْسَانَ عَلَّمَهُ آيَاتِنَا* means *He hath created the Prophet: He hath taught him the Kur-ān wherein is the manifestation of everything [needful to be known]: or He hath created Adam, or man as meaning all mankind: He hath [taught him speech, and so] made him to discriminate, and thus to be distinguished from all [other] animals: (Zj, T:) or He hath taught him that whereby he is distinguished from other animals, namely, the declaration of what is in the mind, and the making others to understand what he has perceived, for the reception of inspiration, and the becoming acquainted with the truth, and the learning of the law. (Bd.)* — It is also applied to *Verbosity, and the going deep, or being extravagant, in speech, and affecting to be perspicuous, or chaste, therein, or eloquent, and pretending to excel others therein; or some بَيَان is thus termed; and is blamed in a trad., as a kind of hypocrisy; as though it were a sort of self-conceit and pride. (TA.)*

بُئْرٌ بَيُونٌ A well of which the rope does not strike against the sides, because its interior is straight: or that is wide in the upper part, and narrow in the lower: or in which the drawer of water makes the rope to be aloof from its sides, because of its crookedness: (T:) or deep and wide; (S, K;) because the ropes are wide apart from its sides; (S;) as also *بَائِنَةٌ* (S, TA:) or that is wide between the two [opposite] sides: (M:) pl. [regularly of the latter epithet] *بَوَائِنٌ*. (T, S.)

بَيِّنٌ [Distinct, as though separate from others; and thus,] *apparent, manifest, evident, clear, plain, or perspicuous*; (T, S, Mgh, K;) as also *بَائِنٌ* (T) and *مُبَيِّنٌ* (T, S:) pl. [of mult.] *أَبْيَانَةٌ* (S, K) and [of pauc.] *بَيِّنَةٌ*. (K.) Hence, *الْكِتَابُ الْبَيِّنُ* [as applied to the Kur, q. v. in xii. 1, &c.,] *The clear, plain, or perspicuous, book or writing or scripture: or, as some say, this means the book &c. that makes manifest all that is required [to be known]: (T:) or, of which the goodness and the blessing are made manifest: or, that makes manifest the truth as distinguished*

from falsity, and what is lawful as distinguished from what is unlawful, and that the prophetic office of Mohammad is true, and so are the narratives relating to the prophets: (Zj, T:) or, that makes manifest the right paths as distinguished from the wrong. (M, TA.) And *كَلَامٌ بَيِّنٌ* Perspicuous, clear, distinct, chaste, or eloquent, language. (T.) — A man, or thing, bearing evidence of a quality &c. that he, or it, possesses. (S and K and other Lexicones passim.) — A man (M) perspicuous, or clear, or distinct, in speech or language; or chaste therein; or eloquent; (Ish, T, M, K;) *fluent, elegant, and elevated, in speech, and having little hesitation therein: (Ish, T:) pl. أَبْيَانَةٌ* (T, M, K) and *بَيِّنَةٌ* and [of pauc.] *أَبْيَانٌ* (Lh, M, K:) the second of these pls. is anomalous: the last is formed by likening *فَعِيلٌ* to *فَاعِلٌ*: [for *بَيِّنٌ* is a contraction of *بَيِّنٌ*:] but the pl. most agreeable with analogy is *بَيِّنُونَ*: so says Sb. (M.)

بَيِّنَةٌ An evidence, an indication, a demonstration, a proof, a voucher, or an argument, (Mgh, TA,) such as is manifest, or clear, whether intellectual or perceived by sense; (TA:) [originally *بَيِّنَةٌ*,] of the measure *فَعِيلَةٌ*, from *بَيِّنُونَ*, [see 1, first sentence,] and *بَيِّنٌ* [q. v.]: (Mgh:) and the testimony of a witness: pl. *بَيِّنَاتٌ*. (TA.)

بَائِنٌ In a state of separation or disunion; or separated, severed, disunited, or cut off; (M, Mgh;) as also *أَبْيِنٌ*, occurring in a verse cited above, voce *بَيِّنٌ*. [Hence,] *أَمْرَاءُ بَائِنٌ* A woman separated from her husband by divorce; (M, Mgh, K;) as also *مُبَائِنَةٌ*: the former without *ة*: (Mgh:) like *طَائِفٌ* and *حَائِضٌ*: you say [to a wife] *أَنْتِ بَائِنٌ* [Thou art separated from me by divorce.] (Mgh.) — *طَلَّاقٌ بَائِنٌ* is a tropical phrase; and so is *طَلَّقَهُ بَائِنَةً*; (Mgh;) [signifying the same as] *تَطْلِيقَةُ بَائِنَةٍ* (S, M, Mgh, K) † A divorce that is [as it were] cut off; i. q. *مُبَائِنَةٌ* [in the second and third of these phrases, and *مُبَائِنٌ* in the first]: (ISK, Mgh:) *بَائِنَةٌ* being here used in the sense of a pass. part. n.: (S, Sgh, Mgh:) or it [is a possessive epithet, and thus] means *having separation*: this kind of divorce is one in the case of which the man cannot take back the woman unless by a new contract; (TA;) nor without her consent. (MF in art. بَت.) — *قَوْسٌ بَائِنٌ* (S, M, K,) and *بَائِنٌ* (M, K,) A bow that is widely separate from its string: (S, M, K:) contr. of *بَائِنَةٌ*; (S, M;) this signifying one that is so near to its string as almost to stick to it: (S:) each of these denotes what is a fault. (S, M.) — *نَحْلَةٌ بَائِنَةٌ* — *بُئْرٌ بَائِنَةٌ*: see *بَيِّنٌ*.

palm-tree of which the racemes have come forth from the spathes, and of which the fruit-stalks have grown long. (AHn, M.) — *الْبَائِنُ* also signifies *He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from her left side*; (S, K;) and *الْمُعَلِّي*, he who comes to her from her right side: (S:) or the former, *he who stands on the right of the she-camel when she is milked, and holds the milking-vessel, and raises it to the milker, who stands on her left, and is called الْمُسْتَعْلِي*: (T:) two persons are engaged in milking the she-camel; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker is called *الْبَائِنُ* and *الْمُعَلِّي*; and the holder, *الْبَائِنُ*: (M:) pl. *بَيِّنٌ*. (T.) It is said in a prov., *أَسْتُ أَعْلَمُ*, or, as some say, *أَعْلَمُ*; meaning † *He who has superintended an affair, and exercised himself diligently in the management thereof, is better acquainted with it than he who has not done this. (T. [See Freytag's Arab. Prov. i. 606.])* — *طَوِيلٌ بَائِنٌ* Excessively tall, far above the stature of tall men. (TA.) — See also *بَيِّنٌ*.

طَلَبَ إِلَى آبَوَيْهِ الْبَائِنَةَ He asked, or begged, of his two parents, the separation of himself from them, by [their giving him] property, (AZ, T, M,) to be his alone. (T.)

فُلَانٌ أَبْيَنُ مِنْ فُلَانٍ = *بَائِنٌ*: see *بَائِنٌ*. Such a one is more perspicuous, clear, distinct, chaste, or eloquent, in speech or language, than such a one. (S, TA.)

بَيِّنَانٌ an anomalous inf. n. (T, S, K) of 2, q. v.: (T:) or a subst. used as an inf. n.; (MF, TA;) i. e., a subst. from 2. (Sb, M, TA.) See *بَيِّنَانٌ*.

مُبَائِنٌ; and its fem., with *ة*: see *بَائِنٌ*, in three places.

مُبَيِّنٌ Separating, severing, disuniting, or cutting off; (S, K;) as also *مُبَيِّنٌ*, like *مُحِبٌّ*: (K:) but [the right reading in the K may be *مُبَيِّنٌ* and *مُبَيِّنٌ*, meaning “and *مُبَيِّنٌ* is like *مُبَيِّنٌ*” if not,] *مُبَيِّنٌ* is a mistake. (TA.) — See also *بَيِّنٌ*, in two places.

مَبَائِنُ الْحَقِّ [in which the former word is app. pl. of *مُبَيِّنَةٌ*] signifies *The things that make the truth to be apparent, manifest, evident, clear, or plain; or the means of making it so; syn. مَوَاضِعُهُ*. (TA.)

بیه

مَا يَهْتُ لَهُ *بَيَّةٌ*, aor. *بَيَّاهُ*, inf. n. *بَيَّاهُ*; and *بَيَّاهُ* 1. see 1 in art. *بَوَهُ*.

ت

The third letter of the alphabet: called تَا and تَ [respecting which latter see the letter ب]: the pl. [of the former is تَاءَات; and of the latter,] أَتَوَات. (TA in الالف اللينة.) It is one of the letters termed مَبْمُوتَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed نَطْعِيَّة [and نَطْعِيَّة and نَطْعِيَّة and نَطْعِيَّة pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it with an emission of the breath]: these latter are ط and د and ت, three letters that are among those which are changed into other letters. (TA at the commencement of التاء.) = It is one of the augmentative letters: (S:) and is movent when added at the beginning of a noun, and at the end of a noun, [and at the beginning of a verb,] and at the end of a verb, and is also quiescent at the end of a verb. (Mughnee, K.) = Added at the beginning of a noun, it is a preposition, or particle governing the gen. case, significant of swearing, (S,* Mughnee, K,) and denoting wonder; (Mughnee, K;) and [accord. to general usage] it is peculiarly prefixed to the name الله (S, Mughnee, K;) as in تَالله لَقَدْ كَانَ كَذَا [By God, verily it was thus, or verily such a thing was]; (S;) and تَالله لَتُفَعِّلَنَّ كَذَا [By God, I will assuredly do such a thing]: (TA:) but sometimes they said, تَرَبَّى [By my Lord], and تَرَبَّى الْعَجَبَةِ [By the Lord of the Ka'bah], and تَارْحُمَان [By the Compassionate], (Mughnee, K,) as is related on the authority of Akh; deviating from common usage. (TA.) Thus used, it is a substitute for و, (S, Mughnee, K,) as it is also in تَحْمِيَّة and تَرَات and تَجَاه and تَحْمَة [&c.]; (S;) and the و is a substitute for ب; (S, Mughnee, K;) but the ت has the additional meaning of denoting wonder: so says Z. (Mughnee, K.) = Added at the end of a noun, it is a particle of allocution: (Mughnee, K;) it is thus added in أَنْت [Thou], (S, Mughnee, K,) addressed to a male, (TA,) and أَنْت [Thou], (Mughnee, K,) addressed to a female; (TA;) uniting with the noun, as though the two became one; not being an affixed noun governed in the gen. case. (S. [See أَنْ.]) = It is added in [the beginning of] the second person of the future, (S,) [i. e.,] in the beginning of the aor., (TA,) [as a particle of allocution,] as in أَنْت تَفْعَل [Thou dost, or wilt do]. (S, TA.) = It is also added, as a sign of the fem. gender, in the beginning of the future, [or aor.,] as in هِيَ تَفْعَل [She does, or will do]. (S, TA.) = It is also added in the beginning of the third person [fem.] of the [aor. used as an] imperative, [as a sign of the fem. gender,] as in لَتَقُمْ هِنْدُ [Let Hind stand]. (TA.) = And sometimes it is added in the beginning of the second person

of the [aor. used as an] imperative, [as a particle of allocution,] as in the phrase in the Kur [x. 59, accord. to one reading], فَبِذَلِكَ فَلْتَفَرِّحُوا [Therefore therein rejoice ye]: and in the saying of the rājiz,

* قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهُ • تَبْذُنْ فَايْتِي حَمُومًا وَجَارَهَا •

[explained in art. اِذْن]: and [thus] it is added in the beginning of [the second person of] the [aor. used as an] imperative of a verb of which the agent is not named, as in لَتَزُ يَا رَجُلُ [Be thou proud, vain, boastful, or self-conceited, O man], from زَهِيَ: but Akh says that the adding of the ل in the beginning of the second person of the [aor. used as an] imperative [except in the case of a pass. verb or a verb of which the agent is not named] is a bad idiom, because the ل is not needed. (S, TA.) = The movent ت added at the end of a verb is a pronoun, as in قُمْتُ [I stood], (Mughnee, K,) and قُمْتَ [Thou stoodest, addressed to a male], and قُمْتِ [Thou stoodest, addressed to a female]: (Mughnee, K;) thus added in the first and second persons of the pret., it is a pronoun denoting the agent. (S.) = The quiescent ت added at the end of a verb is a sign of the fem. gender, (Mughnee, K,) i. e., a particle applied to denote the fem. gender, (Mughnee, K,) as in قَامَتْ [She stood]. (Mughnee, K.) J says [in the S] that, when thus added at the end of the pret., it is a pronoun: but IB says [correctly] that it is a particle. (TA.) = It is also, sometimes, affixed to رُبَّ and رُبِّ; and in these cases it is most commonly movent with fet-h, (Mughnee, K,) so that one says رُبَّتْ and رُبَّتْ. (TA.) [See arts. رُبَّ and رُبِّ.] = ت is an imperative of أَتَى. (M in art. أَتَى.) = [As a numeral, ت denotes Four hundred.]

تَا

تَا fem. of ذَا; (M;) i. q. ذَا [This and that]; (T;) a noun of indication, denoting that which is female or feminine; like ذَا (S, K) applied to that which is male or masculine; (S;) and you say also تَا, like ذَا: (S, K;) the dual is تَانِ: and the pl., أُولَا. (S, K.) En-Nābighah [Edh-Dhub-yānee] says, (T, S,) excusing himself to En-Noamān [Abū-Kāboos], whom he had satirized, (TA,)

* هَا إِنَّ تَا عِذْرَةَ إِنْ لَمْ تَكُنْ نَفَعْتُ
* فَإِنَّ صَاحِبَهَا قَدْ تَا فِي الْبَلَدِ

[Now verily this is an excuse: if it profit not, then verily its author has lost his way in the desert, or in the waterless desert]: (T, S: but in the latter, لَا is put in the place of لَمْ:) تَا here points to the قصيدة [or ode]; and عِذْرَة is a subst.

from اِعْتِذَار; and تَا means تَحِير; and البلد means المَهَاة. (TA.) The dim. of تَا is تَيَّا, (T, S, M, K,) which is anomalous, like ذَيَّا the dim. of ذَا, &c. (I' Ak p. 343. [Much has been written respecting the formation of this dim. to reduce it to something like rule, but I pass it over as, in my opinion, unprofitable and unsatisfactory; and only refer to what is said respecting the duals أُلَيَّا and أُلَيَّا in art. اَلِ. See an ex. voce مَرَّة.] — هَا is prefixed to it (T, S, K) [as an inceptive particle] to give notice of what is about to be said, (S,) so that one says هَا تَا [meaning This], (T, S, K,) as in هَا تَا فُلَانَةٌ [This is such a woman]; (T;) and [in the dual] هَاتَانِ; and [in the pl.] هُوَلَا: and the dim. is هَاتِيَّا. (S.) — When you use it in addressing another person, you add to it ك [as a particle of allocution], and say تَا ك (S, K) and تَا كَ and تَا كَ (T, S, K) and تَا كَ, which is a bad dial. var., (S, K,) and تَا كَ (T, S,) which is the worst of these: (T:) [all incaning That:] the dual is تَانَك and تَانَك, the latter with tesh-deed, (S, K, [but in some copies of the S, only the latter is mentioned,]) and تَانَك [which, like تَانَك, is dual of تَا كَ or تَا كَ, which are contractions of تَانَك; these two duals being for تَانَك, the original, but unused, form]: (K:) the pl. is أُولَانِك [or أُولَانِك] and أُولَانِك and أُولَانِك [respecting all of which see اُنَى in art. اَلِ]: (S, K:) and the dim. is تَيَاك and تَيَاك: (K: [in the TA, the latter is erroneously written تَيَانَك:]) the ك relates to the person or persons whom you address, masc. and fem. and dual and pl.: [but in addressing a female, you may say تَا ك &c.; in addressing two persons, تَا كُما &c.; in addressing more than two males, تَا كُهم &c.; and in addressing more than two females, تَا كُنَّ &c.]: what precedes the ك relates to the person [or thing] indicated, masc. and fem. and dual and pl. (S.) — هَا is also prefixed to تَا كَ and تَا كَ, so that one says, هَاتِيك and هَاتَاك هِنْدُ [This, or that, is Hind]. (S, K.) Abu-n-Nejm says,

* جِئْنَا نَحْبِيكَ وَنَسْتَجِدِيكَ
* فَافْعَلْ بِنَا هَاتَاكَ أَوْ هَاتِيَّا

meaning [We have come saluting thee and seeking of thee a gift: then do thou to us] this or that: [give us] a salutation or a gift. (S.) The هَا that is used to give notice of what is about to be said is not prefixed to تَا كَ because the ل is made a substitute for that هَا: (S, TA:) or, as IB says, they do not prefix that هَا to تَا كَ and تَا كَ because the ل denotes the remoteness of that which is indicated and the هَا denotes its nearness, so that

the two are incompatible. (TA.) — **تَا** and **تَا** Names of the letter ت: see that letter, and see arts. **تَوَا** and **تَيَا**. — **تَا** and **تَا** or **تَا** for **تَيَا**: see (near its end) art. 1.

تَا

R. Q. 1. **تَاتَا**, inf. n. **تَاتَاة**, *He reiterated the letter ت in speaking.* (S, K.) — **تَاتَا** بالتيس (T, M,) inf. n. as above (T, M, K) and **تَتَاتَا** (M,) or **تَاتَاتَا** (K,) *He called the he-goat to copulate, (T, M, K,) or to approach, (M,) saying تَاتَا* (M.)

تَاتَا: see what next precedes.

تَاتَاة *An onomatopœia [imitative of the sound made in reiterating the letter ت in speaking: or, in calling a he-goat to copulate, or to approach: see the verb, above].* (T, K.)

تَاتَا *A man who reiterates the letter ت in speaking.* (S, K.)

تَار

4. **تَارَتْ** **إِلَيْهِ** **النَّظَرَ**. *I continued to look at him time after time (تَارَةً بَعْدَ تَارَةٍ):* (T, TA:) or *I looked at him sharply, or intently.* (Fr, T, M, K.) And **تَارَتْ** **إِلَيْهِ** **بَصْرِي** (T, S, M, K,) and **تَارَتْ** **إِلَيْهِ** **الْبَصَرُ** (K,) *I followed him with my eye; made my eye to follow him.* (S, M, K.) [See also art. **تَوَر**.]

تَارَةٌ, without ء on account of frequent usage, (IAqr, T, Mgh in art. **تَوَر**, and K,) *A time; one time; [in the sense of the French fois;] syn. مَرَّة: (Mgh, K:) or a time, whether long or short; syn. حِين: (IAqr:) sometimes, however, it is pronounced تَارَةٌ: (Mgh:) pl. تَارَات (T, Mgh, K) and تَيَارَات (Mgh:) these are pls. of تَارَةٌ; but the pl. of تَارَةٌ without ء is تَارَات (Mgh) and تَيَارَات (S in art. **تَوَر**, and K in art. **تَوَر**, and T in art. **تَوَر**). [See also art. **تَوَر**.]*

تَارَتْ in the saying

فَصَرْتُ كَأَنِّي فَرَا مُتَارٌ

is [said by ISd to be] for **مُتَارٌ** [pass. part. n. of **أَتَارَ**; so that the meaning is, *And I became as though I were a wild ass looked at sharply or intently, or followed by the eye, in order to be captured or shot.* (M, TA. [But see art. **تَوَر**.])

تَامَر

3. **تَامَرَ** **أَخَاهُ**. (K, TA, [in the TT, as from the M, written **تَامَر**, and so by Golius,]) inf. n. **مَتَامَرَةٌ**, (TA,) *He was twinborn with his brother.* (M, K, TA.) — **تَامَرَ**, (S,) or **تَامَرَ** **ثَوْبًا**, (M, K, TA, [in the TT, again, written **تَامَرَ**,]) inf. n. as above, (S, TA,) + *He wove a piece of cloth of threads two and two together (S, M, K) in its warp and its woof.* (K.) [See **مَتَامَرٌ**, and see also **نَبَر**.] — **تَامَرَ** **الْفَرَسَ**, (K, [written by Golius **تَامَرَ**,]) inf. n.

as above, (TA,) + *The horse fetched run after run.* (K.)

4. **أَتَامَتْ** *She (a mother, K, or a woman, S, M, Mgh, and any pregnant animal, M) twinned, or brought forth two at one birth.* (T, S, M, Mgh, K.) — **أَتَامَتْ** *i. q. أَقْصَا* [like **أَتَمَتْ**, q. v. in art. **أَتَمَر**]. (S, K.) [Golius and Freytag have rendered it as though it meant **أَقْصَى إِلَيْهَا**.]

هُوَ تَيْمَمٌ, whence **تَيْمَمٌ**: } **تَوَمَّرَ**.
هُوَ تَيْمَمٌ, whence **تَيْمَمٌ**: }

تَوَامِيَّةٌ *A pearl; (M, K;) so called in relation to تَوَامِرَ, (TA,) which is a town twenty leagues from the metropolis of 'Omán, (K, TA,) in the tract next the sea, (TA,) a city of 'Omán whence pearls are purchased, (M,) erroneously called by J **تَوَمَّرَ**, [but in one copy of the S I find it written **تَوَامِرَ**,] and said by him to be the metropolis of 'Omán; (K;) as also **تَوَمَمِيَّةٌ**, (TA, [and thus it is written in copies of the S, but in one copy I find it written **تَوَامِيَّةٌ**,]) thought by En-Nejcremec to be thus called in relation to the oyster-shell, because this is always what is termed **تَوَمَّرَ**, q. v. (TA.)*

تَوَمَّرَ *A twin; one of two young, (S, M, Mgh, Mgh, K,) and of more, (M, K,) brought forth at one birth, (S, M, Mgh, Mgh, K,) of any animals; whether a male or a female, or a male [brought forth] with a female; (M, K;) and تَوَمَمَةٌ is [also] applied to a female: (S, M, Mgh, Mgh, K:) it occurs in poetry contracted into **تَوَمَّرَ**: (M:) the pl. is **تَوَامِرُ** and **تَوَامَرُ**, (S, M, Mgh, K,) the latter of which is of a rare form, not without parallels, (M,) said by some to be a quasi-pl. n., and by some to be originally [تَوَامَرُ] with kear, but the assertion of these last is condemned by AHei; (MF;) and **تَوَمَمُونَ** is allowable as applied to human beings: (S, TA:) you say, **هُوَ تَوَمَمٌ**, [in the TA, erroneously, **تَوَمَمٌ**, with damm,] and **تَيْمَمٌ** [in the CK **تَيْمَمٌ**] (AZ, M, K) [meaning *He is his twin-brother*]: and **هُمَا تَوَمَمَانِ** (S, M, Mgh, Mgh, K) and **تَوَمَمَانِ** (M, K) [They two are twin-brothers]: or **تَوَمَمَرُ** applies only to one of the two; (Mgh;) it is a mistake to say **تَوَمَمَرُ** **هُمَا** **زَوْجٌ** and **هُمَا تَوَمَمَرُ** **زَوْجٌ**: Lth says that **تَوَمَمَرُ** applies to two sons, or young ones, [born] together; and that one should not say **هُمَا تَوَمَمَانِ**, but **هُمَا تَوَمَمَرُ**: this, however, is a mistake: correctly, as ISk and Fr say, **تَوَمَمَرُ** applies to one, and **تَوَمَمَانِ** to two. (T, TA.) It is of the measure **فَوَعَلَ**, (Kh, S, IB, Mgh,) in the opinion of some, (IB,) and originally **وَوَمَمَرُ**, (Kh, T, S, IB,) like as **تَوَلَّجَ** is originally **وَوَلَّجَ**; (Kh, T, S;) from **الْوَتَامَرُ**, (T, IB,) “the being mutually near,” (T,) “mutually agreeing,” (T, IB,) “being mutually conformable;” (IB;) so that it means *one that agrees with, or matches, another*, (IB.) — It is metaphorically used in relation to all things resembling one another [so that it means *One of a pair*]. (M.) A poet says,*

قَالَتْ لَنَا وَدَمْعُهَا تَوَامِرٌ

كَالدَّرِّ إِذْ أَسْلَمَهُ النَّظَامُ

عَلَى الَّذِينَ ارْتَحَلُوا السَّلَامُ

+ [She said to us, while her tears fell in pairs, or in close succession, like large pearls when the string lets them drop off, Upon those who have departed he peace]. (S.) [This citation, and what immediately follows it in the S, mentioning the pl. **تَوَمَمُونَ**, not **تَوَامُونَ**, have been misunderstood by Golius; and Freytag has followed him in this case.] — **التَّوَمَّرُ** is also [a name of] + *A certain Mansion [of the Moon; namely, the Sixth; more commonly called **الْبَهْجَةُ**;] pertaining to **الجَوَزَاءُ** [here meaning *Gemini*]; (M, K;) one of two [asterisms] called **التَّوَمَمَانِ**: (M:) **التَّوَمَمَانِ** is + *The Sign of Gemini.* (Kzw.) — [The pl.] **تَوَامِرُ** also signifies + *Clusters, or what are clustered together, of stars, and of pearls.* (M, K.) — And **تَوَمَمَانِ**, + *A pair of pearls, or large pearls, for the car: each of them is termed a تَوَمَمَةٌ to the other.* (TA.) — And **التَّوَمَمَانِ**, [in the CK **التَّوَمَمَانِ**,] + *A certain small herb, (AHn, M, K,) having a fruit like cumin-seed, (AHn, M, and K in art. **وَامِرٌ**,) and many leaves, growing in the plains, spreading long and wide, and having a yellow flower.* (AHn, TA.) — **التَّوَمَمَرُ** also signifies + *The arrow of the hind used in the game called **الْبَيْسَرُ**: (M:) or a certain arrow of those used in that game: (K:) or the second of those arrows; (S, M, K;) said by Lh to have two notches, and to entitle to two portions [of the slaughtered camel] if successful, and to subject to the payment for two portions if unsuccessful.* (M.) — And **تَوَمَمَاتُ**, + *A kind of women's vehicles [borne by camels], (T, K,) like the **مَشَاجِرُ**, (T, TA,) erroneously said in the copies of the K to be like the **مَشَاجِبُ**, (TA,) having no coverings, or canopies: the sing. is **تَوَمَمَةٌ**. (T, K.)**

تَوَامِيَّةٌ: see **تَوَمَمِيَّةٌ**.

مَتَمَّرٌ *Twining, or bringing forth two at one birth: (S, M, Mgh, K;) applied to a mother, (K,) or a woman, (S, M, Mgh,) and to any pregnant animal; (M;) without ء. (Mgh.)*

مَتَامَرٌ *Accustomed to twin, or bring forth two at one birth: (S, M, K;) applied to a mother, (K,) or a woman, (S, M,) and to any pregnant animal: (M:) pl. **مَتَامِيرُ**. (Har p. 613.) — Hence, (Har ubi suprâ,) **تَوَبَّ مَتَامَرٌ**, (S, Har,) or **مَتَامَرٌ**, (TA, PS,) [both app. correct,] + *A piece of cloth woven of threads two and two together in its warp and its woof.* (S, Har, TA.) — Hence, also, **أَبْيَاتٌ مَتَامِيرُ**, + *Verses consisting of words in pairs whereof each member resembles the other in writing.* (Har ubi suprâ.) [See also **مَتَوَمَّرٌ**.]*

مَتَامَرٌ: see **مَتَامَرٌ**.

فَرَسٌ مَتَامِرٌ + *A horse fetching, or that fetches, run after run.* (S, M.)

تَجَنَّبَ مَتَوَمَّرٌ + *The using two words resembling each other in writing but not in expression; as*

in the saying, *عَزَّكَ فَصَارَ قُصَارُ ذَلِكَ ذَلِكُ فَاعْشَ فَعَلَّكَ تَهْدَا بِهِذَا* [Thy might, or elevated rank, hath deceived thee, and the end of that has become thine ignominy: fear then thine exorbitant deed, and may-be thou wilt be made to follow a right course by this]. (Har p. 269.)

تب

1. *تَبَّ*, aor. *تَبَّ*, inf. n. *تَبَّ*, and perhaps *تَبَّبَ* and *تَبَّابَ* and *تَبَّبَ*, *He, or it, suffered loss, or diminution; or became lost: and perished, or died: as also تَبَّبَ*, inf. n. *تَبَّبَ*: and app. *تَبَّ* also.] *تَبَّ* (M, A, K) and *تَبَّبَ* (M, K) [as inf. ns.] signify *The suffering loss, or diminution; or being lost: and perishing, or dying: or [used as subst.] loss, or diminution; or the state of being lost: and perdition, or death: (M, *A, K:*)* and so *تَبَّابَ*, (T, S, A, Mgh, K,) [said to be] a subst. from *تَبَّ*, with teshleed, (Mgh,) and *تَبَّبَ* and *تَبَّبَ*: (K:) or the last three signify [simply] *perdition, or death: (M:)* and *تَبَّبَ* is explained as signifying *loss, or diminution, that brings, or leads, to perdition or death: (IAth, TA:)* and so *تَبَّابَ*: (Bd in cxi. 1;) and the *causing to perish. (T, TA.)* Hence you say, *تَبَّ تَبَّابًا* [meaning, in an emphatic manner, *May he suffer loss, or be lost, or perish.*] (S.) And *تَبَّ* *May God decree to him loss, or perdition; or cause loss, or perdition, to cleave to him: (S, M, *Mgh, *K:*)* *تَبَّ* being in the accus. case as an inf. n. governed by a verb understood. (S.) And *تَبَّبَ* [in the CK *تَبَّبَ*] meaning the same in an intensive, or emphatic, manner: (M, K:) and *تَبَّابًا*. (TA.) And *تَبَّتْ يَدَاهُ*, (T, S, M, K,) and *تَبَّتْ يَدُهُ*, aor. *تَبَّ*, (Mgh,) inf. n. *تَبَّ* and *تَبَّابَ*, but IDrd says that the former of these seems to be the inf. n., and the latter the simple subst., (M,) *May his arms, or hands, and his arm, or hand, suffer loss, or be lost, or perish: (T, M, Mgh, K, and Bd in cxi. 1:)* or *may he himself suffer loss, &c., (Mgh, *and Bd ubi suprâ,)* i. e., *his whole person: (Jel in cxi. 1:)* or *his good in the present life and that in the life to come. (Bd ubi suprâ.)*—[Hence,] *تَبَّ* (A, TA) and *تَبَّبَ* (T, K) *He became an old man: (T, A, K:)* the loss of youth being likened to *تَبَّابَ*. (TA.)—*تَبَّ*, [aor., accord. to rule, '], *He cut, or cut off, a thing. (K.)* And *تَبَّ* *It was cut, or cut off. (TA.)*

2. *تَبَّبَ*, inf. n. *تَبَّبَ*: see 1, in three places.—*تَبَّبَ*, (inf. n. as above, S,) [*He caused him to suffer loss, or to become lost: or he destroyed him, or killed him. (S, K.)*—*He said to him تَبَّ*: (M, K:*) [i. e.] *he imprecated loss, or perdition, or death, upon him. (A.)*

4. *تَبَّ* *الله قوته* *God weakened, or impaired, or may God weaken, or impair, his strength. (K, TA.)*

10. *تَبَّ* *استتب* *It (a road) became beaten, or trodden, and rendered even, or easy to walk or*

ride upon, or easy and direct. (A.)—*It (an affair) was, or became, rightly disposed or arranged; in a right state: (S, M, A, Mgh:)* or *it followed a regular, or right, course; was in a right state; and clear, or plain: from تَبَّبَ applied to a road, explained below: (T, TA:)* or *it became complete, and in a right state: lit. it demanded loss, or diminution, or destruction; because these sometimes follow completeness: (Har p. 35:)* or the *ب* may be a substitute for *م*; the meaning being *استمر*. (TA.)

R. Q. 1. *تَبَّبَ*: see 1.

تَبَّة *A difficult, or distressing, state or condition. (K.)*

تَبَّبَ:
تَبَّابَ:
تَبَّبَ: } see 1, in several places.

تَبَّوْث *مَهْلَكَةٌ* *i. q. [A place of perdition, or destruction; or a desert; or a desert such as is termed مَفَاة]. (K.)*—[It is also said in the K to signify *What the ribs infold: but I think it probable that this meaning has been assigned to it from its having been found erroneously written for تَبَّوْث, a dial. var. of تَبَّوْث.*]

تَبَّ *An old man: (AZ, T, M, A, K:)* fem. with *ة*: (AZ, T, M, A:*) and *weak: pl. تَبَّابَ*: of the dial. of Hudheyl; and extr. [with respect to analogy]. (M.) You say, *كُنْتُ شَابًا فَصُرْتُ تَبَّابًا* [*I was a young man, and I have become an old man.*] (A.) And *أَشَابَتْ أُمُّ رَابَّةَ* [*Art thou a young woman or an old woman?*] (A.)—Also, (T, K,) or *تَبَّ* *الظَّهْر*, (T,) *An ass, and a camel, having galls, or sores, on his back: (T, K:)* pl. as above. (K.)—[See also *تَبَّابَ*.]

تَبَّبَ, applied to a road, *It furrowed by passengers, so that it is manifest to him who travels along it: and to this is likened an affair that is clear, or plain, and in a right state. (T.)* [See the verb, 10.]

تبت

تَبَّتْ *تَبَّوْث* *i. q. تَبَّوْث*: (K:) a dial. var. of the latter. (TA.) See both in art. *توب*.

تبر

1. *تَبَّرَ*, aor. *تَبَّرَ*, (Lth, T, M, Mgh, K,) inf. n. *تَبَّرَ*; (Lth, T, M;) and *تَبَّرَ*, aor. *تَبَّرَ*; (Mgh:) *He, or it, (a thing, Lth, T, M,) perished. (Lth, T, M, Mgh, K.)*—See also 2.

2. *تَبَّرَ*, inf. n. *تَبَّرَ*; (Zj, T, S, M, Mgh, *K:*) and *تَبَّرَ*, aor. *تَبَّرَ*, inf. n. *تَبَّرَ*; (K:) *He broke it: (K:)* or *he broke it in pieces: (S, M:)* and *did away with it: (M:)* or *he crumbled it, or broke it into small pieces, with his fingers: (Zj, T:)* and *he destroyed it: (Zj, T, S, Mgh, K:)* *He (God) destroyed him. (A.)*

تَبَّرَ [a coll. gen. n., of which the n. un. is with *ة*: *Native gold, in the form of dust or of nuggets: this is the sense in which the word is gene-*

rally used in the present day:] *broken gold: (M:)* it is not so called unless in the dust of its mine, or broken: (IJ, M:*) or *gold, and silver, before it is wrought: (Lth, T, IF, Mgh:)* or broken, or crumbled, particles of gold, and of silver, before they are wrought: when they are wrought, they are called *ذَهَبٌ* and *فِضَّةٌ*: (IAqr, T, K:*) or *uncoined gold (S, Mgh, Mghb) and silver: (Mgh:)* when coined, it is called *عَيْنٌ*: (S, Mgh:*) [properly,] the term *تَبَّرَ* should not be employed save as applied to gold; but some apply it to silver also: (S:) the *تَبَّرَ* of silver, as well as of gold, is mentioned in a trad.: (TA:*) or *gold (M, K) universally: (M:)* and *silver: (K:)* or *what is extracted from the mine, (M, K,) of gold and silver and all جَوَاهِر* [here meaning native ores] of the earth, (M,) before it is wrought (M, K) and used: (M:*) or any *جَوَاهِر* [or native ore] before it is used, of copper (Zj, T, Mgh, Mghb) and brass (Zj, T, Mgh) or iron (Mghb) &c.: (Zj, Mgh, Mghb:*) and any *جَوَاهِر* [or native ore] that is used, of copper and brass: (K:) the word is sometimes applied to other minerals than gold and silver, as copper and iron and lead, but generally to gold; and some say that its primary application is to gold, and that the other applications are later, or tropical: (TA:*) also *broken pieces of glass. (Zj, T, M, K:)*

تَبَّرَ a dial. var. of *تَبَّرَ*, (AO, S,) i. e. [*Scurf on the head; what is formed at the roots of the hair, like bran. (AO, S, K:)*]

تَبَّرَ *Destruction, or perdition: (Zj, T, S, M, &c.:)* inf. n. of *تَبَّرَ*. (Lth, T, M.)

تَبَّرَ *Broken up [and] destroyed: so in [the saying in the K̅ur vii. 135,] هُوَلَاءَ مَتَّبِعُوا مَا هُمْ فِيهِ* [As to these people, that wherein they are shall be broken up and destroyed]. (S.)—*رَأَى مَتَّبِعًا* *Counsel destroyed, or brought to nought. (TA, from a trad.)*

تَبَّرَ [*Destroyed; in a state of destruction: (IAqr, T, K:)* and *defective, or deficient. (IAqr, T.)*]

تبع

1. *تَبَعَ*, (S, Mgh, Mghb, K, &c.,) aor. *تَبَعَ*, inf. n. *تَبَعَ* (S, Mgh, K) and *تَبَّاعًا*, (S, K,) *He followed; or went, or walked, behind, or after: (S, Mgh, Mghb, K:)* him, (Mgh, Mghb, K,) or it; namely, a people, or company of men: (S:) or [in the CK “and”] *he went with him, or it, when the latter had passed by him: (S, Mgh, Mghb, K:)* and *تَبَّاعًا* signifies the same; (Lth, S, K:*) and so does *تَبَّاعًا*: (Lth, Mgh, K:*) or *تَبَّاعًا* signifies *I overtook them, they having gone before me: (Fr, *A’Obeyd, S, Mgh, *K:)* as also *تَبَّاعًا*: (Fr, K:*) Akh says that *تَبَّاعًا* and *تَبَّاعًا* signify the same: and hence the saying in the K̅ur [xxxvii. 10], *فَاتَّبَعَهُ شَهَابٌ نَاقِبٌ* [and a shooting star piercing the darkness by its light overtaketh him]: (S:) and the saying in the same [vii. 174], *فَاتَّبَعَهُ الشَّيْطَانُ* and *the devil overtook him: (TA:)* and

the saying in the same [xx. 81], فَاتَّبَعَهُمْ فِرْعَوْنُ, and Pharaoh overtook them with his troops: or almost did so: (Ibn-'Arafah, K:) or this signifies made his troops to follow them; (TA;) the ب, accord. to some, being redundant: (Bd:) or أَتَّبَعَهُ signifies he followed his footsteps; and sought him, following him: (TA:) but اتَّبَعَهُم signifies he went [after them, or followed them], when they had passed by him; as also تَبِعَهُم, inf. n. تَبِعَ: you say, أَتَّبَعْتَهُمْ حَتَّى أَتَّبَعْتَهُمْ, i. e. [I ceased not to follow them] until I overtook them: (A'Obeyd:) Fr says that أَتَّبَعُ is better than تَبِعَ; for the latter signifies he went behind, or after, him, when the latter person was going along; but when you say, أَتَّبَعْتَهُ, it is as though [you meant that] you followed his footsteps: (TA:) and أَتَّبَعُ فَلَانٌ فَلَانًا [as in the L and TA, but perhaps a mistake for أَتَّبَعُ,] signifies also he followed him, desiring to do evil to him; like as Pharaoh followed Moses: (L, TA:) some say, تَبِعْتُ الشَّيْءَ, inf. n. تَبِيعُ, meaning I went after the thing: and تَبِعَ الشَّيْءَ, inf. n. تَبِيعُ and تَبَاعَ, + [he followed the thing] in respect of actions: (L, TA:) you say, تَبِعَ الْإِمَامَ, + he followed the Imām [by doing as he did]: (Msb:) [but in this last sense, more commonly,] one says, أَتَّبَعَهُ, meaning + he did like as he [another] did: (TA:) and أَتَّبَعُ الْقُرْآنَ, + he followed the Kurān as his guide; did according to what is in it: (TA:) and you say also, تَابَعَهُ عَلَى الْأَمْرِ; (Msb;) or كَذَا, inf. n. مُتَابَعَةٌ and تَبَاعَ; (S;) + [he followed him, or imitated him, in the affair;] (Msb;) he followed him, or imitated him, in doing such a thing: (PS:) [but this last phrase has another meaning: see 3.] In the saying, لَا يَتَّبِعُ بَنَاهُ إِلَى الْقَبْرِ, [in which the verb may be pass. of تَبِعَ or of أَتَّبَعُ,] or, accord. to one relation, لَا يَتَّبِعُ, each in the pass. form, [Fire shall not be made to follow to the grave, though it may be rendered one shall not follow with fire to the grave, it is said that] the ب is to render the verb transitive. (Mgh.)—تَبِعْتُ الرَّجُلَ بِحَقِّي; and تَبِعَ تَبَاعَ, inf. n. مُتَابَعَةٌ [and probably تَبَاعَ also]; and أَتَّبَعْتَهُ; I prosecuted, or sued, the man for my right, or due. (TA.) The saying in the Kur [iii. 173], فَاتَّبَاعَ بِالْمَعْرُوفِ, means [Then] prosecution for the bloodwit [shall be made with lenity]. (TA.)—تَبِعَ, of which the aor., تَبِيعَ, occurs in a trad., [see 4,] (Mgh, TA,) pronounced by the relaters of trads. with teshdeed, [تَبِيعَ,] (TA,) also signifies + He accepted a reference from his debtor to another for the payment of what was owed to him. (Mgh, TA.)

2. تَبِعَ اللَّهُ لِفُلَانٍ, inf. n. تَتَّبِعُ, May God make a thing to be followed by another thing to such a one, is said in relation to good and to evil; like سَبَعَ لَهُ. (TA in art. سَبَعَ.)—See also 5.

3. تَبَاعَ [and مُتَابَعَةٌ, the inf. ns. of تَابَعَ,] i. q.

وَلَاةٌ [The making a consecution, or succession, of one to the other, بَيْنَ أَمْرَيْنِ between two things, or affairs: and the making consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like: see 6]. (S, K.) It is said in a trad., تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ [Make ye a consecution between the حج and the عمرة; meaning make ye the performance of the حج and that of the عمرة to be consecutive]; (TA;) i. e. when ye perform the حج, then perform ye the عمرة; and when ye perform the عمرة, then perform ye the حج: or when ye perform either of these, then perform ye after it the other, without any length of time [intervening]: but the former [meaning] is the more obvious. (Marginal note in a copy of the Jāmi' es-Sagheer of Es-Suyootee.) And you say, تَابِعْ بَيْنَنَا وَبَيْنَهُمْ عَلَى الْخَيْرَاتِ, + Make thou us to be followers, or imitators, of them in excellencies. (TA.) And تَابَعَ الْأَغَانِي [He sang songs consecutively, successively, or uninterruptedly]. (S and K in art. جَر.) And تَابَعَ إِسْقَاطُهُ [He made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities]. (M and K in art. سَقَطَ: in the CK) And تَابَعَ الْفَرَسَ [The horse prosecuted, or continued, the course, or running, uninterruptedly]. (K voce الجَرَى; &c.) And هُوَ يَتَابِعُ الْحَدِيثَ, + He carries on the narrative, or discourse, by consecutive progressions, or uninterruptedly: or, as Z says, pursues it, or carries it on, well. (TA.) [See also a similar phrase in what here follows.]—تَابَعَ الْقَوْسَ, + He pared, or trimmed, the bow well, giving to each part thereof what was its due. (K, TA.) Skr says that the phrase تَوْبَعُ بَرِّيَا, used by Abou-Kebeer El-Hudhalee in describing a bow, means The paring, or trimming, of which has been executed with uniformity, part after part. (TA.)—Hence, (TA,) the saying of Abu-l-Wākid El-Leythee, (S, TA,) in a trad., (S,) تَابَعْنَا الْأَعْمَالَ فَلَمْ نَجِدْ شَيْئًا أَتْلُغُ فِي طَلَبِ الْآخِرَةِ مِنَ الثَّوْدِ فِي الدُّنْيَا (S, TA.) + We have practised works with diligence, and acquired a sound knowledge of them, [and we have not found anything more efficacious in the pursuit of the blessings of the world to come than abstinence in respect of the enjoyments of the present world.] (S, TA.) You say also, تَابَعَ عَمَلَهُ, meaning + He made his work sound, or free from defect: (Kr, S;) and in like manner, كَلَامَهُ, his language, or speech. (Kr.)—[Hence also,] تَابَعَ الْمَرْعَى الْإِبِلَ, + The pasture fattened the camels well and thoroughly. (K, TA.)—تَابَعَهُ عَلَى الْأَمْرِ, + He aided, assisted, or helped, him to do the thing, or affair. (TA.)—See also 1, where another meaning of the same phrase is mentioned, in the latter half of the paragraph.—تَابَعْتَهُ بِحَقِّي: see 1, near the end of the paragraph.

4. اتَّبَعَهُ: see 1, from the beginning nearly to the end.—Also He made him to follow; or to overtake: (S, K:) he made him to be a follower: (Mgh, Msb:) or he urged him, or induced him,

to be a follower. (Mgh.) You say, [making the verb doubly trans.,] أَتَّبَعْتَهُمْ غَيْرِي [I made them to follow, or overtake, another, not myself]. (K.) And أَتَّبَعْتَهُ الشَّيْءَ, تَبِعَهُ [I made him to follow, or overtake, the thing, and he followed it, or overtook it]. (S.) And أَتَّبَعْتُ زَيْدًا عَمْرًا, I made Zeyd to be a follower of 'Amr: (Mgh, Msb:) or I urged, or induced, Zeyd to be a follower of 'Amr. (Mgh.) And أَتَّبَعَهُ نَفْسُهُ مُتَحَسِّرًا عَلَى مَا فَاتَ, + [He made his mind, or desire, to follow after it, regretting what had passed away]. (TA in art. عَجَز.) [See also 10.] It is said in a prov., (TA,) أَتَّبِعِ الْفَرَسَ لِحَامِيَا [Make thou its bit and bridle to follow the horse]: or النَّاقَةَ زِمَامِيَا [her nose-rein, the she-camel]: or الدَّلْوُ رِيَانِيَا [its rope, the bucket]: used in bidding to complete a favour, or benefaction: (K, TA:) A'Obeyd says, I think the meaning of the first prov. to be, Thou hast liberally given the horse, and the bit and bridle are a smaller matter; therefore satisfy thou completely the want, seeing that the horse is not without need of the bit and bridle. (TA.)—Hence the trad., مَنْ أَتَّبَعَ عَلَى مَلِيٍّ فَلْيَتَّبِعْ, + Whoso is referred, for the payment of what is owed to him, to a solvent man, let him accept the reference: (Mgh, TA:*) [see also 1, last meaning:] the verb being made trans. by means of عَلَى because it conveys the meaning of إِحَالَةٌ. (Mgh.) You say [also], أَتَّبِعَ فَلَانٌ فَلَانًا, + Such a one was referred, for the payment of what was owed to him, to such a one. (S, TA.) And أَتَّبَعَهُ عَلَيْهِ, + He referred him, for the payment of what was owed to him, to him. (TA.)—[See also إِنْبَاعَ, below.]

5. تَتَّبَعَهُ, inf. n. تَتَّبِعُ, (Lth, S, Msb, K,) for which اتَّبَاعٌ is used by El-Kutāme, tropically, (S,) or, accord. to Sb, because the same in meaning; (TA;) and تَتَّبِعُ, inf. n. تَتَّبِعُ; (S, K:*) He pursued it; investigated it; examined it; hunted after it; prosecuted a search after it; made successive, or repeated, endeavours to attain it, to reach it, or to obtain it; or sought it, sought for it, or sought after it, successively, time after time, or repeatedly, or in a leisurely manner, by degrees, gradually, step by step, bit by bit, or one thing after another, (Lth, S, Msb, K, TA,) following after it. (S.) Hence the saying of Zeyd Ibn-Thābit, respecting the collecting of the Kur-ān, فَعَلَقْتُ أَتَّبَعُهُ مِنَ اللَّخَابِ وَالْعُسْبِ [And I set myself to seeking to collect it successively, &c., from the thin white stones and the leafless palm-branches upon which it was written]. (TA.) And تَتَّبِعِ الْبِلَادَ يَخْرُجُ مِنْ أَرْضٍ إِلَى أَرْضٍ [He investigated the countries, going forth from land to land]. (S and K in art. قَرَى.) And يَتَّبِعُ فَلَانٌ أَثَرَ فَلَانٍ [Such a one pursues, &c., the track of such a one]. (TA.) And يَتَّبِعُ مَاوِيَ فَلَانٍ [He seeks successively, &c., to discover the vices, faults, or evil qualities or actions, of such a one]. (TA.) And يَتَّبِعُ مَدَائِقَ الْأُمُورِ وَنَحْوَ ذَلِكَ [He pursues small, or little, affairs; and the like thereof: or he seeks successively, &c., to obtain a knowledge of the subtilties, niceties, abstrusities, or obscuri-

ties, of things, or affairs; and the like thereof]. (TA.) And **تَتَبَعَ الْحَبْلُ** [He took successive holds of the rope]: said of a man descending from a part of a mountain such as is termed **شَيْق**, by means of a rope tied to that part, to a place in which honey was deposited. (TA in art. **شَيْق**.)

6. **تَتَابَعَ** *It was, or became, consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. تَوَالَى.* (K.) You say, **تَتَابَعَ سُقُوطُهُ** [Its falling, falling down, dropping, dropping down, or tumbling down, was, or became, consecutive, &c.; i. e. it fell, fell down, &c., in consecutive portions or quantities]. (M and K in art. **سَقَطَ**.) And **تَتَابَعَ الْقَوْمُ** The people, or company of men, followed one another. (Msb.) And **تَتَابَعَتِ الْأَشْيَاءُ**, and **الْأَمْطَارُ**, and **الْأُمُورُ**, The things, and the rains, and the events, came one after another, each following near upon another. (Lth.) And it is said in a trad., **تَتَابَعَتْ عَلَى قُرَيْشٍ سَنُو** [Years of dearth, drought, or sterility, came consecutively upon Kureysh]. (TA.) — **تَتَابَعَ الْفَرَسُ** The horse ran evenly, not raising one of his limbs [above its fellow]. (TA.) — **تَتَابَعَتِ الْإِبِلُ** The camels became fat and goodly. (TA.)

8: see 1, throughout: and see also 5.

10. **اسْتَتَبَعَهُ** He desired, or demanded, of him that he should follow him: (TA:) or he made him to follow him. (L.) [See also 4.]

تَتَبَعَ A follower of women: (Lh, * Az:) or a passionate lover, and follower, of a woman, (K,) whithersoever she goes: (TA:) and with **ة**, of a man. (Lh:) and **تَتَبَعَ** a sedulous seeker of women. (K.) [See **تَابَعَ**.] You say also, **هُوَ تَتَبَعَ ضِلَّةً**, meaning He is a follower of women: and **تَتَبَعَ ضِلَّةً** one in whom is no good, and with whom is no good: or, accord. to Th, you only say **تَتَبَعَ ضِلَّةً**. (TA.) — **هَذَا تَتَبَعَ هَذَا** This is what follows this. (M in art. **تَلَو**.) — See also **تَبِعَ**, in two places.

تَبِعَ: see **تَابَعَ**, in six places.

رَجُلٌ تَبِعَ لِكَلَامٍ A man who makes his speech consecutive, one part to another. (Yoo, K, *.)

بَقَرَةٌ تَتَبَى A cow desiring [and therefore following] the bull. (Ibn-'Abbād, K.)

تَبِعَ and **تَبَاعَ** signify the same; (T, S, O, L, K;) [The consequence of an action: and] a claim which one seeks to obtain for an injury, or injurious treatment, and the like: (T, O, L, K; and so the Msb in explanation of the former word:) the former is also explained as signifying a right, or due, annexed to property, claimed from the possessor of the property: (L:) pl. [of the former] **تَبِيعَاتٌ** and [of the latter] **تَبَاعَاتٌ**. (TA.) A poet says,

• أَكَلَتْ حَنِيفَةً رَئِيهَا • زَمَنَ التَّقْصِيرِ وَالْجَاعَةِ •
• لَمْ يَحْذَرُوا مِنْ رَبِّهِمْ • سَوْءَ الْعَوَاقِبِ وَالتَّبَاعَةِ •
[Haneefeh ate their lord, in the time of experiencing dearth, or drought, or sterility, and

hunger: they did not fear, from their lord, the evil of the results, and the consequence of their action]: for they had taken to themselves a god consisting of **حَبْسٍ**, [i. e. dates mixed with clarified butter and the preparation of milk called **أَقَط**, kneaded together,] and worshipped it for some time; then famine befell them, and they ate it. (S.) And one says, **مَا عَلَيْهِ مِنَ اللَّهِ فِي هَذَا تَبَعَةً**, and **تَبَاعَةً**, There is not, against him, on the part of God, in this, any claim on account of wrong-doing. (TA.)

تَبِعَ [One who is prosecuted, or sued, for a right, or due; of the measure **فَعِيلٌ** in the sense of the measure **مَفْعُولٌ**, from **تَبِعْتَهُ بِحَقِّي**;] one who owes property to another, (S, K, TA,) and whom the latter prosecutes, or sues, for it. (TA.) — The young one of a cow in the first year; (S, Msb, K;) so says Abou-Fak'as El-Asadee: (TA:) or that is a year old; (Az, Mgh, TA;) not so called until he has completed the year; erroneously said by Lth to signify a calf ripening to his perfect state: (Az, TA:) thus called because he yet follows his mother; (Mgh, Msb;) the word in this sense being of the measure **فَعِيلٌ** in the sense of the measure **فَاعِلٌ**: (Msb:) and **تَبِعَ** signifies the same: (TA:) fem. of the former with **ة**: (S, Msb, K;) pl. **تَبَائِعٌ** and **تَبَائِعٌ**; (AA, S, O, K;) both pls. of **تَبِعَ**; (AA, S, O;) or the former is pl. of **تَبِعَتْ**; (Msb;) and the pl. of **تَبِعَ** is **أَتْبَعَةٌ** [a pl. of pauc.]; (L, Msb;) and **أَتْبَاعٌ**, the latter of which is extr., are pls. of **أَتْبَعَتْ**: (L:) the pl. of **تَبِعَ** in the above-mentioned sense is **أَتْبَاعٌ**. (TA.) Accord. to Esh-Shaabee, (IF,) One whose horns and ears are equal [in length]: (IF, K;) but this is a judicial explanation; not deduced from the rules of lexicology. (IF.) — **أَتْبَاعٌ** [as signifying One who prosecutes, or sues, for a right, or due; and particularly for blood-revenge]. (S, K.) Hence the saying in the Kur [xvii. 71], **ثُمَّ لَا تَجِدُوا كُفْرًا**, **ثُمَّ لَا تَجِدُوا كُفْرًا** Then ye shall not find for you any to prosecute for blood-revenge, nor any to sue, against us therein: (Fr, S, K;) or ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you: (Zj:) [or any aider against us; for] **تَبِعَ** also signifies an aider; and especially against an enemy. (Lth, K.) — See also **تَابَعَ**, latter half.

تَبَاعَ: see **تَبِعَ**, in three places.

تَبِعَ An appellation of each of the Kings of El-Yemen (S, K) who possessed Himyer and Hadramout, (K, TA,) and, as some add, Sebā; (TA;) but not otherwise; (K, TA;) and the like of this is said in the 'Eyn: (TA:) so called because they followed one another; whenever one died, another took his place, following him in his course of acting: (TA:) pl. **تَبَائِعَةٌ**, (S, K,) with **ة** added as having the meaning of a rel. n.; [as though it were pl. of **تَبِعَى**, like as **حَابِلَةٌ** is pl. of **حَبِلَى**;] erroneously written in some of the

copies of the **تَبَاعَةُ**: (TA:) the **تَبَاعَةُ** of Himyer were like the **أَكَاِسَرَةُ** of the Persians and the **قِيَاصَرَةُ** of the Romans. (Lth.) In the Kur xlv. 36, it is said in a trad. to mean a particular king, who was a believer, and whose people were unbelievers. (Zj.) — And hence, (TA,) A species of the **يَعَاسِبُ** [or kings of the bees], (K,) the greatest and most beautiful thereof, whom the other bees follow: (TA:) pl. **تَبَائِعٌ**; (K;) in the L, **تَتَابِعٌ** [which is probably a mistranscription for **تَبَائِعٌ**]. (TA.) — A species of **طَيْرٌ** [which means any flying things, as well as birds; and may therefore, perhaps, be meant to indicate what next precedes]. (S.) — The shade, or shadow; (S, K;) because it follows the sun; as also **تَبِعَ**. (K.) A poet says, (S,) namely, Soḡdā El-Juhaneeyeh, (TA,) or Selma El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad,

• يَرُدُّ الْبَيَاءَ حَضِيرَةً وَنَفِيسَةً •
• وَرَدَّ الْقَطَاةَ إِذَا أَسْبَأَ التَّبِعَ •

(S) [He comes to the waters when people are dwelling, or staying, there, (but see **حَضِيرَةٌ**), and when no one is there, as the bird called **kaṭāh** comes to water] when the shade has become contracted at mid-day: or, accord. to Abou-Leylā, the meaning is, the shade of night; i. e., this man comes to the waters in the last part of the night, before any one: though it means also the shade of day-time: (TA:) or, accord. to Abou-Sa'eed El-Dareer, the meaning here is [the star, or asterism, called] **الدَّبْرَان**; and this is very probably correct; for the bird above mentioned comes to the waters by night, and seldom by day; and hence the saying, **أَدُلُّ مِنْ قَطَاةٍ**. (Az, TA.) See also **تَابَعَ**. — See also **تَبِعَ**. **مَا أَدْرِي أَيُّ تَبِعٍ هُوَ** I know not who of men he is. (Ibn-'Abbād, K.) — **تَبِعَ** is also a pl. of **تَابَعَ** [q. v.]. (TA.)

تَبِعَ: see **تَابَعَ**.

تَبَوُّعُ الشَّمْسِ A certain wind, (K, TA,) also called **التَّبِيعَةُ**, (TA,) which blows (K, TA) in the early morning, (TA,) with the rising of the sun, (K, TA,) from the direction of the wind called **الصَّبَا**, unaccompanied by rising clouds, (TA,) and veers round through the various places whence winds blow until it returns to the place from which blows the wind called **الصَّبَا**, (K, TA,) whence it commenced in the early morning: (TA:) the Arabs dislike it. (Z, TA.)

تَبِعَ Following; a follower: (TA:) and **تَبِعَ** also signifies the same as **تَابَعَ**; (K;) a thing that follows in the track of a thing; (Lth, Az;) or that is at the hinder, or latter, part of anything; (TA;) but is used alike as sing. and pl.: (S, Msb, K;) the pl. of **تَابَعَ** is **تَبَائِعٌ** and **تَبَائِعٌ** (TA) [and, applied to rational beings, **تَابِعُونَ**; and the pl. of **تَبِعَ** is **أَتْبَاعٌ**; (S, K;) or this may be used as a pl. of **تَبِعَ**; (Msb;) or it is pl. of **تَابَعَ**, like

as **خَدَمَر** is pl. of **خَادِمَر**, (Kr, Mgh,) and **طَلَب** of **طَالِب**, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, **تَبَعَ الصَّالِي لِإِمَامِهِ** [The person praying is a follower of his *Imām*]: and **النَّاسُ تَبَعُ لَهُ** [The people are followers of him]. (Msb.) And it is said in the Kur [xiv. 24, and xl. 50], **إِنَّا كُنَّا لَكُمْ تَبَعًا** [Verily we were followers of you]: (S, TA:) in which the last word may be a quasi-pl. n. of **تَابِع**; or it may be an inf. n., meaning **ذَوِي تَبَع**. (TA.) **تَبَعَ** is applied as an epithet to the legs of a beast: (Lth, T:) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying *The legs of a beast*. (K.) — A *jinnee*, or *genie*, that accompanies a woman and follows her whithersoever she goes, (K, TA,) loving her: (TA:) and **تَابِعَةٌ** a *jinneeyeh*, or *female genie*, that does the same to a man: (S, K, TA:) or the **ة** is added in the latter to give intensiveness to the signification, or to denote evilness of nature, or to convey the meaning of **دَاهِيَةٌ**, q. v.: the pl. is **تَوَابِعُ**: and this means *female associates*. (TA.) — A *servant*; as also **تَبِيعٌ**. (TA.) **أَوِ التَّابِعِينَ** in the Kur [xxiv. 31], accord. to Th, means *Or the servants of the husband, such as the old man who is perishing by reason of age, and the aged woman*. (TA.) — See also **تَبِيعٌ**. — [Also *One next in the order of time after the*; like **تَابِيعِي**. — And in grammar, *An appositive*.] **تَابِعُ النَّجْمِ** [The follower of the asterism; i. e., of the *Pleiades*]; a name of **الدُّبُرَان** [the *Hyades*; or the five chief stars thereof; or the brightest star among them, a of *Taurus*]: this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or so called because it follows the *Pleiades*: (T:) also called **التَّابِع**, (T in art. **دبر**, Sh, IB, and others,) and **تَوْبِيعٌ**, (K,) which is the dim., (TA,) or **التَّوْبِيعُ**, (T in art. **دبر**), and **تَبَعٌ**, (K,) or **التَّبِيعُ** [q. v.], (Abou-Sa'eed Ed-Dareer, T,) and **التَّبِيعُ**, (IB, Z,) and **التَّالِي**, and **الْحَادِي**, (IB,) or **حَادِي النُّجُومِ**, (S in art. **جدح**), or **حَادِي النُّجْمِ**. (Kzw and others.) [See also **الْبَجْدَحُ**.]

تَابِيعِي: see **تَابِع**.

تَوْبِيعٌ: see **تَابِع**, last sentence.

إِتْبَاعٌ in language is when one says the like of **حَسَنَ بَسَنَ** (S, K) and **قَبِيحَ شَقِيحَ** (S:) The putting, after a word, an imitative sequent, i. e. another word similar to the former in measure or in its **رَوِي**, by way of pleonasm, or for fulness of expression, and for corroboration; (Mz 28th نوع, and Kull p. 11;) the latter word being one not used alone, and having no meaning by itself, as in **حَسَنَ بَسَنَ**; or being one which has a meaning of its own, as in **هَنِيئًا مَرِيئًا**. (Kull ubi *suprà*.) — [Also The latter of such two words; i. e. an imitative sequent. — And used in the

former sense, as an inf. n., it denotes various other kinds of assimilation, i. e., of one word to another preceding or following it, and of one vowel to another preceding or following it in the same word.]

مُتَبِعٌ She who has with her children, or young ones: (Lh:) or a ewe, or she-goat, and a cow, and a girl, having her offspring following her: (K:) or a cow having a **تَبِيع**, q. v.: and IB mentions also **مُتَبِعَةٌ** as signifying the same: and a female servant followed by her offspring whither she comes and goes. (TA.)

مُتَبَوِّعٌ [pass. part. n. of 1. — In grammar, The antecedent of a **تَابِع**, i. e., of an appositive.]

مُتَابِعٌ †Anything made, or executed, soundly, thoroughly, well, or so as to be free from defect. (K, TA.)

مُتَتَابِعٌ Consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like. (TA.) You say **لُؤْلُؤٌ مُتَتَابِعٌ** Pearls following one another, or doing so in uninterrupted order. (TA.) And **صِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ** The fasting of two consecutive months. (TA.) — **أَنْغَضَ مُتَتَابِعٌ** †An even, or a uniform, branch, in which are no knots. (K, TA.) And **فَرَسٌ مُتَتَابِعُ الْخَلْقِ** †A horse symmetrical in make, (A, K,) justly proportioned in his limbs or parts. (A, TA.) And **رَجُلٌ مُتَتَابِعُ الْعِلْمِ** †A man whose knowledge is uniform, consistent, without incongruity. (K, TA.)

تبل

1. **تَبَلَّ**, (Lth, T, M,) aor. **تَبَلَّ**, (M,) inf. n. **تَبَلُّ**, (Lth, T, M,) He pursued him with enmity, or hostility: (Lth, T:) or he bore enmity, or was hostile, to him. (M.) — **تَبَلَّهُمُ الدَّهْرُ**, (S, M, K,) inf. n. **تَبَلُّ**, (M,) †Time, or fortune, smote them with its vicissitudes, (M, K,) and (K) destroyed them; (S, K;) as also **أَتَبَلَّهُ**. (S, TA.) — **تَبَلَّه** **الْحُبُّ**, (S, M,) or **الْهَوَى**, (T,) aor. **تَبَلَّ**, (M,) inf. n. **إِتْبَالٌ**; (T, K;) and **إِتْبَلَهُ**, (S, M,) inf. n. **إِتْبَالٌ**; (K, TA;) Love made him sick, or ill; (T, S, M, K;) [in the CK **وَالْإِسْقَامُ كَالْإِتْبَالِ** is erroneously put for **إِسْقَامٌ كَالْإِتْبَالِ**]; and caused him to be in a bad, or unsound, state: (S:) or, as some say, **تَبَلَّه** signifies, (M,) or signifies also, (K,) it took away his reason, (M, K,) and bewildered him. (TA.) — You say also, of a woman, **تَبَلَّتْ** **فُؤَادَ الرَّجُلِ**, (M, K,) inf. n. as above, as though meaning, (M,) She smote the man's heart with **تَبَلُّ** [app. meaning love-sickness]. (M, K.) = See also Q. Q. 1.

2 and 3: see Q. Q. 1.

4. **إِتْبَالُهُ**, inf. n. **إِتْبَالٌ**, He made him a victim of blood-revenge, or retaliation of murder or homicide. (S: the meaning is indicated there, but not expressed.) — See also 1, in two places.

Q. Q. 1. **تَوْبَلَّ الْقَدَرُ**, (A'Obeyd, T, S, M, Msb, K,) and **تَابَلَّ**, with hemz, (IJ, M,) or **تَابَلَّ**, [without .], (K,) mentioned by Ibn-Abbád in the

Moheet, (TA,) and **تَبَلَّهَا**, (T, M, K,) said by Lth to be allowable, (T,) and **تَبَلَّهَا**, (K,) He seasoned [the contents of] the cooking-pot with **تَابِلٌ**; (Msb;) he put **تَابِلٌ** into the cooking-pot; (K;) i. q. **قَرَحًا** and **فَحَامًا**: (A'Obeyd, T:) from **تَابَلٌ**. (S, M.) — [Hence,] **تَوْبَلَّ كَلَامَهُ** He seasoned [meaning he embellished] his speech, or language; syn. **قَرَحَهُ** (TA) and **بَرَّرَهُ**. (A in art. **بزر**.)

تَبَلٌ [originally inf. n. of 1, q. v. —] Enmity, or hostility, (Lth, T, M, K, TA,) in the heart, (TA.) with which one is pursued: (Lth, T:) pl. **تَبُولٌ** (Lth, T, M, K) and **تَبَابِيلٌ**, which latter is extr. (K.) You say, **لِي عِنْدَهُ تَبَلٌ** [He has enmity, or hostility, towards me, with which he pursues me]. (T.) — I. q. **تَرَّةٌ** (S) and **ذَحْلٌ** (S, M, K) [by the former of which may be intended the meaning explained above, or, as appears to be meant by the latter, blood-revenge; or retaliation of murder or homicide; or prosecution for blood; or a desire of, or seeking for, retaliation of a crime or of enmity]: pl. **تَبُولٌ**. (S.) **التَّبَلُ** as meaning **الذَّحْلُ** is likened by Yezred Ibn-El-Hakam Eth-Thakafee to a debt which one should be paid. (Ham p. 530.) And one says, **أُصِيبَ بِتَبَلٍ** [He was made a victim of blood-revenge, or retaliation of murder or homicide: or, perhaps, of enmity, or hostility]. (S.) And **بَيْنَهُمُ تَبُولٌ** [Between them are blood-revenges, &c.]. (TA.) — Love-sickness. (Kull p. 167. [See **حُبٌّ**].) See 1.

دَهْرٌ تَبَلٌ, (M,) or **تَابِلٌ**, (TA,) †Time, or fortune, that smites people with its vicissitudes, (M, TA,) and destroys them. (TA.) And **دَهْرٌ مُتَبَلٌ** **خَبَلٌ**, occurring in a poem of El-Ash'ath, †Time, or fortune, that destroys, or carries off, family and children. (S.)

تَبِيلٌ: see **تَبُولٌ**.

تَبَابِيلٌ: see **تَبَلٌ**.

تَبَالٌ A possessor [or seller] of **تَوَابِلٍ** pl. of **تَابَلٌ**. (K.)

تَابَلٌ, (A'Obeyd, T, S, M, Msb, K,) also pronounced **تَابَلٌ**, with ., (IJ, M,) and **تَابِلٌ**, (S, Msb, K,) and **تَوْبَلٌ**, (IAar, T, K,) **أَبْزَارٌ** (Msb and K) that are used in cooking, for seasoning food; (T, S, M, Msb, K;) i. q. **فَحَا**: (T, M;) such as cumin-seeds and coriander-seeds: (TA voce **قَرَحَ**;) said to be arabicized: Ibn-El-Jawá-leek says that the vulgar distinguish between **تَابِلٌ** and **أَبْزَارٌ**, [in the manner explained voce **بزر**], but the [classical] Arabs do not: (Msb:) pl. **تَوَابِلٌ**. (T, S, Msb, K.)

تَابَلٌ: see **تَبَلٌ** = and see **تَابَلٌ**.

تَوْبَلٌ: see **تَابَلٌ**.

تَوْبَلٌ [from the Persian **تَوْبَلٌ** or **تَوْبَلٌ**?] What falls in consecutive portions, or particles, on the occasion of the hammering of copper and of iron: a **مُتَالٌ** thereof, with hydromel, drunk, powerfully alleviates the [ejection of] phlegm. (K.)

تَبَل: see تَبَل.

تَبُول A man rendered love-sick; (T;) as also تَبِيل: (M;) and the former, a lover who is not granted that which he wants. (TA.)

تبن

1. تَبَن, aor. ٢, (S, M, K,) inf. n. تَبِّن, (S,) He fed a beast with تَبَن [q. v.]. (S, M, K.) — Also He sold [تَبَن, i. e.] straw. (KL.) — تَبَن, (T, S, M, K,) aor. ٢, (S, K,) inf. n. تَبِّن, (T, S,) or تَبَن, (M, K,) and تَبَانَة (T, S, M, K) and تَبَانِيَة (M,) He was, or became, intelligent, sagacious, skilful, or knowing; syn. فُطِنَ, (K,) or صَارَ فُطِنًا; (S;) and nice, or minute, in inspection (S, K) into affairs: (S;) or تَبَانَة signifies the being very intelligent or sagacious or skilful or knowing, and nice, or minute, in inspection; as also تَبَانَة; accord. to AO and AA: (T;) these two words signify the same (T, S, M*) accord. to [most of] the leading authorities: (T;) and Yaakooḥ asserts that the ت is a substitute for ط: (M;) [or the reverse seems to be the case in the opinion of Az, who here remarks that there are many instances of the change of ت into ط:] or the former is in evil; and the latter, in good: (M;) or, accord. to Lth, طَبِن means in evil; and قَبِن, in good; so that he makes طَبَانَة to be in deceiving, or beguiling, and suddenly, or unexpectedly, attacking or destroying: but En-Nadr says the contr.; and accord. to him, طَبِن signifies the having knowledge of affairs, and intelligence, or sagacity, and science: (T;) and تَبِّن, inf. n. تَبِّن signifies the same as تَبِن: (K;) or he inspected nicely, or minutely: as in a trad. in which it is said, respecting a woman whose husband has died leaving her pregnant, يُنْفَقُ عَلَيْهَا مِنْ جَمِيعِ الْمَالِ حَتَّى تَبْتَنَ, meaning [She shall be expended upon from the whole of the property] until ye make a nice, or minute, inspection [into the circumstances of the case], and say otherwise, (T, S,) i. e., that she shall be expended upon from her own share: (T;) and so in another trad., in which it is said, إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ يَتَبَّنُ فِيهَا يَبْوَى بِهَا فِي النَّارِ. (A'Obeyd, T, M,) i. e. [Verily a man will say a saying] in which he will be nice, or minute [in expression, whereby he will fall into the fire of Hell]: (TA:) here A'Obeyd thinks the meaning to be the making language obscure, or abstruse, and disputing in a matter of religion. (T.) You say also, تَبَن لَه (T, M, TA) He understood it; or knew it; or had knowledge, or was cognizant, of it; (TA;) i. q. طَبِن. (M.)

2. تَبَن, inf. n. تَبِّن: see 1. — تَبَنَة, inf. n. as before, He clad him with a تَبَان. (TA.)

8. تَبَّن He clad himself with a تَبَان. (K.)

تَبِّن: see what next follows.

تَبِن (S, M, Mgh, K, &c.) and تَبِن (M, K) Straw; i. e. the stalks, or stems, (عَصِيف, M, K,) or the stalk, or stem, (سَاق, Mgh,) of seed-produce, (M, Mgh, K,) such as wheat and the like, (M, K,) Bk. I.

[generally] after it has been trodden or thrashed [and cut]; (Mgh;) wheat when it has been trodden or thrashed [and cut] by the feet of beasts or by repeatedly drawing over it the [machine called] مَدْوَس [q. v.]: (Mgh in art. دوس:) [a coll. gen. n.:] n. un. with ٢ [signifying a straw, or piece of straw]. (S, M.) You say أَقْلُ مِنْ تَبَنَة [Less than a straw, or piece of straw]. (TA.) — Also, the former, A great bowl: (S;) or a bowl that satisfies the thirst of twenty: (K;) or the greatest of bowls, that almost satisfies the thirst of twenty: (Ks, S, M:) next is the صَعْن, which is nearly equal thereto: then, the عَصْن, that satisfies the thirst of three and of four: then, the قَدَح, that satisfies the thirst of two men: then, the قَعْب, that satisfies the thirst of one man: then, the غَمَر: (Ks, S;) or a bowl of rude, or rough, make; not made neatly, or skilfully. (M.) — [Hence, probably,] †A liberal, or bountiful, and noble, chief. (K.) — And A wolf. (K.)

تَبِن Intelligent, sagacious, skilful, or knowing; and nice, or minute, in inspection (S, M, K) into affairs; (S;) as also طَبِن: (M;) [or very intelligent, &c.: and accord. to some, in evil: or in good: see تَبَن.] — And One who plays with his hand with everything. (K.)

تَبَان A seller of تَبِن: (S, M, K:) thus, perfectly decl., if of the measure فَعَال, from التَّبِن [the act of cutting (for تَبِن is generally cut by the thrashing-machine)], it is [تَبَان] imperfectly decl. (S.)

تَبَان Small سراويل [or breeches], (S, Mgh, K,) without legs, [i. e. having only two holes through which to put the legs,] (TA in art. ثغر,) [made of linen, and of leather,] of the measure of a span, (S, Mgh,) such as to conceal the anterior and posterior pudenda (S, Mgh, K, TA) only; (TA;) worn by sailors (S, Mgh) [and by wrestlers]: or a thing like سراويل: (M, Mgh:) or a thing like small سراويل: (T:) [it is an arabicized word, from the Persian تَبَان:] the Arabs make it masc. (T, M, Mgh) and fem.: (Mgh:) pl. تَبَائِن. (T, Mgh.)

تَبَانَة (TA) and مَبْنَة (Mgh, Mgh, TA) and مَبْن (Mgh, Mgh) The place, (TA,) or house, or the like, (Mgh, Mgh,) of [or for] تَبِن. (Mgh, Mgh, TA.)

مَبْن: } see تَبَانَة.
مَبْنَة: }

مَبْنُون, applied to a horse such as is termed بَرْدُون, Of the colour of تَبِن [or straw]. (TA.)

تبه

تَابُوَة a dial. var. of تَابُوت, of the dial. of the Anṣār. (S and K in art. توب, q. v.)

تجو

تَابُوت: see art. توب. Accord. to some, it belongs to the present art., and was originally تَابُوَة.

تتر

التَّاتَارُ and التَّتَارُ and التَّتَرُ A certain people, or nation, (K,) [called by us the Tartars,] in the furthest countries of the East, in the mountains of طغماج, on the confines of China, (TA,) bordering upon the Turks, (K,) more than six months' journey from Mā-narān-nahr: so in the Murooj edh-Dhahab. (TA.)

وتتر and تتري: see art. وتر.

تجر

1. تَجَر, (S, A, Mgh, K,) aor. ٢, (S, Mgh,) inf. n. تَجِر (S, Mgh, K) and تَجَارَة (S, A, K,) or the latter is a simple subst., (Mgh,) or quasi-inf. n., (Mgh,) and تَجَرَّ (A;) and أَتَجَرَّ (S, A, Mgh, K,) of the measure افْتَعَلَ; (S;) He practised traffic, merchandise, or commerce; trafficked; traded; dealt; sold and bought; (K;) employed property for the purpose of gain. (A.) You say, تَجَرَّ تَجَارَة رَابِحَة [He practised a profitable, or lucrative, traffic]. (A.) And فُلَانٌ يَتَجَرُّ فِي الْبَرِّ وَالْبَحْرِ [Such a one traffics on land and sea]. (A.) There can hardly, if at all, be found any other instance of ت immediately followed by ج, except تَج and رَج: the ت in تَجَاء is originally و. (Mgh.)

3. تَجَرُّ (A,) inf. n. مُتَجَرَّة (A, KL,) He practised with him [and (as is implied in the A) he vied with him in practising] traffic, or selling and buying. (KL.)

8. أَتَجَر: see 1, in two places. — See also 8 in art. وجر.

تَجَر: } see تَجَر.
التَّجَر: }

تَجَارَة a subst. from 1; (Mgh;) or quasi-inf. n.; (Mgh;) [The practice of traffic, merchandise, or commerce; traffic; trade; selling and buying:] the trade of the تاجر, i. e., of him who sells and buys for gain; (Ksh in ii. 15;) the seeking of gain by selling and buying. (Bd ibid.) [See also 1.] — Also Merchandise, meaning what is sold and bought, of goods, or commodities, or household-furniture, and the like; a quasi-inf. n. used in the sense of a pass. part. n. (Mgh.) [Hence the saying,] عَلَيْكُمْ بِتَجَارَةِ الْآخِرَةِ [Keep ye to the merchandise of the life to come]. (A.)

تاجر A merchant; one who practises traffic, merchandise, or commerce; a trafficker; a trader, or tradesman; a dealer; one who sells and buys; (K;) one who sells and buys for gain: (Ksh in ii. 15;) and a vintner, or seller of wine, (S, K,) was also called thus by the Arabs: (S;) accord. to I Ath, this latter is said to be the primary signification: and hence the saying in a trad., إِنَّ التَّاجِرَ فَاجِرٌ [Verily the vintner is a transgressor]: (TA:) pl. تَجَار and تَجَار and تَجَرَّ (S, Mgh, K,) [or rather this last is a quasi-pl. n.] like as أَصْحَابُ is of صَاحِب, (S, Mgh,) and تَجَرَّ (K,) or this may be a pl. of تَجَار. (Isd, TA.) التَّجَرُّ

occurring in a verse of El-Akhtal, [for التاجر,] is thought by ISd to be like طاهر [for ظاهر]. (TA.) — [Hence,] † A man *skilful in an affair*. (K, TA.) The Arabs say, إِنَّهُ تَاجِرٌ بِذَلِكَ الْأَمْرِ, † *Verily he is skilful in that affair*. (IAqr, TA.) — And † A she-camel that is *saleable, or easy of sale, or in much demand, in traffic, and in the market*; (A'Obeyd, S, K;) as also تَاجِرَةٌ: (K;) or the latter, a she-camel that is *goodly, and saleable, or in much demand*: (A:) or that is *easy of sale when offered, by reason of her excellence*: (T:) or simply, that is *easy of sale, or in much demand*: (S:) as though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) contr. of كَاسِدَةٌ: (S, TA:) the pl. of تَاجِرَةٌ is تَوَاجِرٌ. (T, A.) You say also, عَلَيْكَ تَوَاجِرُ الْتَوَاجِرِ † [Keep thou to the commodities] that are *saleable, or in much demand*. (A.) And هُوَ عَلَى أَكْرَمِ تَاجِرَةٍ † *He is upon a most noble horse*. (K.)

أَرْضٌ مَتَجِرَةٌ [in the TA, مَتَجِرَةٌ, but this is wrong,] A land in which *traffic, merchandise, or commerce, is practised*; (S, L, K;) and to which people go for the purpose of practising the same: (K:) pl. مَتَاجِرٌ. (TA.)

تجه

1. تَجَهَّ، aor. ٤, (AZ, K, art. وجه,) inf. n. تَجَهَّ; (AZ, TA, in that art.) or, as Aq says, تَجَهَّ with damm; (TA in that art.) i. q. تَوَجَّهَ and وَجَّهَ (K in that art.) and أَتَجَهَّ. (K in art. تجه.) See art. وجه.

تَجَاهَ (S, Mṣb, K, in art. وجه) and تَجَاهَ (S, K, in that art.) and تَجَاهَ (K in that art.) i. q. وَجَّهَ (S, Mṣb, K, in that art.) which is seldom used; the و being generally changed into ت. (Mṣb, ibid.)

تحت

تَحْتُ is the contr. of تَوَقُّو: (Mṣb, K:) and التَّحْتُ [signifying *The location that is beneath, below, or under,*] is opposed to التَّوَقُّو, and is used in relation to that which is separate from another thing; التَّوَقُّو being used in relation to that which is united with [or a part of] another thing. (Kull.) Sometimes, (K,) تَحْتُ is an adv. n., (Mṣb, K,) having a vague signification, its meaning not being clear unless it is prefixed to another word, as in the phrase هَذَا تَحْتُ هَذَا [This is beneath, below, or under, this]. (Mṣb.) And sometimes, it is a simple noun; (K;) in which case, [not having the article ال,] it is indecl., with dammeh for its termination, (K, and I'Alk p. 204,) provided that the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself; (I'Alk ubi suprâ;) as in مِنْ تَحْتُ [Beneath, below, or under]; (K;) and in the saying,

أَقْبُ مِنْ تَحْتُ عَرِيضُ مِنْ عَلٍ

[Lean beneath; broad above]: otherwise, it is decl.; (I'Alk ibid.); as in تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

[Rivers running beneath them]; (Kurii. 23, &c.) i. e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, فُلَانٌ تَحْتُ أَمْرٍ † Such a one is under the command, rule, or authority, of such a one. And فُلَانٌ تَحْتَهُ فُلَانَةٌ † Such a one has as his wife such a woman: see an ex. in a verse cited voce إِذَا. The dim. is مِنْ تَحْتِ: you say, هَذَا تَحْتِ هَذَا, and هَذَا تَحْتِ هَذَا, This is a little beneath, below, or under, this.] — التَّحْتُ is also the sing. of التَّحُوتُ, (IAth, TA,) which latter [in the CK erroneously written التَّحْتُ] signifies *The low, base, vile, or ignoble, persons*. (A, IAth, K.) It is said in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى تَظْهَرَ التَّحُوتُ وَتَبْهَلَ الْوُغُولُ, i. e. [The hour of resurrection will not come until] the low, or ignoble, persons [shall prevail], and the noble persons [shall perish]: (A, IAth, TA:) or, as some say, until the treasures that are beneath the earth appear. (TA.) And in another trad. it is said that among the signs of the resurrection shall be this: أَنْ يَغْلُو التَّحُوتُ الْوُغُولُ That the weak of mankind shall have ascendancy over the strong. (TA.)

تَحْتَانِي [Of, or relating to, the location that is beneath, below, or under; inferior; lower;] rel. n. of تَحْتُ, like as فَوْقَانِي is of فَوْقُ: † and ن being very often added in the rel. n. (TA.)

[تَحْتُ dim. of تَحْتُ, q. v.]

تحف

4. اِتَّحَفَهُ بِهِ [He presented him with it; or gave it to him as a تحفة, q. v.]: (S, Mṣb:) and اِتَّحَفَهُ تَحْفَةً [He made a present to him; or gave him a تحفة; and so اِتَّحَفَهُ alone, as in an ex. cited voce اُتِّفِحَ]: (K, TA:) i. q. اُتِّفِحَ بِتَحْفَةٍ [which properly means He presented him with a novel, or rare, and pleasing present; or a gift not given to any one before; or a gift of which he (the recipient) did not possess the like, and which pleased him]: and اِتَّحَفَهُ signifies the same as اِتَّحَفَهُ. (TA.)

8. اِتَّحَفَهُ: see above. [Perhaps originally اِتَّحَفَهُ: see what follows.]

تَحْفَةٌ and تَحْفَةٌ (S, Mṣb, K, &c.) i. q. بَرٌّ [as meaning A gratuitous gift, or favour; or a bounty, or benefit]; and لَطْفٌ [meaning a present; i. e. a thing sent to another in token of courtesy or honour]; (K;) in some copies of the K, لَطْفٌ; (TA;) [i. e.] اِتَّحَفَتْ بِهِ الرَّجُلُ signifies the تحفة اِتَّحَفَتْ بِهِ مِمَّنْ اِتَّحَفَتْ بِهِ [or simply] بِهِ (S;) or [simply] بِهِ مِمَّنْ اِتَّحَفَتْ بِهِ طَرَفَةٌ [which properly signifies a gift not given to any one before; or of which the recipient did not possess the like, and which pleases him;] (K, TA:) of fruit, and of sweet-smelling flowers: (TA:) [it generally means simply a present; or a rare, or pleasing, or rare and pleasing, present:] pl. تَحَفٌ. (S, K.) Accord. to some, it is originally وَحْفَةٌ (K, TA:) Az says that its ت is originally و: (Mṣb:) and تَوَحَّفَ is quasi-pass. of اِتَّحَفَهُ: (Lth, TA:) so that it should

be mentioned in art. وَحَفَ: (K, TA:) being like تَحْمَةٌ and تَحْمَةٌ &c. (TA.) It is said in a trad., تَحْفَةُ الصَّائِرِ الدُّهْنُ وَالْبَجَرُ [The pleasing present for the faster is oil, and aloes-wood or the like]; i. e., these dispel from him the grievousness and distress occasioned by the fasting. (TA.) And in another, respecting dates, تَحْفَةُ الْكَبِيرِ وَصَمْتَةُ الصَّغِيرِ [i. e. The date is the pleasing gift for the big, or full-grown, or old, and the quieter of the little one, or child]. (TA.) And in another, تَحْفَةُ الْمُؤْمِنِ الْمَوْتُ [The boon for the believer is death]. (TA.)

تحين

ليت and حين. تحين: see arts.

تخ

1. تَخَّ, (JK, S, L, K,) aor. ٤, (JK, L,) inf. n. تَخُوخُ, (JK, L, and so in a copy of the S,) or تَخُوخَةٌ, (K, and so in a copy of the S,) or both, (TA,) It (dough) became sour: (JK, S, L, K:) it became soft by reason of too much water: and in like manner, clay, or mud, so that one could not plaster with it. (L.) Also, said of dough, It became leavened; or mature. (JK.)

4. اِتَّخَهُ He made it sour; namely, dough: (JK, S, L, K:) he made it soft by putting into it too much water; namely, dough: and in like manner, clay, or mud, so that he could not plaster with it. (L.)

تَخَّ Sour dough: (JK, S, A, L, K:) such as is soft by reason of too much water. (L.) — Also Dregs of sesame-grain from which the oil has been expressed; (JK, L, K;) also called كُسْبُ. (TA.)

تَخَّ Having no desire for food [app. by reason of acidity in the stomach]. (JK, K.)

تخت

تَخْتُ A repository in which clothes are hept; (K;) [a chest for clothes; a wardrobe: pl. تَخُوتُ:] a Persian word sometimes used by the Arabs. (IDrd.) — [The following significations of the word seem to be post-classical. — A throne: a seat: a seat of government: a moveable wooden bench, or sofa: all which are Persian. Hence, تَخْتَرَوَانُ, from the Persian, A hind of covered litter, like a palanquin, borne by two camels or horses, one before and the other behind, or by two or four mules. — So too تَخْتَةٌ A board, or plank: likewise of Persian origin. Hence the verb تَخَّتْ He boarded, or planked.]

تخذ

1. تَخَذَ, aor. ٤, inf. n. تَخْذُ and تَخْذُ: see 8 in art. اخذ.

8. اِتَّخَذَ: see 8 in art. اخذ.

اِتَّخَذَ, an irregularly formed verb: see 8 in art. اخذ.

لَا تُضْطَرُّكَ (IAqr, T, K:) so in the saying, *إِنِّي تَرَكْتُكَ وَقَحَاكَ* [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or constrain thee to do thine utmost]: (IAqr, T, and L in art. قَح: see قَحَاخ:) [accord. to ISd,] *إِنِّي تَرَكْتُكَ* means *إِنِّي مَجْبُودُكَ* [i. e. I will assuredly make thee to have recourse to thine utmost effort, or endeavour]. (M. [In the K, the signification of *الْمَجْبُودُ* is erroneously assigned to *التَّرْكُ*. See also the saying *قَرَّرْتُكَ إِلَى قَرَارٍ* explained voce قَرَار.]])

تَرَى An arm, or a hand, cut off. (K.)

تَرَاتُر [a pl. of which the sing. is not mentioned] Great, or formidable, or terrible, things or events or affairs: (S:) distresses, afflictions, or calamities; (M, A, K;) such as are in war. (A.)

تَار A man apart, or separate, from his people. (Aq, T.) = Plump (Lth, T, S, A) in body, (Lth, T,) and having the bones full of moisture; (Lth, T, A;) fat, soft, thin-skinned, and plump: (S, TA:) applied to a youth: fem. with *ة*, applied to a girl; (A, TA;) meaning [plump &c.: or] beautiful and foolish and soft or weak. (T.) You say, *غَلَامٌ تَارٌ طَارٌ* [A boy that is plump, and with bones full of moisture, whose mustache is growing forth]. (A.) And *فَصَبَةٌ تَارَةٌ* [A bone of the kind called *فَصَبَة* full of moisture]. (A.) — Relaxed, or flaccid, by reason of impatience (جَزَعُ T) or hunger (جَوْعُ K) [or the contrary (see *أَثَرُ شَيْءٍ*, below,)] or some other cause: (T, K:) so says Abu-l-'Abbás. (T.) — A tall man; as also *تَرٌّ*, which is app. [a contraction of *تَرِيرٌ*] of the measure *فَعْلٌ*. (M.)

أَثَرُ شَيْءٍ A man in the most relaxed state by reason of fullness of the belly: (TA:) or, accord. to Abu-l-'Abbás, by reason of fatigue. (T, TA.)

ترب

1. تَرَبَّ (S, M, K,) aor. *تَرَبَّ*, (K,) inf. n. *تَرَبُّ*, (M,) It (a thing) became dusted, or dusty; dust lighted upon it: (S, TA:) it (a place, M,) had much dust, or earth; abounded with dust, or earth. (M, K, TA.) — He (a man, M) had dust, or earth, in his hand. (M, K.) — Also, (T, S, M, &c.,) inf. n. as above, (M,) He clave to the dust, or earth: (M, K:) or he clave to the dust, or earth, by reason of poverty; (M;) he became so poor that he clave to the dust, or earth: (A'Obeyd, T:) or he became poor, (T, S, M, &b,) as though he clave to the dust, or earth: (S, M, &b,) and he suffered loss, and became poor, (M, K,) so that he clave to the dust, or earth; (M;) inf. n. as above, (M, K,) and *مُتَرَبِّ*, (M,) or *مُتَرَبِّ*, (K,) or both of these: (TA:) his wealth became little; (A;) as also *اتَرَبَّ*, (M, A, K,) and *تَرَبَّ*: (K:) or *تَرَبَّ* signifies, (T, S, M,) or signifies also, (A, K,) and so *تَرَبَّ*, (A,) and *تَرَبَّ*, (K,) his wealth became much, or abundant, (T, M, A, K,) so that it was like the dust, or earth; which is the more known meaning of the verb; (M;) or he became rich; (S, M, &b;) as

though he became possessed of wealth equal in quantity to the dust, or earth: (S, A:) accord. to Abu-l-'Abbás, *تَشْرِبٌ* signifies [the having] much wealth; and also [the having] little wealth. (T.) You say, *تَرَبَّ بَعْدَ مَا أَثَرَبَ*, meaning *He became poor after he had been rich*. (A.) — *تَرَبَّتْ يَدَاكَ*, (T, S, A, M, &b, in the M and K *يَدَاكَ*,) a form of imprecation, (S, M, &b,) meaning [May thine arms, or thy hands, cleave to the dust, or earth, by reason of poverty; as is implied in the T: or] may thy hands have in them dust, or earth: (Ham p. 275:) or mayest thou not obtain, or attain, good: (S, K:*) or mayest thou be unsuccessful, or fail of attaining thy desire, and suffer loss: (A:) occurring in a trad., and as some relate, (A'Obeyd, T,) not meant as an imprecation; (A'Obeyd, T, M, &b;) being a phrase current with the Arabs, who use it without desiring its fulfilment; (A'Obeyd, T;) but meant to incite, or instigate: (M, &b:) some say that it means *may thy hands become rich*; but this is a mistake: (A'Obeyd, T:) and it is said to mean *لَهُ دُرٌّ* [which see in art. دُر]: and some say that it is literally an imprecation: but the first assertion is the most worthy of respect, (that it is not meant as an imprecation,) and is corroborated by the saying, in a trad., *أَنْعَمَ صَبَاحًا تَرَبَّتْ يَدَاكَ* [Mayest thou have a pleasant morning: may thine arms, or thy hands, &c.]. (TA.) *تَرَبَّتْ جَبِينُهُ* [May his forehead (for so *جَبِين* here means, as it does in some other instances,) cleave to the dust, or earth,] was said by Mohammad in reproving a man, and is said to mean a prayer that the man might be frequent in prostrating himself in prayer. (TA from a trad.) And he said to one of his companions, *تَرَبَّتْ نَحْرُكَ* [May the uppermost part of thy breast cleave to the dust, or earth], and the man was [afterwards] slain a martyr: therefore this is to be understood in its obvious sense. (TA.) = See also 4, in four places.

2. تَرَبَّ, inf. n. *تَشْرِبٌ*: see 1, in three places: = and see also 4, in four places.

3. تَرَبَّ تَارَتَهَا She became her *تَرَبَّ*; (M, K;) [i. e.] she (a girl) matched her, namely, another girl; she was, or became, her match, fellow, or equal; syn. *حَادَتْهَا*. (A, TA.) — [The inf. n.] *مُتَارَبَةٌ* also signifies The associating, or consorting, of *أَتْرَابٍ* [pl. of *تَرَبَّ*, q. v.]. (K.)

4. التَرَبُّ: see 1, in three places. = *اتَرَبَّهُ* He put dust, or earth, upon it, (S, M, A, K,) namely, a thing; (S, M;) as also *تَرَبَّهُ*: (A, K:) or the latter, inf. n. *تَشْرِبٌ*, signifies he defiled it, or soiled it, (namely, a thing,) with dust, or earth: (S:) or you say, *تَرَبَّهُ*, (TA,) or *بِالتَّرَابِ*, *تَرَبَّهُ*, (M, &b,) aor. *تَرَبَّ*, (M, &b, TA,) inf. n. *تَرَبُّ*, (TA,) [meaning he sprinkled it with dust,] namely, a writing [for the purpose of drying up the ink], (M, &b,) or a paper; (TA;) and *تَرَبَّهُ*, (T, M, &b, TA,) with tesheed, (M, &b,) [meaning he sprinkled much dust upon it; or sprinkled it much with dust;] namely, a writing; (T, M, &b, TA;) the latter having an intensive signification: (M, &b:) or the former of the last two verbs is used in

speaking of anything that is improved, or put into a right or proper state [by means of dust or earth]; and the latter of them, in speaking of anything that is injured or marred or spoiled [thereby]: you say, *تَرَبَّتْ الْإِهَابُ* [She sprinkled, or put, dust, or earth, upon the hide], to prepare it properly for use; and so of a skin for water or milk. (TA.) It is said in a trad., [accord. to one reading,] *اَتَرَبُوا الْكِتَابَ* [Sprinkle ye the writing with dust]. (S. [So in three copies of that work: probably *اَتَرَبُوا*; but perhaps *اَتَرَبُوا*: the reading commonly known is *اَتَرَبُوا*]) = *اتَرَبَ* also signifies *He possessed a slave who had been possessed three times*. (T, K.)

5. تَتَرَبَّ He, (T,) or it, (S,) became defiled, or soiled, (T, S,) in the dust, or earth, (T,) or with dust, or earth: (S:) it had dust, or earth, sticking to it. (M.)

تَرَابٌ: see تَرَابٌ.

تَرَبَّ: see تَرَابٌ, in three places.

تَرَبَّ One born at the same time with thee; (M, K;) a cotaneau; a contemporary in birth; an equal in age: an equal; a watch; a fellow; a peer, or compeer: syn. *لِدَّةٌ*: (T, S, M, A, K:) and *سِنَّ*: (M, A, K:) applied to a male and to a female; (TA;) but mostly to a female; (M;) or, accord. to an opinion confirmed by [most of] the leading lexicologists, only to a female; and *لِدَّةٌ* is applied, as also *قَرْنٌ*, to a male; and *لِدَّةٌ* to a male and a female: (TA:) pl. *أَتْرَابٌ*. (S, M, A.) [The following exs. are given.] You say, [applying it to a female,] *هَذِهِ تَرَبُّ هَذِهِ*, (T, S,) and *هِيَ تَرَبِّي*, (M,) and *هِيَ تَرَبِّي*, (K;) and [applying it to females and males,] *هُمَا تَرَبَّانِ*, (T, A,) and *هُنَّ أَتْرَابٌ*, (S, A,) and *أَتْرَابٌ*. (A.) Accord. to Th, *عَرَبًا أَتْرَابًا*, in the Kur [lvi. 36], means [Showing love to their husbands,] like, or equal, unto them, or resembling them: which is a good rendering, as there is no begetting or bearing of children, [or rather as the latter word does not apply to females born or generated,] in that case. (TA.)

تَرَبَّ, applied to a place, (M, TA,) and to soil, (TA,) Abounding with dust; dusty: (T, M, TA:) and to food, (T,) or flesh-meat, (A,) defiled, or soiled, (T, A,) in the dust, (T,) or with dust. (A.) You say also *أَرْضٌ تَرَبَّةٌ* meaning *Land in which are dust and moist earth*. (M.) And *رِيحٌ تَرَبَّةٌ*, (T, S, M,) and *تَرَبَّ*, (T,) A wind that carries with it dust: (T:) or that brings dust: (S:) or that drives along the dust: [or having dust: for] thus used it is a possessive epithet. (M.) — Also *Cleaving to the dust by reason of want; having nothing between him and the earth*: (IAqr, T:) [cleaving to the dust by reason of poverty; see 1:] poor, as though cleaving to the dust: (M, &b,) and [simply,] poor: (IAqr, T, TA:) or needy, or in want. (M.) [See also *مُتَرَبِّ*.]

تَرَبَّةٌ: see تَرَابٌ, in seven places. — Also A man's *رُفْسٌ* [i. e. his grave: so in the present

day: pl. **تُرْب**: or the earth, or dust, thereof]: (M:) or a cemetery, burial-place, or place of graves: or of a grave: [so, too, in the present day:] pl. **تُرْب**. (Msb.)

تُرْبَة: see the word next following.

تُرْبَة The end of a finger; i. e. the joint in which is the nail; syn. **أُنْجَلَة**: (S, K:) pl. **تُرْبَات**.

(S.) = Also, (S, M, K,) and **تُرْبَة**, and **تُرْبَة**, (M, K,) A certain plant, (S, M, K,) growing in the plains, or in soft land, having serrated leaves: or, as some say, a certain thorny tree, of which the fruit is like a suspended unripe date, growing in the plains, or in soft land, and in rugged ground, and in *Tihámeh*: accord. to AHn, the **تُرْبَة** is a green herb, or leguminous plant, that has a purgative effect upon camels: (M:) [accord. to Meyd, as stated by Golius, what is called in Persian خنخ; i. e. the plant *thlaspi*; and to this it is applied in the present day.]

تُرْبَة: see **تُرَاب**, in five places: = and see **تُرْب**: = and **تُرْبَة**.

تُرْبَة: see **تُرَاب**.

تُرْبُوت A submissive, or tractable, camel; applied to the male (T, S, M, K) and to the female: (T, S, K:) from **تُرَاب**, (S, M,) because of the abasement thereof; or, as Sb holds it to be, for **دُرْبُوت**, by the change of **د** into **ت**: accord. to Lh, a [camel such as is termed] **بُكْر** that is trained, or rendered submissive or tractable; and in like manner a she-camel, one that will follow a person if he takes hold of her lip or her eyelash: and Ag, who derives it from **تُرَاب**, says that this epithet is applied to land, or ground, and any other thing, that is **ذُلُول** [i. e. easy to walk or ride upon, &c.]. (M.)

تُرَاب and **تُرْب** (Lth, T, S, M, A, Msb, K) and **تُرْب** (CK [but this I do not find elsewhere]) and **تُرْبَة** (S, A, K) and **تُرْبَة** (Lth, T, S, A, K) and **تُرْبَة** (S, M, K) and **تُرَاب** and **تُورَاب** and **تُورَب** and **تُورَب** [and **تُورَب** as will be seen below] and **تُرِب** (S, M, K) and **تُرِب** (M, K) accord. to MF **تُرِب**, which is perhaps a dial. var., and accord. to some **تُرِب**, and **تُرِب** (TA,) signify the same, (Lth, T, S, M, A, K,) and are words of which the meaning is well known: (A, K:) [i. e. Dust: and earth: generally the former; i. e. fine, dry, particles of earth; as when we say, **الريح تَسُوقُ التُّرَابَ** The wind drives along the dust: but we also use the expression **تُرَابٌ نَد**, meaning moist earth, the explanation, in Lexicons, of the word **تُرَى** is **تُرَاب** and when it ceases to be moist, it is still **تُرَاب**, but is not then called **تُرَى**: (Msb voce **تُرَى**: accord. to Fr, **تُرَاب** is a gen. n., from which is formed neither dual nor pl.: and its rel. n. is **تُرَابِي**: (TA:) [but when it means a kind of dust or earth, as **تُرْبَة** also does sometimes, it has a pl.: in this case,] accord. to Lh, (M,) its pl. is **أُتْرِبَة** [a pl. of pauc.] and **تُرِبَان** [a pl. of mult.]; (S, M, K:) and some add **تُرِبَان**: (TA:) [and when **تُرْبَة** has this, or a similar, meaning, it has for its pl.

تُرْب; as in the phrase **أَطْيَبُ التُّرْبِ** the best of the kinds of earth, occurring in this art in the A:] but no pl. of any of the other syn. words mentioned above has been heard: (M, K:) AAF says that **تُرَاب** is the pl. of **تُرْب**; [app. meaning that **تُرَاب** is a quasi-pl. n. (which is often called in lexicons a pl.) of **تُرْب**;] but MF observes that this requires consideration: (TA:) Lth says that **تُرْب** and **تُرَاب** are syn.; but when the fem. forms of these words are used, they say, **أَرْضٌ طَيِّبَةٌ التُّرْبَةِ** meaning Land that is good in respect of the natural constitution of its dust or earth; and **تُرَابَةٌ** when meaning A layer, or lamina, of dust or earth, such as is not perceived by the sight, but only by the imagination: (T:) or this last word and **تُرْبَة** signify a portion of dust or earth: and **تُرْبَة** signifies the exterior, or external part, of the earth: (M:) and **التُّرْبَة**, the earth (S, K) itself. (S.) The Arabs said, **لَكَ التُّرَابُ** [Dust, or earth, be thy lot]; using the nom. case, although meaning an imprecation, because the word is a simple subst., not an inf. n.: but Lh mentions the phrase **التُّرَابُ لِلْأَبْعَدِ** [Dust, or earth, be the lot of the remote from good]; saying that the accus. case is used, as though the phrase were an imprecation [of the ordinary kind, in which an inf. n. is used in the accus. case as the absolute complement of its own verb understood]. (M.)

And **لَهُ التُّرَابُ** is a phrase used as meaning + [He has, or shall have, or may he have,] disappointment, (Msb in art. **عَبْر**), or, nothing. (A'Obeyd, Mgh in art. **فُوش**). **تُرْبًا** is also a form of imprecation, in which substs. in the proper sense of the term are used in the manner of inf. ns., put in the accus. case by reason of a verb unexpressed; as though it were for **تُرِبْتَ يَدَاهُ وَجُنْدَلَتْ** [May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty]: and some of the Arabs put the nouns in the nom. case, still using the phrase in the same sense, as though they were in the accus. (M.) One says also, **بِغِيهِ التُّورَبُ** and **التُّيرَبُ** and **التُّيرَبُ** and **التُّيرَبُ** and **التُّورَابُ** [In his mouth is dust, or earth: or may dust, or earth, be in his mouth; i. e. may he die, or be in his grave]. (T.) It is said in a trad. that God created the **تُرْبَة** [meaning the dust, or soil, or, accord. to the TA the earth (أَرْض)] on the seventh day of the week; and created upon it the mountains on the first day; and the trees, on the second day. (T.) And one says, **لَأَضْرِبَنَّهُ حَتَّى يَبْعُضَ بِالتُّرْبَاءِ**, (Lth, T, A,) meaning [I will assuredly beat him so that he shall bite] the dust, or earth. (Lth, T.) And **بَيْنَهُمَا مَا بَيْنَ الْجُرْبَاءِ وَالتُّرْبَاءِ**, meaning [Between them two is the space that is between] the heaven and the earth. (A.)

تُرِب: see **تُرَاب**: = and see also **تُرْبَة**, in two places.

تُرِب: }
تُرِب: }
تُرِب: }
تُرْبَة: } see **تُرَاب**.

تُرْبَة, (S, M, TA,) or **تُرِب**, (TA,) sing. of **تُرَاب**, (S, M, TA,) which signifies The part of the breast which is the place of the collar, or necklace: (T, M, K:) so by the common consent of the lexicologists: (T:) or the bones of the breast: (M, A, K:) or the bones of the breast that are between the collar-bone and the pap: (S:) or the part of the breast, or chest, that is next to the two collar-bones: or the part that is between the two breasts and the collar-bones: or four ribs of the right side of the chest and four of the left thereof: (M, K:) or the two arms and two legs and two eyes: (T, M, K:) it is also said that the **تُرِبَتَانِ** are the two ribs that are next to the two collar-bones: I Ath says that the **تُرْبَة** is the uppermost part of the human breast, beneath the chin; and its pl. is as above: accord. to IF, in the Mj, the **تُرِب** is the breast, or chest: MF says that **تُرَاب** relates to males and females in common; but most of the authors on strange words affirm decidedly that it is peculiar to women: (TA:) the **تُرْبَة** of the camel is the part in which it is stabbed, or stuch; syn. **مَنْحَر**. (M.)

تُرَابِي rel. n. of **تُرَاب**, q. v. (Fr, TA.)

تُرَاب: see **تُرَاب**.

تُورَب: }
تُورَب: } see **تُرَاب**, first sentence, and near the end of the paragraph.

تُورَاب: }

تُورَب: see **تُرَاب**.

أُتْرِب: see what next follows.

مُتْرِبٌ Possessing much wealth; (T, K:) rich; without want; or having wealth like the dust, or earth: (Lh and M: [in the TA, **اُتْرِب** is mentioned as having this meaning; perhaps by a mistranscription: if not, it must be **أُتْرِب**]) and having little wealth: thus it bears two contr. significations: (K:) but the former is the more known. (TA.)

مُتْرِبَةٌ The suffering loss, and becoming poor, so as to cleave to the dust, or earth; an inf. n. of **تُرِب**: (M:) or poverty, or neediness: (S, TA:) [or (as a word of the same class as **مُجْبَنَةٌ** and **مُخْلَعَةٌ**) a cause of cleaving to the dust, or earth: and hence,] **ذُو مُتْرِبَةٍ** Poor, so as to be cleaving to the dust, or earth: (T:) or [simply] cleaving to the dust, or earth. (S.)

ترث Quasi

تُرَات: see **وَرَتْ** and **وَرَتْ**.

ترج

تُرْنَجَة and **تُرْنَج**: see what follows.

أُتْرَج, (S, Msb, K, &c.,) the most chaste of the forms here mentioned, (Az, Msb, MF, TA,) a pl., (AHat, MF, TA,) [or rather a coll. gen. n.,] and **تُرْنَج**, (AZ, S, Msb, K, &c.,) [which is Persian,] a dial. var. of weak authority, (Msb,)

by some disallowed, (MF, TA,) used by the vulgar, (TA,) the ن in which is by common consent held to be augmentative, (MF, TA,) likewise a pl., (TA,) [or coll. gen. n.,] and **أُتْرَجَ**, mentioned by Ibn-Hishām El-Lakhmee, in his *Faṣḥ*, and also used by the vulgar, (TA,) and by some of the people of Hims, (Lth cited in the L voce **أُتْرَجَ**, q. v.,) [and this is likewise a coll. gen. n.,] and **أُتْرَجَةٌ**, (S, Mṣb, K, &c.,) which is the sing. of the first, (AHāt, MF, TA,) or its n. un., (L, Mṣb,) also pronounced **أُتْرَجَة**, without teshdeed, (TA,) and **أُتْرَجَة**, (AZ, S, L, &c.,) likewise a n. un., (L,) *A certain fruit, (Mṣb,) well known, (L, Mṣb, K,) plentiful in the land of the Arabs, but not growing wild, (L, TA,) [of the species citrus medica, or citron; of which there are two varieties in Egypt; one, of the form of the lemon, but larger, there called تُرْنَج; the other, ribbed, and called مُصْبَع; accord. to Golius, citrons of a large size, which have a sweeter peel than others, and are of a size nearly equal to that of a melon:] the sour sort allays the lust of women, clears the complexion, and removes the [discoloration of the face termed] كَلَف, (K, TA,) that arises from phlegm; (TA;) the peel thereof, put among clothes, preserves them from the moth-worm: (K, TA:) it is also beneficial as an antidote against the various kinds of poison; the smelling it in times of plague, or pestilence, is beneficial in the highest degree; and jinn, or genii, do not enter the house in which it is; wherefore a reciter of the Kūr-ān is appropriately likened to it: (TA:) the pl. of **أُتْرَجَة** is **أُتْرَجَات** as well as **أُتْرَج**: [or rather the latter is a coll. gen. n., as stated above:] but one should not say **أُتْرَجَات** [app. because it is vulgar; for it is agreeable with analogy as pl. of **أُتْرَجَة**; as is also **أُتْرَجَات** as pl. of **أُتْرَجَة**]. (AHāt, MF, TA.)*

أُتْرَجَة and **أُتْرَج**: see above.

ترجم

Q. 1. **تَرْجَمَهُ**, (S in art. رَجِمَ, and Mṣb and K in the present art.,) and **تَرْجَمَ عَنْهُ**, (K,) inf. n. **تَرْجَمَةٌ**, (KL,) *He interpreted it, (S, Mṣb, KL, K,) or explained it in another language; (S, Mṣb, KL;) namely, the speech, or language, (S, Mṣb, K,) of another person: (Mṣb:) or, as some say, translated it from one language into another: (TA:) and he explained it; namely, his own speech. (Mṣb.)* [This verb is essentially the same in Arabic, Chaldee, and Ethiopic.] — **تَرْجَمَهُ**, inf. n. as above, also signifies *He wrote his life; wrote a biography, or biographical notice, of him. (TA, passim; and other works of post-classical times.)* — Accord. to the K, the ت in this verb is a radical: but see **تَرْجَمَان**, below. (TA.)

تَرْجَمَةٌ [inf. n. of the verb above: used as a simple subst., *An interpretation: a translation: pl. تَرْجَمَات*. — Also] *A life, or biography, or biographical notice, of any person: pl. as above. (TA, passim; and other works of post-classical*

times.) — And *An article, a head, chapter, section, or paragraph, of a book. (TA, passim; and other works of post-classical times.)*

تَرْجَمَان and **تَرْجَمَان**, (S in art. رَجِمَ, and Mṣb and K in the present art.,) of which three dial. vars. the first is the best, (Mṣb,) and is that which commonly obtains, (TA,) *An interpreter; (S, Mṣb, K;) an explainer of speech in another language: (S, Mṣb:) [a translator: (see the verb, above:)] pl. تَرْجَمَةٌ and تَرْجَمَات; which latter favours the opinion of those who hold the word to be of foreign origin. (S, Mṣb.)* The ت and م are [said to be] radicals; but J makes the ت to be augmentative, and **تَرْجَمَان** is mentioned in the T [as well as in the S] in art. رَجِمَ, though the author of the T has mentioned the verb among quadriliteral-radical words; and there is a reason [for deriving it from رَجِمَ], for one says **لِسَانٌ يَرْجَمُ** meaning “a tongue that is chaste, or perspicuous, and copious, in speech:” most, however, hold the ت to be a radical. (Mṣb.) It is said in the K that the verb shows the ت to be radical; whereas J and AHai and IKt hold it to be augmentative; but there is a difference of opinion whether it be from **الرَّجِمُ** **الرَّجْمَ** [the throwing stones], or from **الرَّجْمُ** **الرَّجْمَ** [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from **درغان** [a word which I do not know in Persian nor in any other language]: (MF, TA:) if arabicized, the present is its proper place. (TA.)

مُتَرْجَمٌ [Interpreted: or translated. — And also *The subject of a biography, or biographical notice. — And] † Confused, or dubious. (Har p. 537.)*

تريح

1. **تَرَجَّحَ**, aor. ٢, inf. n. **تَرَجَّحَ**, *He grieved; he was, or became, sorrowful, unhappy, or anxious; (Mṣb, K;) syn. حَزِنَ; (Mṣb;) [contr. of فَرِحَ; (see فَرَحَ, below;)] as also تَتَرَجَّحُ. (K.)* — [Also *He perished, or died: became cut off; was put an end to; or came to an end: so accord. to explanations of تَرَجَّحَ given below on the authority of IAth.]*

2. **تَرَجَّحَ**, (S, A, K,) inf. n. **تَتَرَجَّحُ**; (S, K;) and **أَتَرَجَّحَ**; (A, Mṣb;) *It (an affair, or an event, &c., TA,) grieved him; it made him sorrowful, unhappy, or anxious. (S, A, Mṣb, K.)* A poet cited by IAar says,

قَدْ طَالَ مَا تَرَجَّحَا الْمُتَرَجِّحُ

[*Long did that which made unhappy make her, or them, unhappy*]; meaning that the pasturage rendered troublesome her, or their, state. (Th, AZ, TA.)

4: see 2.

5: see 1.

تَرَجَّحَ *Poverty; need; indigence. (K.)*

تَرَجَّحَ *Grief, sorrow, unhappiness, or anxiety; syn. حَزِنَ, (Mṣb,) or هَمَّ, (K,) or غَمَّ; (Har p. 141;) contr. of فَرَحَ. (S, A.)* [It is the inf. n.

of 1; but used as a subst., it has a pl., namely, **أُتْرَاحٌ**, like **أُفْرَاحٌ**. Hence the saying,] **مَا الدُّنْيَا إِلَّا فَرَحٌ وَتَرَجَّحٌ** [*The present world, or life, is nothing but a scene, or state, of joy and grief*]. (A.) — *A perishing, or dying: becoming cut off; being put an end to; or coming to an end. (IAth, TA.)* — *A descending, going down, or going down a declivity; syn. هَبُوطٌ. (Ibn-Munádhir, K.)* One says, **مَا زِلْنَا مِذَّ اللَّيْلِ فِي تَرَجَّحٍ** i. e. [*We have not ceased from the beginning of this night to be*] in a state of descending, &c. (Ibn-Munádhir.)

تَرَجَّحٌ *Grieving; sorrowing; unhappy. (Mṣb.)* — *A man (A) who possesses, or does, little, or no, good, (A, K,) so that he who asks of him grieves. (A.)*

تَرَجَّحَةٌ *A grief; a sorrow; an unhappiness. (L.)* [Hence the saying,] **مَا مِنْ فَرَحَةٍ إِلَّا وَبَعْدَهَا تَرَجَّحَةٌ** [*There is no joy but there is after it a grief*]. (A.)

مُتَرَجِّحٌ, or **مُتَرَجَّحٌ**, accord. to different copies of the K, (TA,) *One who ceases not to hear and see that which does not please him. (K.)*

مُتَرَجَّحَةٌ *A cause of grief, sorrow, unhappiness, or anxiety: pl. مُتَرَجِّحَات. Hence the saying,] المَتَرَجِّحُ [*Misfortunes (lit. the causes of grief, &c.,) grieved him, or made him sorrowful, &c.*]. (A.)*

مُتَرَجِّحٌ *Strait, difficult, or distressful, life. (A, K.)* — *A scanty torrent, or flow of water, in which is a stopping, or an interruption. (K.)* — *A garment, or piece of cloth, dyed so as to be saturated with the dye. (Az, K.)*

مُتَرَجَّحٌ *A she-camel whose milk soon comes to an end, or stops: (S, L:) pl. مُتَرَجِّحَات. (L.)*

توس

1. **تَوَسَّسَ**, aor. ٢, inf. n. **تَوَسَّسَ**, *He fastened, or closed, the door [with a bar or] in any manner. (TA.)*

2. **تَوَسَّسَ**, inf. n. **تَتَوَسَّسُ**, *He made a person to arm himself with a shield. (KL.)* — See also 5.

5. **تَوَسَّسَ**, (S, A, K,) or **تَوَسَّسَ**, (M,) *He defended himself with a تَوَسَّسَ [or shield]; (S, M, A, K;) as also تَوَسَّسَ, inf. n. تَتَوَسَّسُ; (S, K;) and تَوَسَّسَ, (Sb, M, A, TA,) inf. n. تَتَوَسَّسُ, of the measure اِفْتَعَالُ: (TA:) and تَوَسَّسَ بِشَيْءٍ he made a thing to be as a تَوَسَّسَ; he defended, or protected, himself with it. (Mṣb.)* You say also, **تَوَسَّسْتُ بِكَ مِنَ الْحَدَثَانِ فَتَوَسَّسْتُ مِنْ نِبَالِ الزَّمَانِ** [*I protected myself by thee from calamities, and so shielded myself from the arrows of fortune*]. (A.) And **أَخَذْتُ إِبِلِي سِلَاحَهَا وَتَوَسَّسْتُ بِتَوَسَّسِهَا**, meaning *† My camels became fat and goodly, and prevented their owner from slaughtering them. (A, TA.)* [See سِلَاحٌ.]

8: see 5.

تَوَسَّسٌ [*A shield;*] *a certain piece of defensive*

armour; (M, TA;) a thing well known: (A, Mṣb, K:) pl. تَرَسَةٌ and تَرَسَات (S, M, Mṣb, K) and تَرَسَات (S) and تَرَسَات, [all pls. of mult.,] and تَرَسَات, [a pl. of pauc.,] (S, M, Mṣb, K,) but not تَرَسَات. (ISK, S, Mṣb.) A تَرَس that is made of skins, without wood and without sinews in it, is called حَجَفَةٌ and دَرَقَةٌ. (Mṣb.) — Also †The dish of the sun. (A, TA.) — And †A smooth, round, level piece of ground: (A, TA:) or a rugged piece of hard, or hard and level, ground. (Ibn-'Abbād, K.) — See also مَتَرَسٌ.

تَرَسَات The art of making shields. (K.)

تَرَسَات A man having a shield; (S, M, A, K;) as also تَرَسَات. (S, A.) — And A maker of shields. (K.)

تَرَسَات: see تَرَسَات.

مَتَرَسٌ; so accord. to El-Háfīdī Ibn-Hajar, and this is the correct form; written in the T and the Towsheeli مَتَرَسٌ; and by some, مَتَرَسٌ [as in the CK]; and by some, مَتَرَسٌ [as I find it in two copies of the S and in a copy of the K]; (TA;) [A wooden door-bar:] a piece of wood that is put behind the door; (S, K;) the شَجَار [or wooden bar] that is put against the door as a stay: (T, L, TA:) [مَتَرَسٌ is] a Persian word, [having the above-mentioned signification, but originally a contraction of مَتَرَسٌ, and] meaning “fear not thou,” with it [being here understood]: (T, K, TA:) or the name of this piece of wood in Arabic is تَرَسَات: (M, TA:) which also signifies a piece of wood with which a couch-frame (سَرِير) is repaired, by its being affixed as a ضَبَّة: (M:) [and the Arabic word شَجَار has this latter signification also:] the Persian word is مَتَرَسٌ. (M, TA.) — Their saying مَتَرَسٌ, with fet-lī to the م and ت, and sukoon to the ر, means [also] Security [is given] to thee, therefore fear thou not: it is said to be Persian. (Mṣb.)

مَتَرَسَةٌ (M, A,) or مَتَرَسَةٌ (K, accord. to the TA, [and so I find in a MS. copy of that work, and in the CK, but the former is probably the correct form, being agreeable with analogy, like مَجْبَنَةٌ and مَجْبَنَةٌ &c.,]) Anything by which one is defended, or protected. (M, Mṣb, K.) You say also مَتَرَسَةٌ لَكَ [He is a cause of defence, or protection, to thee]. (A.)

بَابُ مَتَرَسٌ A door fastened, or closed, [with a bar, or] in any manner. (TA.)

تَرْف

1. تَرْف, aor. ٤, inf. n. تَرَفٌ, It (a vessel, S, or a thing, TA) was, or became, full, or filled; (S, Z, K;) as also تَرَفٌ: (Sgh, K:) or it was, or became, very full, or much filled. (Lth, in TA. [But it is said in the TA, in one place, that Lth ignored the verb in this sense; and in another place, that he said, I have not heard them say, تَرَفٌ الإِنَاءُ.]) — He hastened to do evil, or mischief; (K, K;) and to do a thing: (TA:) and تَرَفٌ به إِلَى الشَّرِّ, accord. to the K; but accord. to the S and O and L, تَرَفٌ

إِلَيْهِ الشَّرِّ; (TA;) he hastened to him to do evil, or mischief. (S, O, L, K.) — He rushed headlong into affairs by reason of excessive brishness, liveliness, or sprightliness. (Lth, K.) — تَرَفٌ, inf. n. تَرَفٌ, [app. a mistake for تَرَفٌ.] He hastened to him, forbidding [him to do a thing]. (L.) — تَرَفٌ عَنْ وَجْهِهِ He averted him, or turned him back, from his course, or manner of acting or proceeding. (Ibn-'Abbād, Sgh, L, K.)

2. تَرَفٌ, inf. n. تَرَفٌ, He locked, or closed, the door; syn. أَغْلَقَ [which has both these significations]. (K.) In the Kur [xii. 23], some read, وَتَرَفَتِ الْبَابُ And she locked, or closed, the doors, instead of غَلَقَتْ. (O, TA.)

4. تَرَفٌ He filled it; (S, K;) namely, a vessel. (S.)

5: see 1, in two places.

8: see 1.

تَرَفٌ Full; applied to a watering-trough or tank for beasts &c.; (S, K;) and to a raug: (S:) an inf. n. used as an epithet: (TA:) the regular form is تَرَفٌ, which signifies the same. (K.)

تَرَفٌ: see تَرَفٌ. — Also A cloud containing much rain. (TA.) — تَرَفٌ غُشْبٌ Fresh, juicy, or sappy, herbs or herbage. (Sgh in art. دَرَع, and L.) — A man quick to do evil, or mischief, (K, S,) and to become angry: (S:) ready and quick to become angry: and تَرَفٌ evil, or mischievous, hastening to do what is not fit, or proper, for him. (TA.) — One who rushes headlong into affairs by reason of excessive brishness, liveliness, or sprightliness: (O, L, TA:) thus correctly written; but in the copies of the K, تَرَفٌ. (TA.) — Light-witted; weak and stupid; deficient in intellect; or light and hasty in disposition or deportment. (TA.) — And, with ة, A woman who transgresses the proper bounds or limits, and is light [in conduct]. (TA.)

تَرَفَةٌ The mouth of a streamlet or rivulet; (IB, Mṣb, K;) i. e. a place hollowed out by the water in the side of a river, whence it flows forth: (Mṣb:) pl. تَرَفَات (IB, Mṣb) and تَرَفَات and تَرَفَات: (Mṣb:) in the S it is said to signify the mouths of streamlets or rivulets; but correctly the sentence should be, تَرَفٌ is pl. of تَرَفَةٌ, and has this signification. (IB.) — A canal, or channel of water, to a meadow or garden or the like: (L, TA:) this is the meaning commonly known [in the present day: the general name in Egypt for a canal cut for the purpose of irrigation, conveying the water of the Nile through the adjacent fields]. (TA.) — The opening, or gap, of a watering-trough or tank, by which the water enters, and whence the people draw it: (Az, Mgh, K, TA:) and, (K,) accord. to AA, (TA,) the station of the drinkers at the watering-trough or tank; as in the O and K; or, as in the L, the part of the watering-trough or tank which is the station of the drinkers. (TA.) — A meadow, or garden, or the like, (S, K,) in an elevated place: (K:) if in low land, it is called رَوْضَةٌ. (TA.) — A stair; or a flight of steps by which one ascends; syn.

دَرَجَةٌ: (S, K:) so accord. to some in a trad., which see in what follows: (S, TA:) and particularly the flight of steps of a pulpit. (AA, Sgh, K.) — †A door, or gate: (S, Sgh, Mṣb, K:) pl. تَرَفَات. (K.) You say, تَرَفَات الدَّارِ †He opened the door of the house. (TA.) And it is said in a trad., إِنَّ مَنِيْرِي هَذَا عَلَى تَرَفَةٍ مِنْ تَرَفٍ, (S, TA,) as though meaning, †Verily this my pulpit is at a gate of the gates of Paradise: thus explained by Sahl Ibn-Sa'ad Es-Sá'idí, the relater of the trad.; and A'Obeyd says, وَهُوَ الْوَجْهُ [“and it is the proper,” or “the valid and obvious, way,” of explaining it], meaning that it is the preferable explanation: but the author of the K, mistaking his meaning, makes وَجْهٌ to be another signification of تَرَفَةٌ: or the meaning of this trad. is, he who acts according to the exhortations recited upon the steps of my pulpit will enter Paradise: or, accord. to Kt, prayer and praise in this place are means of attaining to Paradise; so that it is as though it were a portion of Paradise. (TA.) In the same manner Sahl explained his other trad., إِنَّ قَدَمِي عَلَى تَرَفَةٍ مِنْ تَرَفٍ الْحَوْضِ, †[Verily my foot is at a gate of the gates of the pool of Paradise]. (TA.)

تَرَفٌ: see تَرَفٌ.

تَرَفٌ A torrent filling the valley; as also تَرَفٌ: (K:) or a torrent which fills the valley: (S:) and †the latter, a vehement torrent. (TA.) J says, in the S, that تَرَفٌ سَبْرٌ signifies شَدِيدٌ; and he cites the words of a poet thus:

فَاتَرَفَتْ الْأَرْضُ بِسَبْرٍ أَتَرَفَا

ascribed by some to El-'Ajjāj, but correctly, accord. to IB, the words of Ru-b'ah; making two mistakes, in saying فَاتَرَفَتْ, in the sing., and سَبْرٌ: moreover, the last word in the citation is a pret. verb: [the right reading is]

فَاتَرَفَتْ الْأَرْضُ بِسَبْرٍ أَتَرَفَا

[And they travelled the land with a multitude like a torrent that filled the valleys]: the poet describes the Benoo-Temeem, and their travelling the land like the torrent by reason of multitude. (Sgh, TA.) — †A door-keeper. (Th, S, K.)

تَرَفٌ: see تَرَفٌ, in three places.

تَرَفٌ حَوْضٌ A filled watering-trough or tank: (TA:) and تَرَفَةٌ مَتَرَعَةٌ a filled bowl. (S.)

تَرَفٌ: see تَرَفٌ.

تَرْف

1. تَرْف, aor. ٤, (Sgh, K,) inf. n. تَرَفٌ (M, TA,) He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; (M, Sgh, K;) as also تَرَفٌ. (K.) — And the former verb, †It (a plant, or herbage,) was, or became, luxuriant, flourishing, succulent, or sappy; or bright and fresh, by reason of plentiful irrigation. (M, TA.)

2: see 4, in two places. — تَرَفٌ [app. as the inf. n. of the pass. verb, تَرَفٌ, also signifies] Good

feeding. (M.) — And تَرَفَ الرَّجُلُ, and اَتَرَفَهُ, He rendered the man submissive; or made him to submit: and he made the man king, or prince: [in both senses] like رَقْلَهُ. (M.)

4. اَتَرَفَهُ النِّعْمَةُ [Wealth, or what God bestowed upon him,] made him to behave exorbitantly; to be excessively disobedient or rebellious; to exalt himself, and be inordinate in infidelity; or to be extravagant in acts of disobedience and in wrongdoing: (S, K:) and so سَعَةُ الْعَيْشِ [plentifulness and easiness of life]: and in like manner, تَرَفَّتْ it caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.) And [Wealth, or what God bestowed upon him,] made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; as also تَرَفَّتْ. (K.) — اَتَرَفَ الرَّجُلُ He gave the man the object of his eager desire; or of his yearning, or longing, or appetency. (Lh, M.) — See also 2. — اَتَرَفَ also signifies He persevered in, or persisted in, or resolved upon, transgression, wrongdoing, or deviation from the right way. (El-'Ozeyze, K.)

5: see 1.

10. اِسْتَرَفَ He magnified himself; or behaved proudly, haughtily, or insolently: he behaved exorbitantly; was excessively disobedient or rebellious; exalted himself, and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing. (Z, Sgh, K.)

نُزْة Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; a life of softness or delicacy, and ease, comfort, or affluence; or ease and plenty; syn. نَعْمَةٌ, (T, K, TA,) and سَعَةُ الْعَيْشِ: (TA:) or i. q. نَعْمَةٌ [i. e. wealth; or what God bestows upon one; &c.]. (Mgh, and so in the CK.) [But this I think a mistranscription, for نَعْمَةٌ.] — Good, sweet, or pleasant, food. (IDrd, M, K.) — A new, or strange, thing, (طَرِيفٌ, [in some copies of the K, طَرِيفٌ is put in the place of طَرِيفٌ,]) that one appropriates, or peculiarly assigns, [as a gift] to a friend; or by [the gift of] which one distinguishes a friend: (K:) any طَرِيفٌ [i. e. gift not given to any one before; or of which the recipient did not possess the like, and which pleases him; or novel, or rare, and pleasing, present]. (M, TA.) — A thing protuberant in the middle of the upper lip, by nature. (Lth, * T, * S, M, K.) — A مِسْقَاة [q. v.] with which one drinks. (M, TA.)

اَتَرَفَ Having a natural protuberance in the middle of his upper lip, called نُزْة. (Lth, * T, * M, K.)

مُتَرَفٌ [pass. part. n. of 4, q. v.] One left to do what he will; not prevented from doing so. (Ibn-'Arafah, K.) — And hence, (Ibn-'Arafah, TA,) One enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty: (Ibn-'Arafah, M, K, TA:) luxurious, or indulging himself largely in the pleasures, or delights, of the present life, and in its appetites, or eager desires: (Ibn-'Arafah, TA:) one who is not prevented from enjoying himself: (K, TA:) and one whose means of subsistence are

made ample, or plentiful; as also مُتَرَفٌ: (M:) one whom plentifulness, and pleasantness or easiness, and softness or delicacy, of life, or whom a life of ease and plenty, (T,) or whom wealth, or what God has bestowed upon him, and plentifulness and easiness of life, (Mgh,) causes to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: (T, Mgh:) and i. q. جَبَّارٌ [i. e. one who magnifies himself; or behaves proudly, haughtily, or insolently; &c.]: (K:) so says Katādah, in explaining the phrase اَمَرْنَا مُتَرَفِيهَا, in the Kur [xvii. 17: see اَمَرٌ]: or, accord. to some, مترفها here means the worst of its chiefs; and the leaders in evil. (TA.) — Also, (TA,) or مُتَرَفٌ, (T,) A boy made soft, or delicate, in body, and rendered submissive. (T, TA.)

مُتَرَفٌ: see مُتَرَفٌ, in two places.

ترق

Q. Q. 1. تَرَقَّتْهُ, (ISK, JK, S, K,) inf. n. تَرَقَاةٌ, (ISK, S, K,) I hit, or hurt, his (a man's, ISK, JK, S) تَرَقُّوَةً [or collar-bone]. (ISK, JK, S, K.)

تَرَقُّوَةً The collar-bone; the bone between the pit at the uppermost part of the chest and the shoulder, (JK, S, Mgh, K,) on either side, connecting those two parts, (JK, Mgh,) of a man &c.; (TA:) each of the two prominent bones in the uppermost part of the chest, from the head of each shoulder to the edge of the pit above mentioned: (TA in art. تَرَبُّ:) [and sometimes, as in a phrase which see below,] the fore part of the حَلْقُ [here app. meaning the throat], at the uppermost part of the chest, the place into which the soul [for النَّفْسُ, in copies of the K, I read النَّفْسُ] rises [when one is at the point of death]: (K in art. رَقُو.) pl. تَرَاتِي (JK, Mgh, K) and تَرَاتِي (JK, K:) the latter formed by transposition: (JK:) Fr says that the latter pl. is used by some for the former: (TA:) the sing. is of the measure نَعْلَوَةٌ, (JK, S, K,) as is shown by the verb mentioned above, (K,) though it is repeated in the K in art. رَقُو: (TA:) one should not say تَرَقُّوَةً, with damm to the ت. (S, K.) إِذَا بَلَغَتِ التَّرَاقِي (S, K.) in the Kur lxxv. 26, means When it (the soul) reaches the uppermost parts of the chest; [or, the parts of the throat next the chest;] for النَّفْسُ is understood: (Bd:) said when one is at the point of death. (TA.)

تَرِيَانٌ, an arabicized word, (S, Msh, K,) from the Greek, (Msh, K,) [i. e. from θηρίον], or originally Persian, (S, O,) also written and pronounced تَرِيَانٌ, (JK, Msh,) and طَرِيَانٌ; (Msh;) or, as some say, from التَّيْنِ, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (Msh:) [Theriac; also called treacle;] an antidote for poisons; (S, O;) a certain compound medicine, (K,) comprising many ingredients, at most ninety or ninety-six, and at least sixty-four, (TA,) sometimes including the flesh of vipers, (K, TA,) and that of asses, which cause it to be prohibited and impure, or, as some say, it is prohibited without restriction: (TA:) it is a

remedy against the bite or sting of rapacious venomous reptiles and the like, and poisonous potions: (K:) [I omit some unprofitable and absurd particulars respecting the compounds thus termed, in the K and other lexicons &c.:] pl. تَرِيَانٌ. (K in art. فَرَق.) The best kind is called تَرِيَانُ الْفَارُوقِ, (K in art. فَرَق,) vulgarly فَارُوقِي. (TA in that art.) [A principal ingredient of this kind is the best sort of Jews-pitch, i. e. asphaltum, also called mumia, and in Arabic مُمِيَا] (see De Sacy's "Rel. de l'Égypte par Abdallatif," p. 274:) and this mumia, by itself, is called التَّرِيَانُ التُّرْكِيُّ. — [It is sometimes applied to Treacle, as meaning the sirop that drains from sugar.] It is also said to be applied to the فَادُزَهْر [or Bezoar-stone], likewise termed مَسُوس. (TA in art. مَس.) — Also, and تَرِيَانَةٌ, † Wine; (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صَابُونُ الْهَوَمِ. (TA.)

تَرِيَانَةٌ: see the last sentence above.

[بَادِئُجَانُ تَرِيَانِي Zanthium.]

ترك

1. تَرَكَهُ, (S, M, Msh, K, &c.,) aor. ٢, (S, M,) inf. n. تَرَكٌ (S, M, Msh, K, &c.) and تَرُكَانٌ, with kسر, (Fr, K,) He left it, forsook it, relinquished it, abandoned it, deserted it, or quitted it; either intentionally, and by choice, or by constraint, and of necessity: (Er-Rūghib, TA:) he left it, forsook it, &c., as above; namely, a thing that he desired, or wished for, and also a thing that he did not desire, or did not wish for: (Ibn-'Arafah, TA:) he left it, quitted it, went away from it, or departed from it; namely, a place: and he left him, forsook him, relinquished him, abandoned him, deserted him, quitted him, or separated himself from him: (Msh:) he cast it, or threw it away, as a thing of no account; rejected it; discarded it; cast it off; left it off: (MF, TA:) he left it, left it alone, let it alone; ceased, desisted, forbore, or abstained, from it; neglected it, omitted it, or left it undone; syn. خَلَّاهُ (S, A, O;) or وَدَعَهُ (M, K;) as also اَتَرَكَهُ. (K. [But respecting this latter verb, see what follows.]) وَأَتَرَكَ in the Kur xlv. 23, And leave thou the sea opened with a wide interval; or motionless, in the same state as before thy passing through it, and strike it not with thy rod, nor alter anything thereof; (Bd;) or motionless, parted asunder; (Jel;) so that the Egyptians may enter it; (Bd, Jel;) is an instance of the verb meaning leaving intentionally, and by choice: (Er-Rūghib, TA:) and كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ, in the next verse, How many gardens and springs did they leave! (Jel,) is an instance of the verb meaning leaving by constraint, and of necessity. (Er-Rūghib, TA.) In a phrase such as تَرَكَ حَقَّهُ, meaning He made his right, or due, or claim, to be null, or he rejected it, and such as تَرَكَ رُكْعَةً مِنَ الصَّلَاةِ, meaning He neglected, omitted, or left unperformed, a

ركعة of the prayer, [it is said (but I think it doubtful) that] the verb, having an ideal substantive for its objective complement, is used metaphorically. (Msb.) مَا قَالَ فِيهِ فَمَا أَتَرَكَ [i. e. He strove, laboured, or exerted himself, (اجتهد) in it, and neglected not, or omitted not, anything in his power]: the verb is of the measure اَتَعَلَ. (S.) مَنْ أَوْصَى بِالثُّلُثِ وَلَمْ يَتَرَكَ شَيْئًا [i. e. He bequeaths the third of his property, and does not omit anything of what he is allowed (to leave, or anything of the third part, for this is all that he is allowed to bequeath)]: it is from the saying فَعَلَ فَمَا أَتَرَكَ [He did such a thing, and neglected not, or omitted not, anything]. (Mgh.) You say also, تَرَكَ الْمَيِّتَ مَالًا, i. e. The deceased left property. (Msb.) — وَتَرَكَنَا عَلَيْهِ فِي الْآخِرِينَ (K.) in the Kur [xxxvii. 76 &c.], (TA,) means And we have perpetuated (K, Jel, TA) to him a eulogy among the later generations (Jel, TA) of the prophets and peoples to the day of resurrection, [namely,] Salutation &c. (Jel.) — التُّرْكُ is also syn. with الْجَعْلُ, (Lth, K, TA,) in some instances; (Lth, TA;) as though it had two contr. significations: (K:) [i. e.,] when تَرَكَ is doubly trans., it has the meaning of صَبَّرَ, (MF, TA,) or جَعَلَ. (TA.) So in the saying, تَرَكَتُ الْحَبْلَ شَدِيدًا I made, or rendered, the rope strong; or made it, or caused it, to be, or become, strong. (TA.) So too in the Kur ii. 16, وَتَرْكُهُمْ فِي ظُلُمَاتٍ And maketh, or causeth, them to be in darknesses. (Ksh, Bd, MF.) And sometimes one says of any action that has come at last to a certain state, مَا تَرَكَتُهُ كَذَا [I did not make it, or cause it, to be thus]. (TA.) — تَرَكَ, aor. ٤, (IAqr, K,) inf. n. تَرَكَ, (TK,) He (a man, IAqr) unmarried, i. e. took to wife, a تَرْيَكَةٌ, (IAqr, K,) meaning a woman that had remained a virgin, unmarried, until she had become of middle age, or long after she had attained to puberty, in the house, or tent, of her parents. (TA.)

3. تَارَكَهُ [inf. n. مُتَارَكَةٌ] is syn. with خَلَّاهُ (S) in art. خَلَوُ [which is explained in the K, in art. خَلَوُ, as syn. with تَرَكَهُ, He left, forsook, relinquished, abandoned, &c., him or it; and thus it may often be well rendered: but it properly signifies he left him, forsook him, &c., being left, &c., by him; whence it is said in the Mgh, in art. ودع, that مُوَادَعَةٌ is syn. with مُصَاحَبَةٌ because it is مُتَارَكَةٌ: Golius, as on the authority of Ibn-Maaroof, explains تَارَكَهُ as signifying he dismissed him, and did not molest him: he left him unmolested is one of its meanings, but is not the primary signification: accord. to the TK, تَارَكَهُ signifies the leaving, &c., anything in the state in which it is: and the leaving, &c., one another]. One says also, تَارَكَتُهُ الْبَيْعَ, (S, Mgh, but in the latter تَارَكَهُ, and in the TA الْبَيْعَ وَغَيْرَهُ, (وفي البيع, (Mgh,) inf. n. مُتَارَكَةٌ, (S,) [app. meaning I

relinquished with him, i. e. concurrently with him, the sale, &c.: see 6, by which this rendering is confirmed: Golius, as on the authority of J, who has not explained it, says that it means I relinquished to him the merchandise, or commodity; and Freytag follows him.] — [Hence,] مُتَارَكَةٌ is metonymically used as meaning The making peace [or a truce], or reconciling oneself, with another or others. (Mgh.) — In the saying, لَا بَارَكَ اللَّهُ وَلَا تَارَكَ وَلَا دَارَكَ, it is an imitative sequent, (K,) all of these verbs having the same meaning [so that the saying may be rendered May God not bless him nor felicitate him nor make him happy]: (TA:) [or the meaning may be, nor preserve him, or prolong his life; for] IAqr says that تَارَكَ means أَبْقَى. (TA.)

6. الْأَمْرُ فِيمَا بَيْنَهُمُ, (K,) or تَتَارَكُوا الْأَمْرَ بَيْنَهُمُ, (Mgh,) They relinquished [concurrently], one with another, the affair that was between them. (TK.)

8. أَتَرَكَ: see 1, in five places.

تَرَكَ: see تَرْيَكَةٌ. — Also A [drinking-cup or bowl such as is called] قَدَحٌ which a man lifts, or carries, with his two hands. (Ibn-'Abbād, TA.)

التُّرْكُ A certain nation; (S, Msb, K;) [namely, the Turks:] تَرْكِي is its n. un.: (Msb, TA:) [and signifies also Turkish:] pl. أَتْرَاكُ. (Msb, K.) It is said in a trad., أَتْرَكُوا التُّرْكَ مَا تَرَكَوْكُمْ, [Leave ye alone the Turks as long as they leave you alone]. (TA.) تَرْكِي الْوَجْهِ often occurs in post-classical works as meaning Having a Turkish face; i. e. round-faced, or broad-faced; opposed to عَرَبِي الْوَجْهِ.]

تَرَكَ: see تَرْيَكَةٌ, in two places. — Also † A woman such as is termed رُبْعَةٌ [i. e. of middling stature]: (Ibn-'Abbād, K:) pl. تَرْكَاتُ. (TA.) — It is said in a trad., جَاءَ الْخَلِيلُ إِلَى مَكَّةَ يُطَالِعُ, [El-Khaleel (i. e. Abraham) came to Mekkeh to get knowledge of his تركة], meaning Hagar, and her son Ishmael: (K:) the word originally means an ostrich's egg, and is here used metaphorically; for the ostrich lays but one egg in the year, and then leaves it and goes away: (TA:) Z says, in the Fáil, that it is thus related, with the ر, quiescent; (Nh, O, TA;) but it would be a proper way if it were with kesr to the ر, [تَرْكَتُهُ], as meaning the thing that he had left, or forsaken, &c. (Nh, O, K.)

تَرْكَةٌ: see what next follows.

تَرْكَةٌ A thing that is left, forsaken, relinquished, abandoned, deserted, or quitted; like طَلْبَةٌ meaning “a thing desired, or sought;” (TA;) see also تَرْكَةٌ: particularly, the inheritance, or property that is left, of a person deceased; (S, Msb, K;) also pronounced تَرْكَةٌ: pl. تَرْكَاتُ. (Msb.)

أَتَرَكَ an imperative verbal noun, meaning أَتَرَكَ [Leave thou, &c.]. (S, TA.) Hence the saying, تَرَكَ تَرَكَ صُحْبَةَ الْأَتْرَاكِ [Leave thou, leave thou, the companionship of the Turks]. (TA.) Yoo

says that تَرَكَ is a dial. var. of the same; but this is only when it is used as a prefixed noun, as in تَرَكَهَا for تَرَكَهَا. (TA.)

تَرْيَكٌ: see the next paragraph, in two places.

تَرْيَكَةٌ A woman that is left unmarried; (S, K;) that has remained a virgin, unmarried, until she has become of middle age, or long after she has attained to puberty, in the house, or tent, of her parents: (TA:) it is not applied to a male: (Lh, TA:) pl. تَرَايِكُ. (S.) — A meadow the depasturing of which has been neglected: (S, K:) or a pasture-land where people have pastured their beasts, either in a desert or upon a mountain, and of which the beasts have eaten until there remain [only] some relics of wood. (TA.) — Water left by a torrent: (IB, K:) used in this sense by El-Farezdaq. (IB.) — An egg after the young bird has gone forth from it: (K:) or an ostrich's egg (S, K) which she forsakes (S, TA) in the desert after it has become empty: (TA:) or, as some say, an ostrich's eggs left solitary: (TA:) and تَرْكَةٌ signifies the same. (K.) [For the pl., see the next sentence.] — † An iron helmet; (K;) in the opinion of ISd, as being likened to the egg thus termed; (TA;) and so تَرَايِكُ (S, K:) the pl. [of the former] is تَرَايِكُ [mentioned in the S as pl. of the former applied to an ostrich's egg] and تَرْيَكٌ and تَرَكَ [the latter of which is termed in the S pl. of تَرْكَةٌ are coll. gen. ns. of which تَرْيَكَةٌ and تَرْكَةٌ are the ns. un.]. (K.) — A raceme of dates (كَبَاسَةٌ [in the CK, erroneously, كُنَاسَةٌ] after it has had what was upon it shaken off, (AHn, K, TA,) and is left: pl. تَرَايِكُ: (AHn, TA:) and تَرْيَكٌ signifies a raceme (عُقُودٌ) when what was upon it has been eaten; (AHn, K, TA;) and a raceme of dates (عَدَقٌ) that has had what was upon it shaken off, (K, TA,) so that nothing remains upon it: so AHn says in one place. (TA.) — It is said in a trad., إِنَّ لِلَّهِ تَرَايِكُ فِي خَلْقِهِ, meaning [Verily to God are referrible] conditions which He hath perpetuated in mankind, of hope and heedlessness, so that they apply themselves thereby with boldness, forwardness, presumptuousness, or arrogance, to the things of the present world. (TA.)

مُتَرَوِّكٌ [pass. part. n. of تَرَكَ, Left, forsaken, &c. —] In lexicology, Obsolete. (Mz 10th نوع.)

ترکمان

التُّرْكُمَانُ [The Turkumán;] a certain people, or race, of the Turks; [absurdly said to be] so called because two hundred thousand of them became believers in one month; wherefore they said تَرَكَ إِيْمَانٍ [the Turks of belief]; which was afterwards contracted into تَرْكُمَانُ (K, TA:) [a coll. gen. n.: n. un., and rel. n., تَرْكُمَانِي: pl. تَرَكَمَانَةٌ. (TA.)]

ترما

لَا يَسِيًّا i. q. لَا تَرَمَا [which see in art. سَوَى]. (K.)

ترمس

ترمس [vulgarly pronounced in the present day **ترمس**; from the Greek *θέρμος*, or Coptic *θαρμος*; *Lupines*; or the *lupinus*;] a certain grain, well known, of the description termed **قَطَانِي**; (Msb;) the produce of a tree [or plant] which has a grain ribbed and notched: (Lth, M,* K:) or i. q. **بَاقِلِي مَصْرِي**: (the Minháj and K:) [but if this be the same as the **بَاقِلِي قِبْطِي**, it is a mistake, accord. to Ibn-Beytár, to identify it with the **ترمس**:] AHn says that it is the **جَرَجِير مَصْرِي**, and is of the description termed **قَطَانِي**; and under the head of the letter **ج**, he says that the **جَرَجِير** is the **بَاقِلِي**: accord. to the Minháj, it is a grain of an expanded shape, of bitter taste, hollowed in the middle; and the wild kind is smaller than the other, and stronger: and the **ترمس** approaches more to medicine than to food: the best is the white, large, and heavy: (TA:) some say that the **ت** is augmentative, and that the word is from **رَمَسَ**, signifying “he concealed” a thing: (MF, TA:) the n. un. is with **ة**. (Msb.)

ترن

ترن an appellation applied to *A female slave*; (T, K;) and to *a fornicatress, an adulteress, or a prostitute*; (M, K;) as **فَرْتَنِي**: (T, K:) and **ابن ترن** means *the son of a fornicatress or an adulteress or a prostitute*; (T, K;) as also **ابن فَرْتَنِي**: (T:) or *one that is base-born*: (§ in art. **رَنُو**) but it is said that **ترن** is of the measure **رَنْبَت**, from **الرَّنُو**: (M:) it may be from **رَنْبَت** meaning “she was looked at continuously.” (T, K.)

ترنج

ترنجة and **ترنج**: } see art. **ترج**.
أترنجة and **أترنج**:

ترنجبين

ترنجبين and **ترنجبين** and **ترنجبين** [thus variously written, in the last manner in the TA, and there said to be “with damm;” from the Persian *mauna*; the *manna* of the thorny plant called by the Arabs the **حاج**, and hence by European botanists “*alhagi*.” accord. to Dr. Royle (art. “*Man*” in Kitto’s Cycl. of Bibl. Lit.), it is a sweetish juice which exudes from the *alhagi maurorum*, concretes into small granular masses, and is usually distinguished by the name of Persian *manna*: he also states that the *alhagi maurorum* and another species, *alhagi desertorum*, are called in Mesopotamia “*agool*,” according to some authorities, while by others this is thought to be the name of another plant: by “*agool*” is meant **عَاقُول**, q. v.:] a kind of dew (**طَل**), that falls mostly in *Khurasán* and in *Ma-wará-n-nahr*, and, in our country, mostly upon the **حاج**: the best thereof is that which is fresh, or moist, and white: (Ibn-Seenà, or

“*Avicenna*,” vol. i. of the Arabic ed., p. 262:) the **مَن** [or *manna*] mentioned in the *Kur-án* [ii. 54]. (Ksh, Bd, Jel, TA.) [See also “*Ibn Baithar*” (Ibn-Beytár), vol. i. p. 207.]

ترة

1. **تَرَة**, aor. **تَرَا**, He fell into what are termed **تُرَهَات**, said to signify, originally, [deserts, such as are termed] **قَفَار**, and to be metaphorically applied to *false, or vain, sayings or actions or affairs; unprofitable sayings*: (K,* TA:) or *the uttered false and confused and vain speech, with somewhat of embellishment*, (Lth, TA,) or *without foundation, or order, or method*. (Akh, TA.)

تَرَة: see what next follows, in two places.

تُرَهَة *A small road branching off from a main road*: (Aq, S, K:) a Persian word, arabicized: (Aq, S:) pl. **تُرَهَات** (Aq, S, K) and **تُرَهَات**. (TA.) — *A [desert, such as is termed] قَفَر*, (see 1,) or *مَفَاة*, and *صَحْرَاء*. (JK.) — The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (Aq, S,) *A false, or vain, saying or action or affair*; (Aq, JK, S, K;) as also **تُرَهَة**: (S, K:) pl. of the former, **تُرَهَات** (JK, S, K*) [and **تُرَهَات**, as above]; and of the latter, **تُرَاهِيَة**: (S, K:*) or the primary signification of **تُرَهَات** is **قَفَار**: [see 1:] and it is metaphorically applied to *false, or vain, sayings or actions or affairs*; (K;) and *unprofitable sayings*: (Z, K, TA:) or, accord. to Az, *false, or vain, affairs*: and the sing. is **تُرَهَة**: or, accord. to IB, this last is pl. of **تُرَهَة**: [or rather a coll. gen. n.:] or, as some say, it is a sing.: (TA:) and accord. to Lth it signifies the act of *lying, and confusing [truth and falsehood]*. (Har p. 165.) [Sometimes it is followed by a syn., to give greater force to the signification:] one says **التُرَهَاتِ الْبَسَائِسُ** and **التُرَهَاتِ الصَّاحِصُ**: and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says **تُرَهَاتِ الْبَسَائِسُ** and **تُرَهَاتِ الصَّاحِصُ** is mentioned in the K, in this art., as a syn. of **التُرَهَة**]. (S.) — Also *A calamity; a misfortune; an evil accident*: (JK,* K:) pl. **تُرَهَات** and **تُرَاهِيَة**. (JK.) — *Wind*. (JK, K.) — *Clouds, or a collection of clouds*. (JK,* K.) — *A certain small creeping thing [دُوْبَة] [found] in the sand*. (JK, K.)

تسج

1. **تَسَجَر**, aor. **تَسَجَر** (S, Msb, K) and **تَسَجَر** (Yoo, Msb, K) and **تَسَجَر** (Msb) inf. n. **تَسَجَر** (TK,) *He took the ninth part of their possessions: or he became the ninth of them*: (S, Msb, K:) or *he made them to be nine with himself*; (K;) they having before been eight. (TA.) [See also 2.]

2. **تَسَع** *He made it nine*. (Esh-Sheybáne, and K voce **وَحَد**.) [See also 1.] — **تَسَع لِمَرَاتِهِ**, *He remained nine nights with his wife*:

and in like manner the verb is used in relation to any saying or action. (TA voce **تَسَجَر**.)

4. **تَسَعُوا** *They became nine*: (S, K:) and *they became ninety*. (M and L in art. **تَلْت**.) — *They were, or became, persons whose camels came to water [on the ninth day, counting the day of the next preceding watering as the first; i. e.,] after an interval of nine days, [of which the first or last, or each of these, was not complete,] and eight nights*. (S,* K,* TA.)

تَسَع: see **تَسَعَة**.

تَسَع *A ninth part; one of nine parts*; (S, Msb, K;) as also **تَسَع**; (Msb;) and **تَسَع**, (S, Msb, K,) agreeably with a rule which some hold to be applicable in the case of every similar fractional number; but Sh says, I have not heard **تَسَع** on any authority but that of AZ. (TA.)

تَسَع fem. of **تَسَعَة**, q. v. — Also *A certain ظَمْر of the أَظْمَة of camels*; (S, K, TA;) i. e., *their coming to water [on the ninth day, counting the day of the next preceding watering as the first; or, in other words,] after an interval of nine days, [of which the first or last, or each of these, is not complete,] and eight nights*. (TA.) — Also *The ninth young one, or offspring*. (A in art. **تَلْت**.)

تَسَع *The seventh and eighth and ninth nights of the [lunar] month*; (K;) *the three nights of the month which are after the نُفْل, because the last night of these is the ninth*; (S;) among the nights of the month are three called **غُرَر**, [pl. of **غُرَّة**,] and after these are three called **نُفْل**, and after these are three called **تَسَع** because the last of them is the ninth night: (Az, TA:) or *the three nights of the commencement of the month, as some say*; but the first of these explanations is more agreeable with analogy. (TA.)

تَسَع: see **تَسَع**.

تَسَعَة, applied to denote a number, [namely *Nine*,] is masc.; and **تَسَع**, so applied, is fem.: (S:) the latter is also written **تَسَع**, with fet-h to the ت; and is thus pronounced in the *Kur* xxxviii. 22, (Bd, MF,) accord. to one reading. (Bd.) You say **تَسَع رِجَال** [*Nine men*], and **تَسَع نِسوة** [*Nine women*]. (K.) When it means the things numbered, not the amount of the number, **تَسَع** is imperf. deel., being regarded as a proper name: thus you say **تَسَع أَكْثَرُ مِنْ ثَمَانِيَة** [*Nine things are more than eight things*]. (TA.) It is said in the *Kur* [xvii. 103], **وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ** [*And we formerly gave unto Moses nine evident signs*; generally understood to mean the principal miracles which he was empowered to perform, and which are differently enumerated in the K and other works; but by some supposed to mean statutes]. (K,* TA.) — **تَسَعَة عَشَر**, which is masc., and **تَسَع عَشْرَة**, which is fem., [each signifying *Nineteen*,] each of the two words ends with fet-h in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs **تَسَعَة عَشَر**: and the latter, thus in the dial. of El-Hijáz

[and of most of the Arabs], is pronounced **تَسَع** [and of most of the Arabs], is pronounced **تَسَع** in the dial. of Nejd. (§ in art. **عشر**.) In the Kur lxxiv. 30, some read, **تَسَعَة** **عَشْر**, making the ع in **عشر** quiescent, instead of **عَشْر**, from a dislike of this consecution of vowels in what is like one word. (Bd, TA.)*

[**تَسْعُونَ** Ninety: and ninetyeth.]

[**تَسَاع**, as meaning *Nine and nine*, or *nine and nine together*, or *nine at a time and nine at a time*, seems not to have been in use.] A'Obeyd says that more than **أَحَاد** and **ثَنَاء** and **ثَلَاث** and **رُبَاع** has not been heard, except **عُشَار** occurring in a verse of El-Kumeyt. (TA in art. **عشر**.)

تَسَع: see **تَسَع**.

تَسَاع [Making to be nine with himself, or itself: and hence, *ninth*]. You say, **هُوَ تَسَاعُ تَسَعَة** [He is the ninth of nine]: and **تَسَاعُ ثَمَانِيَة** [He is making eight to be nine with himself]: but it is not allowable to say, **تَسَاعُ تَسَعَة**. (TA.) — **تَسَاع** [تَسَاع] **تَسَاعَة** and **عَشْرَة**, the former masc. and the latter fem., meaning *Nineteenth*, are subject to the same rules as **ثَلَاثُ عَشْر** and its fem., explained in art. **ثَلَاث**, q. v.]

تَسَاعَة (Msb, TA, &c.) or **التَّاسِعَة**, (S, K,) *The tenth day of [the month] El-Moharram*; (Msb, TA;) [the day] before the day of **عَاشُورَة**, (S,) or before the day of **عَاشُورَة**: (K:) or, accord. to some, *the same as the day of عاشوراء*: (TA:) [see **عَاشُورَة**, where this is explained:] it is a post-classical word: (Sgh, K:) J says, in the S, I think it post-classical: (Msb, TA:) but [SM says,] this requires consideration; for it was used by the Prophet: (TA:) one ought to say, that, with **عَاشُورَة**, it has this form for the sake of resemblance; but as used alone, it must be conceded that it has not been heard [from the Arabs of the classical times]. (Msb.)

[**مُتَسَع** pass. part. n. of 2, q. v. See also **مُتَسَع**.]

مُتَسَوِع A rope consisting of nine strands. (TA.)

تشرين

تَشْرِين [in Chaldee **ܬܫܪܝܢ**] A Greek name of each of two months, (K,) of the months of Autumn, called **تَشْرِينُ الْأَوَّل** and **تَشْرِينُ الثَّانِي**, [and both together **تَشْرِينَان**, the two Syrian months corresponding, respectively, to October and November O.S.,] before the two months whereof each is called **كَانُون**. (TA.)

تع

R. Q. 1. **تَعَتَّعَ فِي الْكَلَامِ** (Mgh, K,) inf. n. **تَعَتَّعَ**, (S, Mgh,) *He reiterated in speech, by reason of an impediment, or inability to say what he would*; (S, Mgh, K;) as also **تَعَتَّعَ**: (K:) and he was unable to say what he would, or to find words to express what he would say: (El-Ghooree, Mgh:) **تَعَتَّعَ** is the speech of him who is termed **التَّعَع**. (TA.) And **تَعَتَّعَ فِي الْقُرْآنِ** *He reiterated in reciting the Kur-án, and his tongue*

stuck fast in his doing so. (TA.) — **تَعَتَّعَتِ الدَّابَّةُ**, (K,) inf. n. as above, (S,) *The beast stuck fast in the sand*, (S, K,) or soft soil, (S,) or mire: (TA:) sometimes the verb is thus used. (S.) And **تَعَتَّعَ** said of a camel &c. signifies *His feet sank into the soft soil, or soft sands.* (TA.) — **تَعَتَّعَهُ** *He dragged him (namely another man) roughly, or vehemently, and agitated him*: (S:) or he shook him, or shook him vehemently, (AA, K,) *backwards and forwards, and treated him roughly*: (AA:) *he shook him roughly*: (IDrd, K:) or he compelled him against his will, in an affair, so that he became disquieted, or agitated. (IF, K.) — **تَعَتَّعَ فُلَانٌ** *Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous.* (TA.)

R. Q. 2. **تَعَتَّعَ**: see R. Q. 1, first signification.

تَعَتَّعَ i. q. **تَأَنَّ** or **تَأَنَّى** [accord. to different MSS., as meaning *One who reiterates his words much in speaking*]. (AA, K.)

تَعَتَّعُوا فِي تَعَاتُجٍ, [app. pl. of the inf. n. **تَعَتَّعَ**.] *They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like, (q. v.,) and confusion.* (AA, S, K.)

مُتَعَتَّعٌ *Afflicted by an injury which disquiets or agitates.* (TA, from a trad.)

تعِبَ

1. **تَعِبَ**, (S, A, Msb, K,) aor. **تَعَبَ**, (A, K,) inf. n. **تَعَبٌ**, (S, Msb,) *He [a man and a beast] was, or became, fatigued, tired, wearied [by labour or journeying &c.], or jaded*; (S, A, Msb;) *contr. of إِسْتَرَاخَ*. (K.) **تَعَبٌ**, which, used as a simple subst., may be rendered *Fatigue, tiredness, weariness, or the state of being jaded*, is here said in the TA to be *contr. of رَاحَة*; and to signify **شِدَّةُ عَنَاءٍ**, which may be rendered *much fatigue &c.*; but accord. to an explanation of the verb of **عَنَاءٌ** in the S and TA in art. **عَنِ**, this word and **تَعَبٌ** signify the same. See also **مُتَعَبٌ**.]

4. **تَعِبَ** *He fatigued, tired, wearied, or jaded, another*; (S, Msb, K;) and himself, in a work that he imposed upon himself, or in which he laboured; and his travelling-camels, by urging them quickly, or by hard journeying. (TA.) — **تَعِبَ** *He broke a bone again after it had been set, or consolidated: or he caused a bone to have a defect in it, after it had been set, so that there remained in it a constant swelling, or resulted a lameness*: **تَعِبَ** signifying **بَعْدَ الْجَبْرِ** **تَعِبَ الْعَظْمُ** (so in the CK:) or **أَعْتَبَهُ بَعْدَ الْجَبْرِ**. (So in MS. copies of the K and in the TA. [In the latter, in art. **عَب**, this reading is confirmed; but a remark below, voce **مُتَعَبٌ**, rather favours the former reading, that of the CK.]) — **تَعِبَ** *He filled a vessel*; (A, K;) as, for instance, a drinking-cup, or bowl. (A.) — **تَعِبَ الْقَوْمُ** *The people's cattle became fatigued, tired, wearied, or jaded.* (K.)

تَعِبَ *Fatigued, tired, wearied, or jaded*; as also **مُتَعَبٌ**; (S, Msb, K;) but not **مُتَعَبٌ**. (S,

K.) [**تَعَبَان**, for **تَعَبَان**, fem. with ة, is used in this sense in the present day.]

تَعَبَان: see what next precedes.

مُتَعَبٌ *A place of تَعَب [or fatigue, &c.]*: — and tropically, *syn. with تَعَب*: pl. **مُتَعَبَات**. (Har p. 431.)

مُتَعَبٌ: see **تَعَبٌ**. — Also **تَعِبَ** *A camel that has had a bone of one of his fore legs or hind legs broken and set, and has been fatigued beyond his power of endurance before the bone has consolidated, so that the fracture has become complete*: whence the phrase **عَظْمٌ مُتَعَبٌ** [app. meaning *a bone broken again after its having been set, or consolidated*: see 4]. (TA.) — A vessel, as, for instance, a drinking-cup, or bowl, **تَعِبَ** *filled*. (TA.) — Water **تَعِبَ** *squeezed forth, or expressed, from the earth, to be drunk.* (A, TA.)

مُتَعَبَةٌ [*A cause of fatigue or weariness*: a word of the same class as **مُجَبَّةٌ** and **مُيَخِّلَةٌ**: loosely explained in Har p. 475 as meaning *a place of fatigue*]. One says, **إِسْتِخْرَاجُ الْمَعْنَى مُتَعَبَةٌ** [*The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds*]. (A.)

تعبس

1. **تَعَبَسَ**, aor. **تَعَبَسَ**, inf. n. **تَعَبَسٌ**; (S, A, Msb, K, &c.) and **تَعَبَسَ**, aor. **تَعَبَسَ**; (Sh, AHeyth, A, IATH, K;) but the latter is not chaste; (A, TA;) or the former is used in addressing a person, saying **تَعَبَسْ**; and the latter, in narration; (K;) accord. to Sh; but ISd says that this is strange; (TA;) **تَعَبَسَ** *He fell, having stumbled*; *contr. of اتَّعَشَ*: this is the primary signification: (S:) or *he stumbled and fell* (AHeyth, A, IATH, K) *upon his hands and mouth*, (AHeyth, TA,) or *upon his face*: (IATH, TA:) or *he fell upon his face*: (Er-Rustamee, Msb, TA:) [and this may also be meant by one of the explanations of the inf. n. in the TA, which is **نَكَسٌ فِي سَفَالٍ**:] or *he fell in any manner*. (TA.) You say, by way of imprecation, **تَعَبَسْ وَأَتَّكَسْ**, meaning *May he fall upon his face, and not rise after his fall until he fall a second time*. (Msb.) And **تَعَبَسْ فَمَا أَتَّعَشْ وَشَيْكَ فَلَا أَتَّعَشْ** [*May he fall, having stumbled, or stumble and fall, &c., and not rise again; and may he be pricked with a thorn, and not extract the thorn*]. (TA.) And accord. to certain of the Kilúbees, **تَعَبَسَ** signifies *He missed his proof in litigation, and the object of his search in seeking*. (TA.) — **تَعَبَسَ** *He perished*. (Abou-Amr Ibn-El-'Alà, S, K.) You say, **تَعَبَسْتَ**, as though meaning *Mayest thou perish*. (ISh, TA.) — **تَعَبَسَ** *He became far removed*. (A, K.) — **تَعَبَسَ** *He became lowered, or degraded*. (A, K.) You say also, **تَعَبَسَ جَدُّهُ** [*His fortune, or good fortune, fell*: or *may his fortune, or good fortune, fall*]. (K in art. **عشر**.) — **تَعَبَسَ اللَّهُ**, [aor. **تَعَبَسَ**, inf. n. **تَعَبَسَ**]; (A'Obeyd, A, Msb, K;) and **تَعَبَسَ**; (AHeyth, S, A, Msb, K;) the former unknown to Sh; (Az, TA;) *God made him to fall, having stumbled*: (S:) or *to stumble and fall* (AHeyth, A, K) *upon his hands and mouth*, (AHeyth, TA,) or *upon his*

face: (TA:) or to fall upon his face: (Mgh:) or to fall in any manner. (TA.) — God destroyed him; or made him to perish. (A'Obeid, S, K.) — God made him to become far removed. (A, K.) — God lowered, or degraded, him. (A, K.) — You say, by way of imprecation, **تَعْسًا** *May he [fall, having stumbled: or, stumble and fall: or, stumble and fall upon his hands and mouth: or, upon his face: or] full upon his face:* (Mgh:) or may God make destruction to cleave to him: (S, TA:) [or may God destroy him.] Abou-Is-hāk says, in explanation of the phrase **تَعْسًا لَهْ**, in the Kur xlvii. 9, that it may be in the accus. case as meaning **أَتَعْسِرُ اللَّهَ**. (TA.) A man also says, by way of imprecation, to his swift and excellent camel, when it stumbles, **تَعْسًا**, meaning *May God throw thee down upon thy nostrils*: expressing his disapproval of the stumbling of a beast of such age and strength: but if it be not a swift and excellent beast, and stumble, he says to it **لَعَا**. (TA.) You say also, **أَتَعْسِرُ اللَّهَ جَدَّهُ** [*May God make his fortune, or good fortune, to sink!*] (A.)

4: see **تَعْسُهُ**, in three places.

تَعْسٌ inf. n. of 1 [which see, throughout]. — Also Evil; mischief. (K.)

تَعِسَ: see what next follows.

تَاعَسَ (A, K) and **تَعَسَّ** (Mgh, K) act. part. ns. of 1, [i. e., respectively, of **تَعَسَ** and **تَعَسَّ**, accord. to rule, used intransitively,] (A, Mgh, K,) both applied to a man: (K:) and the former, to fortune, or good fortune. (A.)

مَتَعَسَ [A cause of falling after stumbling: or of stumbling and falling &c. (See I.)] You say, **هَذَا الْأَمْرُ مَتَعَسَةٌ** [*This affair is a cause of ill luck; a cause of falling &c.*]. (A, TA.)

تفت

1. **تَفَتَّ**, aor. **تَفَتَّ**, inf. n. **تَفْتٌ**, *He left off, or abstained from, anointing himself, and shaving his pubes, and in consequence became dirty:* (Mgh:) or **تَفَتَّ** signifies the state of being dirty; (Mgh;) the state of having matted and dusty hair, or a dusty head, long left unanointed: (T, Mgh, K:) so in relation to the rites and ceremonies of the pilgrimage: (T, K:) thus explained by ISh; but not by any [other] of the lexicologists: he says that it is one of the rites and ceremonies of the pilgrimage; (T;) which is a conventional term of the professors, or lecturers, of the colleges: (Mgh:) accord. to I'Ab, it signifies the shaving, and shortening, or clipping, of the beard and mustache and [the hair of] the armpit, and slaughtering [of the victims], and casting [of the pebbles]: accord. to Fr, the slaughtering of the [victims termed] **بُذُن**, and other victims, namely, kine, and sheep or goats, and shaving the head, and paring the nails, and the like: (T:) AO says that no poem is adduced as representing an ex. of it: (Mgh, TA:) and Zj says that it is not known by the lexicologists except from the expositors of the Kur-ān; (T, M;) who say that it is the clipping the mustache, and paring the nails,

and plucking out the hair of the armpit, and shaving the pubes, and clipping the hair [of the head]: (T:) or the plucking out the hair, and paring of the nails, and deviating from all that is prohibited to the **مُحْرِم**: (M:) as though it were a passing from the state of **إِحْرَام** to the state of **إِحْلَال**: (T, M:) or, in the rites and ceremonies of the pilgrimage, the doing such things as paring the nails, and clipping the mustache, and shaving the pubes (S, K) and the head, and casting the pebbles, and slaughtering the **بُذُن** (S,) &c.: (S, K: [but in two copies of the S, this art. is omitted:]) or the doing away with the matted and dusty state of the hair, and pollution and dirt, absolutely. (TA.) Accord. to ISh, **قَضَاءُ التَّفَتِّ** means *The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like*: (T:) or it means *the doing away with the state of تَفَتَّ*, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes. (Mgh.) Accord. to I'Aqr, **ثُمَّ لِيَقْضُوا تَفَتُّهُمْ** [in the Kur xxii. 30] means *Then let them accomplish their needful acts of shaving and cleansing*: (T:) or it means *then let them do away with their dirtiness, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, on the occasion of إِحْلَال: (Bd:) it is an allowance, after entering the state of **إِحْلَال**, of that which was forbidden them in the state of **إِحْرَام**. (Mgh.) — **وَتَفَتَّتِ الدِّمَاءُ مَكَانَهُ** occurs in a trad., meaning *And the blood (lit. bloods) contaminated the place thereof*. (TA.)*

تَفَتَّ, (T, Mgh, K,) accord. to ISh, applied to a man, (T, Mgh,) *Altered [in odour or the like],* (Mgh,) or dusty, (**مُغْبَرٌ**, Mgh, K, or **مُغْبَرٌ**, TA,) *having matted and dusty hair, not having anointed himself, (T, Mgh, K,) nor shaven his pubes.* (T, Mgh. [In the former it is implied that this explanation is doubtful.])

تفح

4. **أَتَفَحَهُ** [*He gave him an apple*]. You say, **أَتَفَحَكَ مَنْ أَتَفَحَكَ** [*He makes a present to thee who gives thee an apple*]. (A: there immediately following the saying, **فَلَانٌ تُحَفَّتُهُ تَفَاحَةٌ**.)

تَفَحَةٌ A sweet odour. (Abu-l-Khattāb, L.)

تَفَاحٌ, of the measure **تَفَالٌ**; an Arabic word; [not arabicized;] (Mgh;) [The apple, or apples;] a certain fruit, (L, Mgh,) well known, (S, L, Mgh, K,) plentiful in [the cooler parts of] the land of the Arabs: (AHn, TA:) the word is said by Abu-l-Khattāb to be derived from **تَفَحَةٌ** "a sweet odour:" (L:) the n. un. is with **ة**: (S, L, Mgh:) the pl. is **تَفَاحِيحٌ**: (T:) and the dim. of the n. un. is **تَفْفِيحَةٌ**. (L.) You say, **فَلَانٌ تُحَفَّتُهُ تَفَاحَةٌ** [*Such a one, his present is an apple*]. (A.) — **تَفَاحٌ** — **بَادِنَجَانٌ**: see **تَفَاحٌ** **ذَهَبِيٌّ** and **تَفَاحٌ** **الْحَبِيبِ**: see **تَفَاحٌ** **الْبَرِّ**: see **تَفَاحٌ** **الْبَرِّ** in art. **بَرَح**. — **تَفَاحَةٌ** also signifies *The head of the thigh-bone, which is in the*

haunch-bone. (Kr, A, K.) — **لَطَمْنَ بِالْعَنَابِ التَّفَاحَ** [lit. *They (women) slapped, with the jujubes, the apples*] means, *with the fingers, or the ends of the fingers, the cheeks.* (A.)

تَفَاحٌ: see **تَفْفِيحَةٌ**.

مَتَفَحَةٌ A place where apples grow (L, K) in abundance. (L.)

تفرق

تَفَرَّقُوا The **قَبَعَ** [or base] of a date; (Ibn-'Abbād, K;) a dial. var. of **تَفَرَّقُوا** [q. v.]: pl. **تَفَارِقٌ**. (TA.)

تفل

1. **تَفَلَّ**, [in the CK, erroneously, **تَفَلَّ**,] aor. **تَفَلَّ**, (S, M, Mgh, K) and **تَفَلَّ**, (S, Mgh, K,) inf. n. **تَفَلٌّ**, (T, S, M, Mgh,) *He spat; syn. بَصَقَ*: (M, K:) [or rather, he spat, emitting a small quantity of saliva, generally in scattered portions, as when one spits forth some minute thing:] **التَفَلُّ** is similar to **البَزَقُ**, but less in degree: (S, Mgh:) the first degree is **البَزَقُ**; then, **التَفَلُّ**; then, **التَفْتُّ**; and then, **التَفْخُ**: (S:) **التَفَلُّ** with the mouth is [an action] never without somewhat of spittle: a blowing without spittle is [said to be] termed **نَفْتٌ**. (T.) Hence, **تَفَلَّ الرَّاقِي** [*The spitting of the charmer, in which he emits a small quantity of saliva at a time, in scattered portions*: see also **نَفْتٌ**]. (S.) One says also, **ذَاقَ مَاءَ الْبَحْرِ فَتَفَلَّهُ**, i. e. [*He tasted the water of the sea, and] spirted it forth, by reason of dislike thereof*. (TA.) — **تَفَلَّ**, (M, K,) aor. **تَفَلَّ**, (K,) inf. n. **تَفَلٌّ**, (S, M, Mgh, K,) *He, or it, (a thing, M,) became altered for the worse in odour, ill-smelling, or frouzy*: (M, K:) *he neglected, or left off the use of, perfume*: (M:) *he was unperfumed*: (S:) *he neglected, or left off the use of, perfume, and so became altered for the worse in odour, ill-smelling, or frouzy*: (Mgh, TA:) and **تَفَلَّتْ**, aor. and inf. n. as above, *she (a woman) stank, by reason of having neglected, or left off the use of, perfume and ointments*: and also *she perfumed herself*: thus bearing two contr. significations. (Mgh.)

4. **أَتَفَلَّهُ** *He, or it, made him, or it, to be altered for the worse in odour, ill-smelling, or frouzy, (K,) or unperfumed.* (S.) The rūjiz says,

• وَتَفَلَّ الْعَبِيرَ وَالصَّوَارَ •

[*And she makes ambergris and mush, or the vesicle of mush, to have a bad odour, or to lose their fragrance*]. (S.) And it is said of the sun, **تَفَلَّ الرِّيحَ** [*It makes the odour of the person to be bad*]. (TA, from a trad.)

تَفَلَّ: see what next follows.

تَفَلَّ, (K,) or **تَفَلَّ**, (M, accord. to the TT,) and **تَفَالٌ**, (M, K,) vulgarly **تَفَلَّ** and **تَفَالٌ**, (TA,) *Spittle, or saliva, ejected from the mouth*; syn. **بُصَاقٌ**: (M, K;) as also **تَفَلَّ**: (Ibn-'Abi-l-Hadeed, TA:) or it is similar to **بُصَاقٌ**. (TA.) [See I.] — And *Froth, or foam*, (M, K,) of the sea; (TA;) and the like thereof. (M.)

مَا أَصَابَ فَلَانٌ مِنْ فَلَانٍ إِلَّا — تَفَلَّ: see تَفَلَّ. *Such a one obtained not from such a one save a little.* (T.)

تَفَلَّ: see تَفَلَّ.

تَفَلَّ, applied to a man; (S, M, K;) and تَفَلَّ, applied to a woman, (T, M, Mgh, Msh, K,) as also تَفَلَّ, (T, S, M, Msh, K,) which is a possessive epithet, (M,) or an intensive epithet, (Msh,) *Altered for the worse in odour, ill-smelling, or frouzy*: (M, K:) *who has neglected, or left off the use of, perfume*: (M:) *unperfumed*: (T, S:) *who has neglected, or left off the use of, perfume, and so become altered for the worse in odour, ill-smelling, or frouzy*: (Mgh, TA:) *stinking*, (T, Msh,) *by reason of having neglected, or left off the use of, perfume and ointments*: (Msh:) the pl. of تَفَلَّ is تَفَلَّات; (T, Mgh, Msh;) applied to such women as are not to be prevented from going to the mosque, and in this case meaning *unperfumed*. (T, *Mgh, *TA.) — قَوْمٌ سَفَلَةٌ تَفَلَّةٌ [A company of men of the lowest and vilest sort]. (TA.)

تَفَلَّ and تَفَلَّ: see تَفَلَّ.

تَفَلَّ الشَّمْسُ مُنْفَلَةً [The sun makes the odour of the person to be bad]. (TA.)

تَفَلَّ A spittoon, or vessel in which to spit; syn. مَبْرَقَةٌ. (TA.)

تَفَلَّ: see تَفَلَّ.

تفه

1. تَفَهَ, aor. ٤, (S, Mgh, Msh, K,) inf. n. تَفِهَ, (JK, Msh, K, TA,) or تَفِهَ, (Mgh, CK,) and تَفِهَ, (Mgh, TA,) or this last is a mistake; (Mgh;) and تَفِهَ, aor. ٤, inf. n. تَفِهَ; (JK;) *It (a thing, JK, Mgh, Msh) was, or became, paltry, sorry, mean, contemptible, or inconsiderable*; (JK, S, Mgh, Msh;) and *little, or small, in quantity or number*. (JK, S, K.) — تَفِهَ, aor. ٤, inf. n. تَفِهَ, *He (a man) was, or became, stupid, or foolish*. (JK, K.) And تَفِهَتْ نَفْسُهُ *His mind became weak*. (JK.) — تَفِهَ, aor. ٤; and تَفِهَ, aor. ٤; *He, or it, was, or became, lean, or meagre*; syn. غَثَّ. (K.) It is said in a trad. (S, K) of Ibn-Mes'ood, (K,) الْقُرْآنُ لَا يَتَفَهَّ وَلَا يَتَشَانُ, (S, K, [in the CK, erroneously, يَتَفَهَّ and يَتَشَانُ, and in some copies of the K, for the latter is put لا يَتَفَهَّ وَلَا يَتَشَانُ] i. e. [The Kur-án will not become meagre, nor will it become worn out]: (K: [in the CK, erroneously, يَتَفَهَّ وَلَا يَتَشَانُ] it is implied by the context in the S, that لا يَتَفَهَّ means *will not become paltry, or mean*: لا يَتَشَانُ means *will not become worn out by reason of much repetition*; from تَفَهَّ signifying “a worn-out water-skin.” (TA.)

4. تَفِهَ فِي عَطَانِهِ [He was paltry, sorry, mean, or niggardly, in his gift;] he made his gift little, or small. (TA.)

تَفِهَ: see تَفِهَ. — Also *Inspid; tasteless*; and

so تَفِهَ. (KL.) You say أَطْعَمَ تَفِهَةً *Kinds of food having no taste of sweetness, or of sourness, or of bitterness*; and some include bread and flesh-meat among these. (K.)

تَفِهَ (S, Mgh, Msh, KL, TA) and تَفِهَ (Mgh, KL, TA) applied to a thing, (JK, Mgh, Msh,) and the former to a man also, (TA,) *Paltry, sorry, mean, contemptible, or inconsiderable*: (JK, S, Mgh, Msh, KL, TA:) and *little, or small, in quantity or number*. (JK, S, TA, and KL in explanation of the former.) — تَفِهَ الْعَقْلُ *A man having little sense, or intellect*: (TA:) *stupid, or foolish*. (JK.) — See also تَفِهَ. — تَفِهَ also signifies *Afflicted, or distressed, by reason of disease and fatigue*. (JK.)

تَفِهَ; (JK, TA;) so in the handwriting of Sgh; in the K, تَفِهَ; (TA;) *Easy, submissive, or tractable*; applied to a she-camel. (JK, K.)

تقد

تَقْدَةُ (JK, S, L, K) and تَقْدَةُ (Hr, L, K) and تَقْدَةُ (JK, L) *Coriander-seed*; syn. كَرْبُورَةٌ. (IAqr, JK, S, L, K.) — And Caraway-seed; syn. كَرْوِيَّة. (IAqr, Th, L, K.)

تقن

2. تَتَقَنَّ, (JK, K,) inf. n. تَتَقَّنُوا أَرْضَهُمْ, *They watered their land with thick, or muddy, water, [or water containing تقن], (JK, *K,) in order that it might become good*. (K.)

4. أَحْكَمَهُ تَقْنَهُ, (K,) inf. n. اتَّقَنَ, (JK, S,) i. q. اتَّقَنَ, [He made it, or rendered it, (namely, a thing, JK, or an affair, S and K,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing]. (JK, S, K.) [And اتَّقَنَ لَمْ يَعْنِ signifies the same as اتَّقَنَهُ: or he exercised, or possessed, the skill requisite for it; namely, an affair.] اَلَّذِي اَتَّقَنَ كُلَّ شَيْءٍ, in the Kur xxvii. 90, means *Who hath created everything firmly, strongly, solidly, &c., (أَحْكَمَ خَلَقَهُ) and made it, fashioned it, or disposed it, in the fit, proper, or right, manner*. (Bd.) [You say also, اتَّقَنَ عِلْمَهُ, meaning *He made his knowledge sound; or made himself thoroughly learned*.] And اَتَّقَنَهُ عَنْهُ *He knew it, or learned it, (namely, a tradition [&c.]) soundly, thoroughly, or well, from him*. (TA in art. ذبر.)

تَقْنُ The رَسَابَةُ of water, (JK, Mgh, K,) in a rivulet or in the channel of a torrent, (K,) in the [season called] رَبِيع; (Lth, JK, Mgh;) i. e., (Mgh,) [its sediment, or] the thick matter that is borne by it [and that sinks to the bottom; used for improving land]: (Lth, JK, Mgh:) and (K) the ثُرُوتُ of a well (Mgh, K) and of the channel

of a torrent; i. e., the slime, mixed with black, or black and fetid, mud; accord. to the Jāmi' of El-Ghooree. (Mgh.) — *A thing by means of which one subsists, and makes good, or improves, the performance, or execution, or management, of an affair; as iron, and other things, of the جَوَاهِر [i. e. precious stones, or native ores,] of the earth: and anything by means of which a thing is made good, or improved, is called its تقن*. (TA.) — *A skilful man*: (JK, S, K:) pl. اتَّقَانٌ. (TA.) — [Hence, probably,] تَقْنُ [or تَقْنُ] is also the name [or surname] of a certain man proverbial for his excellence in shooting. (S, K.) [In the latter it is implied that this name or surname is التَقْنُ.] The rūjiz says,

يَوْمِي بِهَا أَوْمَى مِنْ ابْنِ تَقْنٍ

[One more skilled in shooting than Ibn-Tiqn shoots it]. (S.) — *Nature, or natural disposition*. (JK, S, K.) You say, الفَصَاحَةُ مِنْ تَقْنِهِ *Chasteness of speech, or eloquence, is [a quality] of his nature*. (S.)

Quasi تقى: or, accord. to some, تقو

1. تَقَى, aor. ٤, (T, S, K, in art. وقى) and ٤, (T, TA,) or تَقَى, aor. ٤, (Msh, [but the correctness of this I greatly doubt, unless, as appears to be the case, it is meant to be understood as an intrans. verb,]) inf. n. تَقَى, (S and TA in art. تقى, [which art. I find in only one copy of the S,]) or تَقَى, (K,) or تَقَا, (Msh, and also mentioned in the TA,) of which تَقَى is pl., or coll. n., (Kzz, IB, Msh,) and تَقَا, (K) and تَقَا, (Lh, K;) and تَقَى, (T, S, Msh, K,) inf. n. اتَّقَا, (Msh) and [quasi-inf. n.] تَقَا and تَقَا, (S, art. تقى: He feared God: (S and TA in art. تقى: all else that follows is from art. وقى except where reference is made to another art.:) or he was cautious of a thing; guarded, or was on his guard, against it; prepared, prepared himself, or was in a state of preparation, against it; or feared it: (K:) or he looked forward to a thing, and guarded against it, sought to avoid it, or was cautious of it. (T, TA.) [For other explanations of the latter verb, which apply also to the former, see art. وقى.] اتَّقَى is originally اتَّقَى; (T, S;) then اتَّقَى; then اتَّقَى; and when this came to be much in use, they imagined the ت to be a radical part of the word, and made the word اتَّقَى, aor. يَتَّقَى, with fet-h to the ت in each case, and without teshdeed; and not finding any analogue to it in their language, they said تَقَى, aor. يَتَّقَى, like قَضَى, aor. يَقْضَى: (S:) or, as is said in the T, they suppressed the l, and the و changed into ت, in اتَّقَى, and said تَقَى, aor. يَتَّقَى. (TA.) A poet says, (namely, Khufuf Ibn-Nudbeh, TA,)

جَلَامًا الصَّيْفَلُونَ نَاحِلُصُومًا

خِفَانًا كُلُّهَا يَتَّقَى بِأَنْزِرٍ

or, as some read it, يَتَّقَى, with the ت movent, but without teshdeed; (S;) and this latter, accord.

to IB, is the right reading. (TA.) [See this verse explained in art. **اثر**.] IB adds that Aboo-Sa'ced [app. meaning **اثر**] disallowed **تَقَى**, aor. **تَقَى**, inf. n. **تَقَى**; saying that it would require the imperative to be **اتَّقِ**, which is not said; and this, he states, is right: [for] J says that the imperative used is **تَقِ** [Fear thou, or beware thou, &c.], as in **تَقِ اللَّهَ** [Fear thou God]; and to a woman, **تَقِ**; formed from the verb **اتَّقَى**, without **تشد**, by the suppression of the **ل**. (TA.)

4. **مَا أَتَقَاهُ** (S, TA) *How great is his reverential, or pious, fear of God!* (TA.) — **مَا أَتَقَاهُ** is also said of a saddle, as meaning *How good is it for not galling the back!* (TA.)

8: see 1, in two places; and see also art. **وقى**.

تَقَى: see **تَقَوَّى**.

تَقَا: see **تَقَوَّى**, in two places. — In the phrase in the *Kur* [iii. 27], **إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً**, it may be an inf. n. [so that the meaning may be *Unless ye fear from them with a great fearing* (see 1)]: or it may be a pl. [app. of **تَقَى**, like as **كَمَاة** is pl. of **كَبَى**, so that the meaning may be *unless ye fear from them, being fearful*]: but it is better to regard it as an inf. n. because another reading is **تَقَاةً**. (M, TA.)

تَقَى, applied to a man, (Msb, K, TA,) i. q. **مُتَقَى** (S) [Fearing; cautious; &c.: (see 1:)] and particularly *having a reverential, or pious, fear of God: or simply pious: or one who preserves, or guards, himself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: (see 8 in art. **وقى**)] accord. to IDrd, one who preserves, or guards, himself from punishment [in the world to come], and from acts of disobedience, by righteous conduct: from **وَقَيْتَ نَفْسِي**: said by the grammarians to be originally **وَقَوَّى**; then, **تَقَوَّى**: or, accord. to Aboo-Bekr, [originally] of the measure **فَعِيل**, as is indicated by the first of its pls. mentioned below: but he who says that it is [originally] of the measure **فَعُول** says that it has that pl. because it has become like a word [originally] of the measure **فَعِيل**: (TA:) or *righteous, virtuous, just, or honest*; (Msb in art. **تَقَى**;) *contr. of **فَاجِر***: (idem in art. **بر**;) pl. **أَتَقِيَاءُ** (Msb in art. **تَقَى**, and K) and **تَقَوَّاءُ**, (K,) which is extr., and of a class disallowed by Sb, (TA,) [and app. ulso **تَقَاةً**, q. v. *suprà*.]*

تَقَاةً: see what next follows.

تَقَوَّى, or **تَقَوَّى**, accord. to different readings in the *Kur* ix. 110, (Bd,) [of which readings the former is the more common,] is originally **تَقَا**, (K,) [or **تَقَا**,] or [rather **وَقَا**, or **وَقَا**, and then] **وَقَوَّى**, of the measure **فَعَلَى**, from **وَقَيْتَ**, (ISd, TA,) or, accord. to MF, the right opinion is that it is [وَقَوَّى] of the measure **فَعُول**, (TA,) and is thus transformed in order to make a distinction between the subst. and the epithet such as **خَزِيًا** and **صَدِيًا**: (K:) it is a subst. from **اتَّقَى** or **وَقَى**; (Msb, K;) [and signifies *Fear; caution; &c.*:

(see 1:) and particularly *reverential, or pious, fear of God: or simply piety: or the preservation, or guarding, of oneself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: or the preservation, or guarding, of oneself from punishment in the world to come, and from acts of disobedience, by righteous conduct: or righteousness, virtue, justice, or honesty: (see **تَقَى**;) its explanations in relation to religion are many and various, but are all resolvable into *fear of God, or of sin; or the preservation, or guarding, of oneself from sin:*] and **تَقَاةً** and **تَقَاةً** are syn. with each other (S) and with **تَقَوَّى**, (Msb,) and are used as inf. ns. of **اتَّقَى**: (S:) and **تَقَى** [also] is syn. with **تَقَوَّى**: (S;) or it is pl. of **تَقَاةً**, or a coll. n., (Kzz, IB, Msb,) like as **طَلَبِي** is of **طَلَاةً**, (Kzz, IB,) and as **رُطْبِي** is of **رُطْبَةً**. (Msb.) **وَأَتَاهُمْ تَقْوَاهُمْ**, in the *Kur* xlvii. 19, means *And hath explained to them, (Bd,) or suggested to them, (Jel, TA,) what they should fear, or that from which they should preserve themselves: (Bd, Jel, TA:) or hath aided them to practise their **تَقَوَّى**: (Bd:) or hath given them the recompense of their **تَقَوَّى**. (Bd, TA.)* And **هُوَ أَهْلُ التَّقْوَى**, in the *Kur* lxxiv. last verse, means *He is entitled, or worthy, to be feared; or to be reverentially, or piously, feared. (Bd, Jel, K.)**

هُوَ أَتَقَى مِنْ فُلَانٍ [He is more fearing, or cautious, &c., than such a one; more reverentially, or piously, fearful of God; or more pious; &c.:] he has more **تَقَوَّى** than such a one. (TA.)

تك

10. **اسْتَكَّ التَّكَّةَ**, (IDrd, K,) or **بِالتَّكَّةِ**, (Msb,) *He inserted the **تَكَّة** in [the double upper border of] the drawers, or trousers. (IDrd, Msb, K.)* You say also, **هُوَ يَسْتَكُّ بِالْحَرِيرِ** *He makes use of a **تَكَّة** of silk. (A.)*

تَكَّة The band [that is inserted in the double upper border] of the drawers, or trousers; (IDrd, K;) [generally, a strip of cotton, which is often embroidered at each end; sometimes, of net-work; and] sometimes, of silk: (A:) IDrd thinks it to be an adventitious word, though used in ancient times; (TA;) and IAnb says, I think it to be arabicized: (Msb:) pl. **تَكَكٌ**. (S, Msb, K.)

مَتَكٌ The thing by means of which the **تَكَّة** is inserted in [the double upper border of] the drawers, or trousers. (TA.) [It is generally a slender piece of wood, having at one end a loop through which a portion of the **تَكَّة** is passed.]

تَكَا Quasi

وَكَا &c.: see art. **تَكَنَى**.

تَكَل Quasi

1. **تَكَلَّ عَلَيْهِ**, aor. **تَكَلَّ**, a dial. var. of **اَتَكَلَّ**. (Ibn-'Abbād, K.) See art. **وَكَل**; where, also, see **تَكَنَّةً**, &c.

تل

1. **تَلَّ**, (T, S, M, Msb, K,) aor. **تَلَّ**, inf. n. **تَلَّ**, (M, Msb,) *He prostrated him, or threw him down; (T, S, M, Msb, K;) [as some say,] upon the **تَلَّ** (TA:) or he threw him down (M, K, TA) upon his **تَلِيل**, i. e., (TA,) upon his neck, and his cheek: (M, K, TA:) but the former is the more approved; and thus it is explained as used in the phrase **وَتَلَّهٖ لُجَجِينَ** [in the *Kur* xxxvii. 103], (M,) *and he prostrated him, or threw him down, (Aboo-Is-hak, T, S, Bd,) upon his side, so that the side of his forehead fell upon the ground; (Bd;) or upon his mouth; (Kati-deh, T;) or upon his face. (Bd.)* And **تَلَّ الشَّاةَ** *He made the she-camel to lie down upon her breast. (TA.)* — **تَلَّ**, aor. **تَلَّ**, (IAqr, T, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] also signifies *He poured (IAqr, T, K, TA) into the hand of another. (TA.)* And **تَلَّ الشَّيْءُ فِي يَدِهِ** *He gave, or delivered, the thing to him: (M, K:) or he threw, or put, the thing into his hand. (K.)* The Prophet says, **بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ**, i. e. [While I was sleeping, I had the keys of the treasures of the earth brought to me,] and they were poured into my hand: (IAqr, T, M:) or were thrown, or put, into my hand. (IAnb, M.) — Also, (K,) inf. n. **تَلَّ**, (M,) *He lowered, or let down, the rope into the well, (M, K,) with the hand, on the occasion of drawing water. (M.)* — **تَلَّهٖ بَيْتَةً** [aor. **تَلَّ**, accord. to rule,] *He charged him, or upbraided him, with an evil, or a foul, thing. (Th, M, K.)* — **تَلَّ**, aor. **تَلَّ**, (IAqr, T, M, K) and **تَلَّ**, (K,) [the latter anomalous in this case, and doubtful,] *He was, or became, prostrated, or thrown down; (M, K;) he fell, or fell down. (IAqr, T, M, K.)* — **تَلَّ**, (M, K,) aor. **تَلَّ**, (T, M, K) and **تَلَّ**, (K,) [the latter anomalous in this case also, and doubtful,] inf. n. **تَلَّ**, (T, M,) *The side of his forehead sweated, or exuded sweat. (M, K.)* And in like manner the verb is used in relation to a watering-trough. (Lh, M.) — **تَلَّلْتُ** is an imitative sequent to **ضَلَّلْتُ**. (M.)*

4. **اَتَلَّ الْمَائِعَ** *He made the fluid, or liquid, to drop, or fall in drops. (K.)*

R. Q. 1. **تَلَّلْتَهُ**, (S,) inf. n. **تَلَّلْتُ**, (M, K,) *He moved him, agitated him, shook him, put him into a state of motion or commotion; (S, M, K;) or did so vehemently: (S, K, and Mgh in art. **تر**;) he shook him, or shook him violently, (namely, a drinker,) and ordered him to breathe in his face, that he might know whether he had drunk [wine or the like], or not; (TA in this art. and art. **تر**;) as also **تَرَّرْتَهُ**, and **مَزَّمْتَهُ**. (TA in the latter art.) — **تَلَّلْتُ** also signifies *Hard journeying: and rough, or severe, or vehement, driving. (K.)* You say, **تَلَّلَ الرَّجُلُ** *The man was rough, or severe, or vehement, in his driving. (M.)* — **تَلَّلْتُ بَهْرَاءَ** is [The tribe of] *Bahra's pronouncing the ت of**

تَفْعَلُونَ *with kesr*; (M, K;) *saying* تَفْعَلُونَ, and تَشْهَدُونَ, and the like. (M.)

تَلٌّ, accord. to Lth, [and accord. to general present usage.] *A mound, or hill, of dust, or earth, [or rubbish,] pressed together, not natural*: but this is a mistake [if meant as an explanation of the proper application], for with the Arabs it signifies *a natural hill*: En-Nadīr says that *it is of the smaller sort of أَكَمَة* [pl. of أَكَمَة]; *it is of the height of a house, or tent, and the breadth of its back is about ten cubits; it is smaller than the أَكَمَة, has fewer stones, gives growth to nothing good, and its stones are compacted together exactly like those of the أَكَمَة*: (T:) [the mound, or artificial hill, above mentioned, is what is meant by its being said,] the تَلٌّ of dust, or earth, is well known: and the word signifies also *a heap of sand*: (M, K:*) in both of these senses from التَّلُّ signifying “the throwing upon the ground” anything of a corporeal kind: (M:) also *a hill* (M, K, TA) *overtopping what is adjacent to it*: (TA:) pl. [of pauc.] أَتْلَالٌ (M, TA) and أَتْلٌ (TA) and [of mult.] تَلَالٌ (T, S, Mṣb, K) and تُلُولٌ. (TA.) = Also *A pillow*: pl. أَتْلَالٌ, which is extr.: or the pl. signifies *certain sorts of cloths, or of garments*: (K, TA:) or, as some say, of *pillows*. (TA.)

تَلَّةٌ [inf. n. un. of 1, by Golius erroneously written تَلَّةٌ, and wrongly explained by him,] *A single act of pouring [etc.].* (T, K.) — *A single act of lying upon the side.* (K.) = See also تَلْتَلَّةٌ.

تَلَّةٌ *A mode, or manner, of lying upon the side.* (Fr, K.) — *Sluggishness, laziness, or indolence.* (Fr, T, K.) — *A state, or condition.* (S, M, K.) You say, هُوَ بِتَلَّةٍ سَوٍ *He is in an evil state or condition*; like as you say بِيَبَّةٍ سَوٍ: (S:) and هَاتِ بِتَلَّةٍ سَوٍ *He passed the night in an evil state or condition.* (M.) — *A thing*; as in the saying, تَلَّةٌ بِتَلَّةٍ سَوٍ [explained above]: see 1. (Th, M, K.) = *I. q. بَلَّةٌ*, (T, M,) or بَنَلٌ, as also تَنَلٌ: (K:) Abu-s-Sameyda' says that تَنَلٌ and بَنَلٌ and تَلَّةٌ and بَلَّةٌ are all one [i. e. *Moisture*]. (T.) One says, [app. to a person suspected of having drunk wine or the like,] مَا هَذِهِ التَّلَّةُ بِفِيكَ i. e. *What is this moisture in thy mouth?* (T, M.)

تَلَّلٌ: see تَلَّةٌ.

هُوَ الصَّلَالُ بَنُ التَّلَالِ is an imitative sequent. (S, K.)

تَلِيلٌ *Prostrated, or thrown down*; as also مَتَلُولٌ (IAṣr, T, M, K:) [pl. of the former تَلَّى, like as صَرَعَى is pl. of صَرِيعٌ, and قَتَلَى of قَتِيلٌ, &c.; as in the phrase] قَوْمٌ تَلَّى *A company of men prostrated, or thrown down.* (M, K.) = *The neck*: (T, M, K:) and *the cheek*: (TA:) pl. [of pauc.] أَتْلَةٌ and [of mult.] تَلَالٌ. (M, K.) You say, تَلِيلٌ كَجَذْعِ الشَّوْقِ *[He has a neck like the trunk of the tall palm-tree].* (TA.)

الصَّلَالَةُ is an imitative sequent to الصَّلَاةُ. (T, S, M, K.)

تَلْتَلَةٌ inf. n. of R. Q. 1 [q. v.]. — Also *Hardship, difficulty, distress, or adversity*: (M, K:) pl. تَلَاتِلٌ, (TA,) signifying *hardships, difficulties, &c.* (Abu-Turāb, T, S, M.) = *A drinking-vessel that is made of the envelope (قَبَقَاةٌ, S, or قَبَقَاةٌ, M and K) of the spadix of a palm-tree*; (S, M, K;) so called because what it contains is poured into the throat; (T;) as also تَلَّةٌ: (M, K:) it is said that نَبِيذٌ is drunk with it. (TA.)

تَالٌ is an imitative sequent to ضَالٌ. (T, S, M, K.)

مَتَلٌ *A place of prostrating.* (TA.)

مَتَلٌ [as a subst.] *A thing with which one prostrates*: (M, K:) and hence *a spear*: (Mṣb:) and [as an epithet], applied to a spear, *with which one prostrates*: (T, S, M:) or, applied to a spear, *erect*; or *even and erect*. (K.) — *Strong*; (S, M, K;) applied to a man and to a camel (M, K, TA) &c. (TA.) — *A man erect in prayer*: (T, M, K:) so accord. to Lth, who cites the saying,

رِجَالٌ يَتَلُونَ الصَّلَاةَ قِيَامٌ

but this is a mistake; for يَتَلُونَ is from تَلَّى, and means, *who make prayer to follow prayer*. (T.)

مُتَلِّلٌ *One who prostrates much, or often; who does so by twisting his leg with the leg of another.* (T.)

تَلِيلٌ: see تَلِيلٌ.

تَلَبَّ

Q. 4. اِتْلَابٌ &c.: see art. تَلَب.

تَلَان

تَلَانٌ i. q. اَلْآن [At the present time; now]: (Aṣ, K:) the ت is added, as in تَحِينٌ. (A'Obeyd &c.) See art. اَيْن.

تَلَب

Q. Q. 4. اِتْلَابٌ (T, S, M, &c.) inf. n. اِتْلَابٌ (S, K,) *It* (a thing, M, or an affair, or a case, S, K, or a road, A) *was, or became, uniform or undeviating, (A,) right, or rightly directed or ordered*: (S, M, A, K:) or (M) *it* (a thing, M, or a road, S, K) *was, or became, extended, (Fr, T, S, M, A, K,) and right, direct, even, or uniform*: (S, M, K:*) or (M) *it* (a thing, M) *was, or became, set up, or erect*. (M, A, K.) You say, مَرَوْا فَاتْلَابَ بِهِمُ الطَّرِيقُ [They went along, and the road was, or became, uniform, &c., with them; i. e., their road was, or became, uniform, &c.]. (A.) And اِتْلَابُ امْرُؤِهِ [Their affair, or case, was, or became, right, or rightly directed or ordered]. (A.) — *He* (an ass) *raised his breast and head*. (S, K.) — This verb and its derivatives are mentioned in the [T and] S and K in the present art.; but they are held by [Isd and] IB to be radically quadriliteral. (TA.)

تَلَبٌ *Loss*; or the state of being lost; or perdi-

tion. (A, K.) One says, تَبَّ لَهُ تَلَبٌ, (Lth, T,) or تَبَّ لَهُ وَتَلَبًا [which may be rendered *May God decree loss and perdition to him*]. (K.)

تَلَابِيَّةٌ a subst. (S, M, K) from اِتْلَابٌ (Fr, T, S, M, K;) [signifying *The state of being uniform or undeviating, right, &c.*;] like طَلَابِيَّةٌ [from اِطْمَانٌ]. (TA.)

تَوَلَّبٌ, perfectly decl. [when used as a proper name as well as when used as an appellative], because it is of the measure فَوَعَلٌ; (Sb, S;) for we judge its ت to be a radical, and its و to be augmentative, because فَوَعَلٌ is more common [as the measure of a noun] than تَفَعَّلٌ; (M;) but accord. to Suh, the ت is a substitute for و, and, if so, it should be mentioned in art. وَلَب; (TA;) *A young ass*; syn. جَحْشٌ: (S, K:) or the *foal of a wild ass, when he has completed a year*. (M.) And اَمْرٌ تَوَلَّبٌ is an appellation given to *The she-ass*. (S.) — The former is sometimes metaphorically applied to *A [young] man*: (M:) or a *boy*. (S.)

مُتَلَبِّبٌ [Uniform or undeviating,] right, or rightly directed or ordered [etc.: see the verb]; as also مُتَلَبِّبٌ. (Aṣ, T.) Also applied to a rule, (A, TA,) as meaning *Uniform, undeviating, or of general application; uniformly, or constantly, obtaining*. (TA.)

مَتَابٌ [app. pl. of مَتَلَبٌ or مَتَلَبٌ] *The places where a wound causes death*; syn. مَقَاتِلٌ. (IAṣr, T.)

تَلَج

وَلَجٌ: see art. تَوَلَجَ and اِتْلَجَ.

تَلَد

1. تَلَدٌ, aor. : (T, S, M, Mṣb, K) and تَلَدٌ, (T, S, M, K,) inf. n. تَلَدٌ; (S, M, Mṣb, K;) [and تَلَدٌ; (see Ham p. 699);] *It* (property, consisting of camels or the like, syn. مَالٌ, T, S, M, &c.) *was, or became, old, or long-possessed*; (Mṣb;) *such as is termed تَلَدٌ*. (T, S, M, Mṣb, K.) — تَلَدٌ *Such a one was born of parents at our abode, or home*. (L.) — And تَلَدٌ, (T, S, M, K,) aor. تَلَدَ, (M, K,) inf. n. as above; (T, L;) and تَلَدٌ, aor. تَلَدَ; (K;) *He remained, stayed, abode, or dwelt*, (Aṣ, T, S, M, K,) *في بَنِي فَلَانٍ* among the sons of such a one, (S,) and *بَيْنَهُمْ* among them, (M,) and *بِمَكَانٍ* in a place. (Aṣ, T, L.) = See also 2.

2. تَلَدٌ, (IAṣr, T, K,) inf. n. تَلَدٌ; (K;) or تَلَدٌ; (so in the L as on the authority of IAṣr, and accord. to Lh as is said in the TA;) i. q. اِتْلَعَ and اِتْلَعَتْ [app. as meaning *He collected and defended property*]; (IAṣr, T, L, K;) said of a man. (IAṣr, T, L.)

4. اِتْلَدَ, (T, S, L,) and اِتْلَدَ مَالًا, (T, M, Mṣb, K,) *He got, obtained, or acquired, (اِتْلَعَدَ,) property [such as is termed تَلَدٌ, as is implied in the T and M and K]:* (T, S, L, Mṣb:) or *he possessed*

property such as is termed تِلَاد. (So accord. to the explanation of the act. part. n., q. v., in the Mgh.)

8: see 1.

تَلَد: see تِلَاد, in two places.

تَلَد: see تِلَاد, in two places. — Also The young one of an eagle. (M, K.)

تَلَد: see تِلَاد: — and تَلِيد.

تِلَاد, applied to مَال [i. e. property, consisting of camels or the like], (T, S, M, &c.,) Old, or long-possessed; as also تَلِيد and تَلِيد, (Mgh, Msh,) both of these meaning old, original, property, (A,) and مُتَلَد: (L:) or original, old, or long-possessed, born at one's own abode, or home; as also تَلِيد and تَلِيد: (S:) contr. of طَارِف (S, A, Mgh, Msh) and طَرِيف: (Mgh, Msh:) or born at the owner's abode, or house; or that brings forth there; (M, K;) as also تَلِيد (K) and تَلِيد and تَلِيد (M, K) and تَلِيد (K) and تَلِيد and تَلِيد, (M, K,) like اسْتَمَر, (M, [in the CK written تَلَاد, and so accord. to the MS,]) and مُتَلَد; (M, K;) [written in a copy of the M مُتَلَد;] wherefore, [i. e. because of the meaning,] Yaşkoob judges that the ت is a substitute for و; [as is said to be the case in the S;] but this is not a valid decision; for, were it so, the word in some of its variations would be reduced to its original: (M:) or any old, or long-possessed, property, (T, M, L,) consisting of animals &c., (M, L,) inherited from parents; (T, M, L;) as also تَلِيد (T, L) and تَلِيد and تَلِيد (T, M, L [the last written in a copy of the T مُتَلَد, and in a copy of the M مُتَلَد,]) and تَلِيد and تَلِيد and تَلِيد, as above: (M:) or slaves, or pasturing beasts, that breed at one's own abode, or home, and become old, or long possessed: (ISh, as related by Sh:) or that which you yourself breed, or rear. (Aq, T.) [See also تَلِيد, below. — Hence,] تِلَادِي, said by a man, (namely, Ibn-Mes'ood, M,) in reference to certain chapters (سُور) of the Kur-ān, meaning † They are of those which I acquired (or learned, L) long ago from the Kur-ān: (S, M, L:) thus saying, he likened them to the property, or camels &c., called تِلَاد. (M, L.) — [Az says,] I heard a man of Mekkeh say, تِلَادِي بِمَكَّة, i. e. مِلَادِي [app. meaning My birth was in Mekkeh]. (T.)

تَلِيد: see تِلَاد, in three places. — Also That which is born at the abode, or home, of another than thyself, and which, while young, thou afterwards purchasest, and which remains with thee: (Aq, T:) or one who is born in a foreign country, and is carried away while young to the territory of the Arabs: (Mgh:) or one who is born in a foreign country, and then brought away while young, and who grows up in the territory of the Muslims; (S, K;) as also تَلِيد: (K:) or i. q. مُوَلَّد and مُوَلَّدَة, [masc. and fem.,] meaning one that is born at thine own abode, or home: (ISh, T: [see also تِلَاد:]) or one who has parents at thine own abode, or home; whereas مُوَلَّد sig-

nifies one who has only one parent there: (Mgh, from the Tekmileh [of the 'Eyn]:) the fem. is with ة; (S;) signifying a female slave who is born in a foreign country, and is carried away, and grows up in the territory of the Arabs: (Kt, T:) or a female slave whose father and family and all her relations are in one country and she is herself in another: (ISh, I. in art. زَلَد:) or a female slave born the property of a people with whom are her parents: (L in art. وَلَد:) or a female slave inherited by her owner; if born at his own abode, or home, [of a mother already belonging to him,] she is called وَليْدَة: (T, L:) you say رَجُلٌ تَلِيدٌ pl. تَلِيدَة: and امْرَأَة تَلِيدَة [and تَلِيدَة]; pl. تَلِيدَة (Lh, M, L) and تَلِيد. (Lh, L.) It is related in a trad. of Shureyh, that a man purchased a female slave, and the two parties made it a condition that she should be a مُوَلَّدَة; but the purchaser found her to be a تَلِيدَة, and therefore returned her: (S, Mgh:) a مُوَلَّدَة is like a تِلَاد, i. e. born at thine own abode, or home; (S;) or born in the territory of the Muslims. (Mgh.) — Also, metaphorically, † A child, absolutely. (Har p. 317.)

تَلِيد: see تِلَاد, in four places. — تَلِيد بَالِد: see art. بَلَد.

تَلِيد, by some written أَتَلَاد: see تِلَاد, in three places.

مُتَلَد, applied to مَال (S, Msh,) pass. part. n. of 4: (Msh:) see تِلَاد, in three places. — [Hence,] خُلِّي مُتَلَد, (M, L, TA,) in the K, مُتَلَد, said to be like مُعْظَم, but this is a mistake, (TA,) [and in the CK, خُلِّي is erroneously put for خُلِّي,] † An old, or a long-possessed, natural disposition, or quality. (M, L, K.) IAgf cites as an ex. this verse:

• مَا ذَا رُزِينَا مِنْكَ أَمْ مَعْبِدٌ •
• مِنْ سَعَةِ الْحَلِيمِ وَخُلِّي مُتَلَدٌ •

[app. meaning What has been experienced from us, on thy part, Umm-Maqbad, of largeness of forbearance, and of long-possessed good natural dispositions, or qualities? رُزِينَا seems to be here used for رُزِينَا; or the latter may be the correct reading]. (M, L.)

مُتَلَد [act. part. n. of 4:] A possessor of property such as is termed تِلَاد: and hence, — A first owner or proprietor; as the weaver of a piece of cloth, and the man who delivers his she-camel [and is owner of her young one]. (Mgh.)

تلع

تَلَع High, or elevated, land or ground: (AO, S, K:) and low, or depressed, land or ground: (AO, S, Msh, K:) thus bearing two contr. significations, (S, K,) accord. to AO: (S:) or it has not these significations, but means a water-course from the upper part of a valley to its lower part; therefore sometimes its upper part is described [by this name], and sometimes its lower part: (IAqf, IB, TA:) or it has the second of the significations above, (Msh, K,) and the

first, (K,) and signifies also a water-course (Msh, K) from the upper part of a valley: (Msh:) and also, (K,) or, accord. to IDrd, (TA,) the wide part of the mouth of a valley: and a high, or an elevated, piece of land or ground: (IDrd, K:) sometimes, says IDrd, it has this last application; but the former is the original signification: (TA:) it is also said to signify high, or elevated, and rugged, land or ground, in which the torrent goes to and fro, and from which it then pours to another تَلَع, lower than it; and which is fertile in plants, or herbage: (L, TA:) or a water-course from the higher part of the ground to the bottom of a valley: (AA, S:) pl. تَلَاع (AA, S, Msh, K) and تَلَعَات (K:) and, (K,) or, accord. to Sh, (TA,) تَلَاع signifies water-courses flowing from acclivities and the [eminences termed] نِجَاف and the mountains, until they pour into the valley: (Sh, K:) to which Sh adds, the تَلَع of the mountain being formed by the water's coming and furrowing and excavating it until it escapes from it: (TA:) but تَلَاع are nowhere except [the word تَلَاع has been dropped in the CK] in the صَحَارَى [or deserts]; (Sh, K;) and sometimes a تَلَع comes from a distance of five leagues (فَرَسَخ) to the valley; and when it flows from the mountains, and falls into the صَحَارَى [or deserts], it excavates in them what resembles a mount: when it becomes so large as to be like the half, or two thirds, of the valley, it is termed مَيْتَة: (Sh, TA:) تَلَع is also said to be like رَحْبَة [i. e. رَحْبَة or رَحْبَة], app. as meaning the part of a valley in which its water flows into it from its two sides; and the pl. [or rather coll. gen. n.] is said to be تَلَع. (TA.) It is said in a trad., مَطَرٌ لَا يَمْنَعُ قَيْحِي; [And a rain will come, in consequence of which the end of a water-course will not be impeded]: meaning to denote its abundance, and that no place will be exempt from it. (TA.) And in a prov., فَلَانٌ لَا يَمْنَعُ ذَنْبَ تَلَعَةٍ [Such a one will not impede the end of a water-course]: (K, TA:) applied to the abject and contemptible. (K.) And in another, (ISh,) لَا أَتَى بِسِلِّ تَلَعَتِكَ [I do not, or will not, trust in the flow of thy water-course]: applied to him in whom one does not trust: (ISh, K:) i. e. I do not, or will not, trust in what thou sayest, and what thou adducest: characterizing the person as a liar. (ISh.) And in another, (IAqf,) مَا أَخَافُ إِلَّا مِنْ سِلِّ تَلَعَتِي [I fear not save from the flow of my water-course]: i. e., from the sons of my uncle, and my relations: (IAqf, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAqf.)

تلذ

1. تَلَذ, (S, M, Msh, K,) aor. ذ, (K,) inf. n. تَلَذ, (Lth, T, S, M, &c.,) He, or it, (a thing, Lth, T, S, Msh, of any kind, Lth, T,) perished, passed away, was not, was no more, became non-existent or annihilated; or went away, no one knew whither; or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled; [in this sense the verb is often used in the present

day;] or *he died*: syn. هَلَكَ; (M, K;) and of the inf. n., عَطِبَ (Lth, T,) and هَلَكَ. (Lth, T, S.) [See also تَلَفَ, below.]

4. اَتْلَفَهُ *He caused him, or it, (a thing, S, Mṣb, or property, M,) to perish, pass away, or be no more; or to go away, no one knew whither; or to become corrupted, vitiated, marred, or spoiled: (S, M:) or he made it (his property, T) to pass away, come to an end, come to nought, or be exhausted; destroyed, wasted, consumed, or exhausted, it; (T, K;) by prodigality. (T.)* [See an ex. in a verse of Ibn-Mukbil cited voce أَخْلَفَ.] — El-Farazdaq says,

• وَقَوْمٌ كِرَامٌ قَدْ نَقَلْنَا إِلَيْهِمْ

• قِرَاهِمَ فَأَتَلْنَا الْهَنَاءَ وَأَتَلْنَا

(so in the T and L,) or

• وَأَضْيَافٌ لَيْلٍ قَدْ نَقَلْنَا قِرَاهِمَ

• إِلَيْهِمْ وَأَتَلْنَا الْهَنَاءَ وَأَتَلْنَا

(so in some copies of the K,) or قَرَاهِمَ, (so in other copies of the K and in the TA,) or قَرَاهِمَ, (so in the O,) i. e., [accord. to the different readings, *How many a generous company of men has there been, or how many guests of the night have there been, to whom we have brought their entertainment, and] we have found the fates to be destructive, (T, K,*) and they have found them to be so: (T:) it is like the phrase أَجَبْنَا وَأَتَيْنَا فَلَانًا فَأَبْخَلْنَاهُ (TA:) or we found the fates to destroy us, and they found them to destroy them: or we made the fates to be destruction to them, and they made them to be destruction to us: (ISk, K:) he means, we engaged with them in vehement fight, and slew them. (TA.)*

تَلَفَ *A perishing, passing away, &c. [See 1.]* (Lth, T, S, &c.) It is said in a trad., (TA,) إِنَّ مِنَ الْقَرَبِ التَّلَفَ (T, TA) *Verily, from the being near to pestilence, or epidemic disease, there results death, or perdition. (T.)* And in a prov., السَّلَفُ تَلَفٌ [The paying for a thing beforehand is a cause of perishing to one's property]. (TA.) And one says, طَلَعًا وَهَبْتُ نَفْسَهُ تَلَفًا (S, K,) both meaning the same, (S,) *His blood went for nothing, or as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.)*

تَلَفَ (M,) or تَلَفَ (Mṣb, TA,) part. n. of 1, *Perishing, &c.; (M, Mṣb, TA;) as also تَلَفَانٌ, which is post-classical. (TA.)*

تَلَفَةٌ *A [hill, mountain, or mass of rock, such as is termed] هَضْبَةٌ, difficult of access, so that he who attempts it fears perdition, or death. (El-Hejeree, M.)*

تَلَفَانٌ }
تَلَفٌ } see تَلَفَ.

مَتَلَفَ *A place of perishing or perdition: (K:) a [desert such as is termed] مَفَاةٌ; (S, K;) because most of those who traverse it perish; and so مَتَلَفَةٌ; (TA;) or the latter signifies a [desert such as is termed] قَفَرٌ: (M:) the pl. of the former [or of both] is مَتَالِفٌ. (TA.)*

Bk. I.

رَجُلٌ مَتَلَفٌ (Mṣb,) or رَجُلٌ مَتَلَفٌ, and مَتَلَفٌ (M,) *A man who destroys, or wastes, his property: (M:) or the last has an intensive signification, (Mṣb,) meaning who destroys, or wastes, his property much. (S.)* You say also, رَجُلٌ مُخْلَفٌ مَتَلَفٌ (K, and Har p. 312,) or مِخْلَفٌ مَتَلَفٌ (TA in art. خَلَفَ,) and مِخْلَفٌ مَتَلَفٌ (K, and Har ubi suprâ,) meaning *A man of courage and liberality, who makes what he takes as spoil, of the property of his enemies, to supply the place of that which he consumes by expenditure to satisfy the claims of his friends. (Har ubi suprâ.)*

مَتَلَفٌ: see the next preceding paragraph, in two places.

مَتَلَفَةٌ: see مَتَلَفٌ. — Also *A deep hollow, cavity, or pit, where one looks down upon destruction. (M.)*

مِتَلَفٌ: see مَتَلَفٌ, in two places.

مَعْرُوفٌ [i. q. مُنْكَرٌ, q. v.; i. e.] contr. of مَتَلَفٌ: but this is post-classical. (TA.)

تَلَك

تَلَكٌ and تَلَكٌ and تَلَكٌ: see art. تَا.

تَلَمِذ

Q. 1. تَلَمِذٌ *He was, or became, a تَلَمِذٌ [or disciple, &c.],* (TA, passim.)

تَلَمِذٌ *A disciple; a pupil; a learner: or a special servant of a teacher: so says 'Abd-El-Kâdir El-Baghdâdee, who composed a treatise solely on this word: (MF, TA:) or simply a servant; a follower; a dependant: pl. تَلَامِيذٌ (L, TA) [and تَلَامِيذَةٌ].*

تَلَو

1. تَلَا *He followed; or went, or walked, behind, or after. (IAṣr, T.)* You say, تَلَوْتُهُ (S, M, Mṣb, K,) aor. ʔ, (S, Mṣb, K,) inf. n. تَلُو (S, M, Mṣb, K) and تَلَوْ (Er-Râghib, MF,) *I followed him or it; or went, or walked, behind, or after, him or it; (S, M, Mṣb, K;) namely, a man [&c.]; (S, Mṣb;) immediately, or without intervention; and sometimes it means bodily [or in reality]; and sometimes, virtually, or in effect: (Er-Râghib:) and so تَلَيْتُهُ; (K;) and تَلَيْتُهُ (Aṣ, T, K,) inf. n. تَلَيْتُهُ. (K.)* The phrase, in the Kur xci. 2, تَلَا وَالْقَمَرَ إِذَا تَلَا means *By the moon when its rising follows the rising thereof; i. e., the rising of the sun; at the beginning of the lunar month: (Bḍ:) or, when it follows in rising the setting thereof, (Bḍ, Jel,) on the night of the full moon: (Bḍ:) or, when it follows it in becoming round, and in fullness of light; (M, Bḍ;) i. e., when it follows it in the way of imitation, and in respect of rank; for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Râghib.)* Here, Ks pronounced تَلَا with imāleh, [either because تَلَيْتُ is a dial. var. of تَلَوْتُ, or] because, although it has و for its last radical letter, it

occurs with words that may be so pronounced, namely, يَتْلُو and يَتْلَاهَا. (M.) — تَلَوْتُ الْإِبِلَ { *I drove, or brought, or gathered, the camels together, from their several quarters: because the driver follows the driven. (A, TA.)* — هُوَ يَتْلُو فَلَانًا *He imitates such a one, and follows what he does; he follows him in action. (T.)* — تَلَا (T,) first pers. تَلَوْتُ (S, M, Mṣb, K,) aor. ʔ, (T,) inf. n. تَلَاوَةٌ (T, S, M, Mṣb, K,) *He read, or perused, or he recited, (T, M, K,) the Kur-ân, (S, M, Mṣb, K,) or any discourse, or piece of language: (M, K:) or he followed it, (I'Ab, T, S, M,) and did according to it; (I'Ab, Mujâhid, T;) namely, the Scripture: (I'Ab, Mujâhid, T, M:) or the inf. n. specially signifies the following God's revealed Scriptures, sometimes by reading, or perusing, or by reciting, and sometimes by conforming therewith [as well as by reading, &c., but not otherwise, for] every تَلَاوَةٌ is قِرَاءَةٌ, but the reverse is not the case. (Er-Râghib, TA.)* [You say also, تَلَا عَلَيْهِ *He recited, or related, to him a narrative &c.: see Kur v. 30, &c.]* And فَلَانٌ يَتْلُو عَلَى فَلَانٍ, and يَقُولُ عَلَيْهِ, and يُقُولُ عَلَيْهِ, and فَلَانٌ يَتْلُو عَلَى فَلَانٍ, *Such a one lies, or says what is false, against such a one. (TA.)* وَأَتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ, in the Kur ii. 96, means [And they followed] what the devils related, or rehearsed, (Aṣṭ, T,) or spoke; (A'Obeyd, T;) or, what the devils of the Jinn, or of mankind, or of both, read, or recited, or what they followed, of the writings of enchantment: (Bḍ:) some here read تَتْلُو. (T.) Hence the saying, لَا دَرَبَتْ وَلَا تَلَيْتُ (T:) or, accord. to Yoo, it is وَلَا أَتَلَيْتُ (T, S:) and others say that it is وَلَا أَتَلَيْتُ, from أَلَوْتُ. (T. [See these three readings explained in the latter part of the first paragraph of art. أَلَو.] — He remained behind, or held back. (IAṣr, ISk, T.) You say, تَلَا بَعْدَ قَوْمِهِ *He held back, or lagged behind, after his people, or company, and remained. (TA.)* And تَلَوْتُ (AZ, A'Obeyd, T, S, M, K,) and تَلَوْتُ (AZ, T, M, K,) aor. ʔ, (AZ, T,) inf. n. تَلُو (AZ, T, M,) *I left him, and held back from going with him: (AZ, T:) I held back from him, or from aiding him, and left him: (AZ, A'Obeyd, T, S, M, K:) thus the verb bears two contr. significations. (K.)* — He bought a تَلَوٌ, meaning the young one of a mule. (IAṣr, T, K.) — تَلَيْتُ لِي مِنْ حَقِّي تَلِيَةً, and تَلَاوَةٌ, aor. ʔ, (ISk, S,) inf. n. تَلَا (TA,) *There remained to me, of my right, or due, a remainder. (ISk, S.)* And تَلَيْتُ لِي عِنْدَهُ تَلِيَةً *There remained to me, with him, or there remained owing to me by him, a remainder. (Aṣ, T.)* And تَلَى مِنَ الشَّهْرِ كَذَا (M, K,) inf. n. تَلَا (M,) *There remained, of the month, such a portion. (M, K.)*

2: see 1, in two places. — هُوَ يَتْلَى بَقِيَّةَ حَاجَتِهِ *He demands, and seeks to obtain, the remainder of that which he wants. (T.)* — تَلَى صَلَاتَهُ (T, M, K,) inf. n. تَلَيْتُهُ (K,) *He made his prayer to be followed by other prayer: (T:) or he made his prescribed prayer to be followed by supererogatory prayer. (Sh, M, K.)* — تَلَى, inf. n. as above, [is also said to signify] *He stood erect for*

prayer. (TA. [But see **مَتَل**, in art. **تَل**].) — Also *He accomplished, or fulfilled, his vow.* (IAqr, M, K.) — And *He was at the last gasp.* (AZ, S, M, K.) — See also 4.

3. **تَلَاهُ**, inf. n. **مُتَلَاهُ**, i. q. **رَأَسَهُ** [meaning, *في الغناء*, i. e. *He relieved him, or aided him, in singing, by taking up the strain when the latter was unable to prolong his voice sufficiently for the accomplishing of the cadence; or he did so with a high voice:* see **مَتَال**, below]. (TA.)

4. **أَتَلَيْتُهُ إِيَّاهُ** *I made him to follow him; or, it to follow it.* (M, K.) Hence, (TA,) **أَتَلَاهُ اللَّهُ** *God made him, or may God make him, to have little children following him.* (S, TA.) And **أَتَلَتْ** *She (a camel) had her young one following her:* (S, K:) whence the saying, **لَا تَدْرِيَتْ وَلَا أَتَلَيْتُ**; accord. to Yoo: (S:) but see 1, where two other readings are mentioned, with a reference to the explanations. — [Hence also,] **أَتَلَيْتُهُ** *I preceded him, outwent him, outstripped him, or got before him.* (S.) And **أَتَلَوْهُ حَتَّى أَتَلَيْتُهُ** *I ceased not to follow him until I became before him.* (S.) — **أَتَلَيْتُ عَنْدَهُ** *I left a remainder of my due with him.* (S, K.) And **أَتَلَيْتُ عَنْدَهُ** *I left with him a remainder (T, M) of a thing, or of a debt, or of a needful thing.* (M.) — **أَتَلَيْتُهُ عَلَى فَلَانٍ** *I referred him, or turned him over, for the payment of what was owing to him, to such a one, transferring the responsibility for the debt to the latter.* (T, S, K.) — **أَتَلَاهُ** *He gave him a bond, or an obligation, whereby he became responsible for his safety:* (S, K:) and **أَتَلَاهُ** alone (T, M, K) signifies the same; (T:) *he gave him what is termed تَلَاهُ*, (M, K,) i. e. **دِمَّة**, (K,) or **جَوَارَا**, (M, K,) and meaning also an arrow on which was written his (the giver's) name, (K, TA,) in order that, when he went to a tribe, he might show it to them, and they would not harm him: (TA:) and **أَتَلَاهُ** *he gave him an arrow whereby to demand protection,* (M, K, TA,) in order that he might not be harmed: and **أَتَلَاهُ نَعْلًا** *he gave him a saulal for that purpose:* (TA:) and it means *he made him his تَلُو [or follower], and his companion.* (TA.) **تَلَى**, also, signifies, like **أَتَلَى**, *He gave him his bond, or obligation, by which he became responsible for his safety.* (TA.)

5. **تَتَلَى** *He sought repeatedly, or in a leisurely manner, or by degrees, (T, S, M, K,) to obtain his right, or due, until he received it fully, or wholly, (T, S,) or to obtain a thing.* (M, K.) — *He collected much wealth.* (IAqr, T.) — **تَتَلَيْتُ حَقِّي عَنْدَهُ** *I left with him, or in his possession, somewhat remaining of my right, or due.* (IAqr, T.) — *Somewhat remained of his debt.* (IAqr, T.)

6. **تَتَالَتِ الْأُمُورُ** *The things, or events, were consecutive; they followed one another.* (M, K.) And **جَاءَتِ الْخَيْلُ تَتَالِيًا** *The horses, or horsemen, came consecutively.* (S.)

10. **اسْتَلَاهُ الشَّيْءُ** *He, or it, invited him to*

follow the thing. (M, K.) — **اسْتَتَلَيْتُ فَلَانًا** *I made such a one to follow me.* (IAqr, T.) — And *I looked for, expected, awaited, or waited for, such a one.* (IAqr, T.) — **اسْتَلَى فَلَانًا** also signifies *He sought, or demanded, of such a one, the arrow of protection [called تَلَاهُ, q. v.].* (TA.)

تَلَيْتُهُ: see **تَلَا**.

تَلُو *A thing that follows another thing:* (K:) and a follower of another man. (TA.) See also **تَلُو الشَّيْءُ** means *That which follows the thing:* (S:) and **هَذَا تَلُو هَذَا**, *This is what follows this.* (M.) [Hence,] **تَلُو النَّاقَةِ** *The she-camel's young one that follows her:* (S:) and **تَلُو** [alone] *a ewe's, or she-goat's, (M,) or she-camel's, (K,) young one when weaned, and following the mother; pl. أَتْلَاءُ; and fem. with ة: (M, K:) and the young one of the ass; (M, K:) because he follows his mother: (M:) and the young one of a mule: (IAqr, T, K:) and, accord. to En-Nadr, a kid, and a lamb, that has become large in the stomach or belly (استكرش) and in no need of his mother; fem. with ة: (T:) or the fem. signifies a she-kid that has passed beyond the limit of those that are termed أَجْفَار [pl. of جَفَر, q. v.], (M, K,) until she has completed a year [from her birth] and so become أَجْدَع. (M.) And a تَلْوَة of sheep or goats is *One that is brought forth, or that brings forth, [the verb is تَنَسَّج, which has both of these meanings,] before the صَفْرِيَّة [q. v.].* (S, K.) — Also *High, or lofty.* (K.) One says, **إِنَّهُ لَتَلُو الْبَقْدَارِ** *Verily he, or it, is high, or lofty, in measure.* (TA.)*

تَلَاهُ *A bond, or an obligation, by which one becomes responsible for the safety of another:* (S, M, K:) and an arrow upon which the giver writes his name, (M, K, [in the CK, التَلَى is erroneously put for التَلَى]) and which he gives to a man, who, when he goes to a tribe, and shows it to them, passes unmolested: (M:) and, accord. to IAmb, responsibility, or suretiship. (TA.) — Also *The transfer of a debt, or of a claim, by shifting the responsibility from one person to another.* (Z, TA.)

تَلُو *A man incessantly following:* (IAqr, M, K:) not mentioned by Yaḥkoob among the instances of this measure which he has limited; as **فَسُو** and **خَسُو**. (M.)

تَلَى [accord. to the CK, erroneously, **تَلَى**] *Using many oaths (كَثِيرُ الْإِيْمَانِ): and Having much wealth.* (IAqr, T, K.)

تَلَيْتُهُ [accord. to the CK, erroneously, **تَلَيْتُهُ**] and **تَلَاهُ** (ISk, T, S, M, K) and **تَلَا** (M, TA) *A remainder (ISk, T, S, M, K) of a thing, (M,) or of a right or due, (ISk, S,) or of a debt, (S, M, K,) and of a thing wanted, (ISk and T in explanation of the second word, and M,) &c. (K.)* One says also, **دَهَبَتْ تَلَيْتُهُ الشَّبَابُ** *The remainder of youthfulness, or youthful vigour, departed.* (TA.) And **فُلَانٌ تَلَيْتُهُ الْأَحْزَارُ** [Such a one is the last remaining of the ingenuous]. (TA.) — **وَقَعَ**

كَذَا تَلَيْتُهُ كَذَا *Such a thing happened after such a thing.* (M.)

تَلَيْتُهُ: see **تَلَاوَة**.

تَلَوَى *A kind of boat:* (M, K:) of the measure **فَعُول**, (M, TA,) or **فَعْلُول**: (TA:) so called because it follows the larger vessel: mentioned by Abou-'Alee in the Tedhkireh. (M.)

تَلَا لِلْقُرْآنِ *One who reads, peruses, or recites, the Kūr-ān, or who follows it, or acts according to it, much, or often.* (Mgh.)

تَلَا act. part. n. of **تَلَا**; *Following; going, or walking, behind, or after; [immediately, or without intervention; either in reality, or only in effect; (see 1;)] (T, Mgh;) as also تَلَوُ* (Mgh.) — **التَّلَايُ** *The fourth of the ten horses that are started together in a race.* (TA voce **سَكَبَتْ** &c., and Ham p. 46.) — Also, (Sh, TA voce **مَجْدَح**), and **تَلَى النُّجُومِ** [meaning *The follower of the Pleiades*], (Kzw,) *the star culled الدَّبْرَانُ*. (Sh, Kzw.) — And **تَلَايَتِ النُّجُومُ** *The last of the stars; [app. the last that are seen in the morning-twilight;] (TA;) as also التَّلَايُ*. (M, TA.) [**تَلَايَتِ** and **تَلَايَ** are both pls. of **تَلَايَة**, fem. of **تَلَا**.] — **التَّلَايُ** also signifies *The last of women journeying in vehicles upon camels; (M, K;) and in like manner, of camels. (M.) — Also Hinder parts, posteriors, or rumps: and the hinder parts of horses: or (of a horse, M) the tail and hind legs.* (M, K.) One says, **إِنَّهُ لَخَبِيثُ التَّلَايِ** and **سَرِيعُ التَّلَايِ** [app. meaning *Verily he is quick in the hind legs*]. (M.) And the Arabs say, **لَيْسَ فِئَاتِ الْخَيْلِ كَالْتَّلَايِ** i. e., *The necks of horses are not like their hinder parts.* (TA.) — **فَالْتَّلَايَاتِ** [in the Kūr xxxvii. 3] means *And those angels, or angels and others, that recite the praise of God.* (M.)

مُتَلَيْة (T, M) *A mother, (T,) or a she-camel, and a female wild animal, (M,) having her young one following her:* pl. **مَتَال**. (T, M.) — Also, both sings., *A she-camel that brings forth in the last portion of the breeding-time: or the latter sing. signifies one that is late in bringing forth; and the former sing. has the first of the meanings explained in this paragraph: (M:) or, as some say, the latter sing. signifies one that has become heavy by pregnancy, so that the head of her foetus has turned towards the tail and the vulva; a meaning not agreeing with the derivation: (IJ, M:) or, as some say, this word signifies [simply] pregnant: (Ham p. 688:) accord. to El-Bāhilee, the pl. signifies she-camels of which some have brought forth, and others have not.* (TA.) You say, **إِبْنُهُمْ مَتَالٌ**, meaning *Their camels have not brought forth until the season called the صَيْف*, (K, TA,) which is the last part of the breeding-time. (TA.)

مَتَالٌ *One who relieves, or aids, another, in singing, and in work, by taking up the strain, or the work, when the latter is unable to continue it: (IAqr, T:) or one who so relieves, or aids, the singer, with a high voice: (S, TA:) and one who*

sings to camels to urge them on, or excite them. (TA.)

مُسْتَلْبٍ [act. part. n. of 10, q. v. It is said in the T to have a signification derived from تَلَا in the last of the senses assigned to the latter word above; so that it seems to mean *Seeking*, or *demanding*, the transfer of a debt, or claim, or the like, by shifting the responsibility from one person to another].

تلى

1. تَلَوْتُهُ: see تَلَيْتُهُ.

تَلَوْتُ &c.: see art. تَلَوْتُ.

تمر

1. تَمَرُ الشَّيْءِ: (T, S, M, K, &c.) aor. تَمَرْتُ, (T, M, K,) inf. n. تَمَامٌ, (T, S,) or تِمَامٌ, (M,) or both, and تِمَامَةٌ, (K,) and تِمَامَةٌ (M, K) and تِمَامَةٌ, (K,) and تَمَرٌ and تَمَرٌ, (M, K,) of which last three forms the first is said to be the most chaste, (TA.) [The thing was, or became, complete, entire, whole, or full; i. e., without, or free from, deficiency: and sometimes, the thing was, or became, consummate, or perfect; which latter signification is more properly expressed by كَمَلَ:] accord. to the author of the K, as is shown in art. كَمَلَ, and accord. to some others, تَمَامٌ and كَمَالٌ are syn.; but several authors make a distinction between them: the former is said to signify a thing's being, or becoming, without, or free from, deficiency; and the latter, to signify تَمَامٌ and something more, as, for instance, goodness, and excellence, essential or accidental; though each is sometimes used in the sense of the other: or, as some say, the former necessarily implies previous deficiency; but the latter does not: (MF, TA:) or, accord. to El-Harállee, the latter signifies the attaining to the utmost point, or degree, in every respect: or, as Ibn-El-Kemál says, when one says of a thing كَمَلَ, he means that what was desired of it became realized. (TA.) [See also تَمَامٌ, below.] You say, تَمَرَّ خَلْقُهُ [His make, or formation, was, or became, complete, or perfect; he (a child or the like, and a man,) was, or became, fully formed or developed, or complete in his members; and he (a man) was, or became, full-grown]: (TA:) [whence, probably,] تَمَرُ الشَّيْءِ [as meaning] The thing became strong and hard. (Msb.) And تَمَرَّ الْقَمَرُ, (T, S, Msb,) or تَمَرَّ, (M, K,) The moon became full, so that it shone brightly. (M, K.) And, of her who is pregnant, تَمَّتْ أَيَّامُ حَمْلِهَا [The days of her gestation became complete]. (S.) — تَمَرَّ إِلَى كَذَا He reached, attained, arrived at, or came to, such a thing; as, for instance, eminence or nobility, or the means of acquiring eminence or nobility. (TA.) — تَمَرَّ إِلَى مَوْضِعٍ كَذَا, and تَمَرَّ إِلَيْهِ, He repaired, or betook himself, to, or towards, such a place; he went to it. (Har p. 508.) Abou-Dhu-eyb says,

• قَبَاتٌ بَجَعٌ تَمَرَّ إِلَى مَنَى •

[which may be rendered *And he passed the night in Jema (a name of El-Muzdelifeh): then he repaired, or went, to Miná*; there completing the

ceremonies of the pilgrimage; wherefore ISd says,] I think that, by تَمَرَّ, [or rather تَمَرَّ إِلَى مَنَى,] he means *he completed his pilgrimage*. (M.) — تَمَرَّ عَلَيْهِ, and تَمَرَّ عَلَيْهِ: see their syn. اتَمَّهُ (4). — [Hence,] تَمَرَّ عَلَيْهِ He performed it, or executed it; he accomplished it; namely, an affair; a fast; a purpose, or an intention. (Mgh.) — And He persevered in it; (Mgh, TA;) as also تَمَرَّ عَلَيْهِ, without tashdeed, as in the phrase إِنَّ تَمَّتْ عَلَى [If she persevere in what I desire], occurring in a trad.; but IAth says that the verb here means تَمَّتْ. (TA.) You say, تَمَرَّ عَلَى الْإِبَاءِ He persevered in refusal, or dislike, or disapproval. (Mgh.) — تَمَرَّ It was broken. (T.) — And i. q. بلغ [app. بلغ, i. e. He was jaded, harassed, distressed, fatigued, or wearied]. (T.)

2. تَمَّمَهُ: see its syn. اتَمَّهُ; and see also 1, near the end of the paragraph. — He, or it, destroyed it; made it to reach its appointed term of duration. (Sh, T, K.) — تَمَّمَهُ He gave them the share of their arrow in the game called المَيْسَر; (IAqr, M, K;) i. e. he gave them to eat the flesh which was their share. (M.) Accord. to Lh, التَّمِيمُ in the game called المَيْسَر signifies A man's taking what has remained, so as to complete the shares, or make up their full number, when the players have diminished from the slaughtered camel [by taking their shares]. (T.) — تَمَرَّ عَلَى الْجَرْيِجِ He hastened and completed the slaughter of the wounded man; or made his slaughter sure, or certain. (M, K, TA.) — تَمَرَّ الْكَسْرُ, (M, K,) and تَمَرَّ, (M, TA,) in the copies of the K, erroneously, تَمَرَّ, (TA,) [in the CK, تَمَرَّ again,] i. e. [The fracture, or the broken bone, or simply the bone,] cracked, without separating (وَلَمْ يَبِنْ): or cracked, and then separated. (M, K.) You say, تَمَرَّ الْكَسْرُ قَتَمَرٌ and تَمَرَّ [He, or it, completed the fracture, or cracked the broken bone, or the bone, and it cracked, &c.]. (M.) And ظَلَعَ فَلَانٌ ثُمَّ تَمَرَّ, i. e. [Such a one limped, or halted, or was slightly lame: then] his lameness became complete by fracture: from تَمَرَّ signifying "it was broken:" (T:) [or تَمَرَّ signifies his lameness became complete by an increased fracture, after he had had a fracture with which he was able to walk: this is what is meant by the following loose explanation:] التَّمَرُّ مَنْ كَانَ بِهِ كَسْرٌ يَمْشِي بِهِ ثُمَّ أَتَتْ قَتَمَرٌ تَمَرَّ. (K.) [In the CK, تَمَرَّ is here erroneously put for أَتَتْ.] — تَمَرَّ, (K,) تَمِيمَةٌ, (Th, M,) or a تَمِيمَةٌ, (K,) upon the new-born child, or young infant. (Th, M, K.) — تَمَّتْ عَنْهُ الْعَيْنُ I repelled from him the evil eye by hanging [upon him] the تَمِيمَةُ. (A, TA.) — تَمَرَّ also signifies He became, in the inclination of his mind, (Lth, T, M, K,) and in his opinion, and his place of abode or settlement, (Lth, T, K,) as one of the tribe of Temeem; (Lth, T, M, K;) as also تَمَرَّ; (K, TA;) [in the CK, تَمَرَّ again;] or accord. to analogy it would be تَمَرَّ, like تَمَرَّ and تَمَرَّ. (T.) And He asserted himself to be related to the tribe of Temeem. (M.)

3. مَتَامَةً [inf. n. of تَمَرَّ] The vying, or contending, with another in completeness, or perfection. (KL.) [You say, تَمَرَّ He vied, or contended, with him &c.]

4. تَمَرَّ, said of the moon: see 1. — Said of a plant, It became tall and full-grown; or became of its full height, and blossomed. (M, K.) — تَمَّتْ, said of one that is pregnant, She completed the days of her gestation: (S:) or, said of a woman and of a she-camel, (M,) she became near to bringing forth. (M, K.) — تَمَرَّ إِلَى مَوْضِعٍ كَذَا, see 1. — تَمَرَّ الشَّيْءُ, (S, M, K,) or التَّمَرُّ, (Mgh,) and تَمَرَّ, (M,) inf. n. تَمَامٌ; (TA;) and تَمَمَهُ, (T, S, M, K,) inf. n. تَمِيمٌ and تَمِيمَةٌ; (T, TA;) and تَمَرَّ بِهِ, (S, Mgh, K;) and استَمَمَهُ, and تَمَرَّ عَلَيْهِ, (M, K;) signify the same; (S, Mgh;) i. e. جَعَلَهُ تَامًا (M in explanation of all but the last, and K in explanation of all that are mentioned therein,) and أَكْمَلَهُ (M in explanation of the last) [He made the thing, or the affair, complete, entire, whole, or full; i. e., without, or free from, deficiency; he completed it: and sometimes, he consummated, or perfected, it]. وَأَتَمُّ الْحَجِّ وَالْعُمْرَةِ, in the Kur [ii. 192], means *And perform ye, or accomplish ye, completely, the rites and ceremonies [of the pilgrimage and the minor pilgrimage]*; (M, Bq;) accord. to some: or, as some say, إِتْمَامُ الْحَجِّ means that the money, or the like, that one expends in performing the pilgrimage should be lawfully obtained, and that one should refrain from doing what God has forbidden. (M.) And فَأَتَمَّهُنَّ, in the Knr [ii. 118], means *And he performed them, or accomplished them, completely*, (Bq, Jel,) and *rightly*: (Bq:) or he did according to them. (Fr, TA.) — تَمَّتْ لَهُ, pl. of تَمَّتْ, and meaning جَزَز [explained below, voce تَمَّتْ], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He gave him a تَمَرَّ, meaning a فَأَسَ or a مَسَاة.]

5: see 2, in four places.

6. تَمَامُوا They came, [and also, accord. to Golius, app. on the authority of a gloss in a copy of the KL, they drank,] all of them, and were complete. (S, K.) One says, اجْتَمَعُوا فَتَمَامُوا عَشْرَةً [They collected themselves together, and came, all of them, making altogether ten]. (TA.) And it is said in a trad., تَمَامَتْ إِلَيْهِ قُرَيْشٌ, i. e. Kureysh obeyed his call, and came to him, all of them, following one another. (TA.)

10. اسْتَمَرَّ النِّعْمَةُ He asked for the completion of the benefit, or boon, or favour. (M, K.) — He sought, demanded, or requested, of him what are termed تَمَرَّ, pl. of تَمَّتْ, and meaning جَزَز [explained below, voce تَمَّتْ], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He sought, demanded, or requested, of him a تَمَرَّ, meaning a فَأَسَ or a مَسَاة.]

R. Q. 1. **تَمَتَّة** is the inf. n. of **تَمَّتَ** (Mgh.) and signifies *The reiterating in uttering the letter ت*: (Mbr, Zj in his "Khalḳ el-Insān," T, S, Mgh:) [if so, syn. with **تَتَاتَة**:] or the tongue's pronouncing indistinctly, missing the place of the letter, [i. e. the place of its pronunciation in the organs of speech,] and recurring to an utterance like **ت** and **م**, though this be not distinct: (Lth, T:) or the making the speech [or tongue] to revert [repeatedly] to **ت** and **م**: (M, K:) or the jabbering, or hurrying in one's speech, so as hardly, or not at all, to make a person understand: (M:) or the uttering in such a manner that one's speech proceeds rapidly to the roof of his mouth. (M, K.)

تَمَر an inf. n. of **تَمَر**, in the first of the senses explained above. (M, K.) See **تَمَام**, in two places. — See also **تَمَّة**.

تَمَر an inf. n. of **تَمَر**, in the first of the senses explained above. (M, K.) See **تَمَام**, in two places.

تَمَر an inf. n. of **تَمَر**, in the first of the senses explained above. (M, K.) See **تَمَام**, in five places: — and **تَامَر**, in three places. — Also *i. q.* **فَأَسَ** [app. here meaning *A kind of hoe*]: (IAqr, T, K:) or *i. q.* **مِسْحَاة** [a spade, or a shovel]: (K:) pl. **تَمَمَّة** (IAqr, T,) or **تَمَر**. (So in the TA.)

تَمَّة: see what next follows, in two places.

تَمَّة (M, K) and **تَمَّة** (TA) [the former written in the CK **تَمَّة**] sing. of **تَمَر** (M, K, TA) and **تَمَر** (K, TA,) or **تَمَر**, which [ISd says] I think to be a quasi-pl. n., (M,) or **تَمَر** is the quasi-pl. n.: (K:) these, i. e. the pls. and quasi-pl. n., signify *Shorn crops* (**جَزَر** [in the CK **جَزَر**, for which Golius appears to have found **جَزَر**, for he has rendered it by "amuletum," and Freytag has done the same,]) of **شَعَر** [meaning goats' hair], and of camels' hair, and of wool, (M, K, TA,) of that wherewith a woman [or a man] completes her [or his] web: (TA:) and **تَمَّة** signifies *what is given, of wool, or camel's hair, [or goats' hair,]* (S, TA, [and mentioned also in the K, but there, by misplacement, made to relate to **تَمَر** instead of **تَمَّة**,]) for a man to complete therewith the weaving of his **كِسَاء**; (S;) as also **تَمَّى**. (K, TA.)

تَمَّة: see **تَمَّى**.

تَمَر: see **تَامَر**, in four places: — and see also **تَمَّة**.

تَمَام (T, S, K) and **تَمَام** (M, K) and **تَمَام** (K) inf. ns. of **تَمَر**, in the first of the senses explained above; (T, S, M, K;) as also **تَمَر** and **تَمَر** (M, K.) [Hence,] **وَلَدَتْهُ لَيْتَمًا** and **لَيْتَمًا** *She brought him forth at the completion of formation*; (K, TA;) i. e., *when his formation was complete*: (TA:) [or, *at the completion of gestation*:] and, accord. to **أَسَ، وَلَدَتْهُ الشَّامَ**, with the art. **ال**; not indeter-

minate, except in poetry. (IB, TA.) And **وَلَدَتْ** **لَيْتَمًا** and **لَيْتَمًا** [She brought forth at the completion of formation; or, of gestation]. (S.) And **وَلَدَتْ** **لَيْتَمًا** and **لَيْتَمًا** [She cast the child at a period not that of the completion of formation; or, of gestation; i. e., prematurely]. (Mgh.) And **وَلَدَ** **لَيْتَمًا** and **لَيْتَمًا** [The infant was born at the completion of formation; or, of gestation]. (T, S.) And **وَلَدَ** **لَيْتَمًا** and **لَيْتَمًا** [The child was born at the completion of gestation]. (Mgh.) [These exs., and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, **وَلَدَ** **لَيْتَمًا** and **لَيْتَمًا**, and that in every other case it is **تَمَام**, with fet-ḥ, requires consideration.] You say also, **بَدَرُ تَمَام** and **تَمَام** [lit. *The full moon of completion*]: and **بَدَرُ تَمَام** [lit. *A complete full moon*]: all meaning *the moon, or a moon, when it is full, so that it shines brightly*: (M, K:) and **قَمَرُ تَمَام** and **تَمَام** *A complete, or full, moon*. (S.) And **لَيْلَةُ تَمَامِ الْقَمَرِ** and **لَيْلَةُ تَمَامِ**, with fet-ḥ to the **تَمَامِ**, (ISh, T,) or **لَيْلَةُ تَمَامِ**, with kesr, [which seems to be at variance with general usage,] and sometimes with fet-ḥ, (Mgh,) [The night of the completion of the moon; i. e.] the night of the full moon; (ISh, T, Mgh;) which is the thirteenth night; (ISh, T;) or the fourteenth. (T.) And **لَيْلُ تَمَامِ**, with kesr only, (T, S, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also **لَيْلُ تَمَامِ**, and in like manner, **لَيْلُ تَمَامِ** (T) and **لَيْلُ تَمَامِي** (T, K,) *The longest night of the year*; (Lth, T, S;) *the longest night of winter*; (As, ISh, T, M, K;) *that in which our Lord Jesus was born*: (As, T:) or *each of three nights of which no deficiency is apparent*: (Lth, T, M, K:) or *the night that is from thirteen to fifteen hours in length*: (Abou-Amr Esh-Sheybānee, T:) or *the night that is twelve hours or more in length*: (AA, T, M, K:) and *any night that is long, or tedious, to one, and in which one does not sleep*, is called **لَيْلَةُ تَمَامِ**, or said to be like the night thus called. (IAqr, T.) And **رُبِّي الْهَيْلَالُ لَيْتَمًا** [The new moon was seen at the completion of the month; showing that another month was commencing]. (T.) And **تَمَامًا** and **تَمَامًا** and **تَمَامًا** (S, M,) three dial. vars., of which the first is the most chaste, i. e., **تَمَامًا** [meaning *The sayer thereof refused, or did not consent to, aught save completion*]; he executed, or accomplished, or kept to, his saying; he did not go back from it. (S, TA.) — **تَمَامًا** (with fet-ḥ only, AZ, AAF, M) also signifies *The complement of a thing; the supplement thereof; the thing by the addition of which is effected the completion or perfection of a thing*; (AZ, T, AAF, M, K;) and so **تَمَامَةً** (M, K) and **تَمَامَةً** (T, M, K.) You say, **هَذِهِ الدَّرَاهِمُ تَمَامَةُ هَذِهِ الْمِائَةِ**, and **هَذِهِ الْمِائَةُ تَمَامَةُ هَذِهِ الدَّرَاهِمِ**, *These dirhems are the complement of this hundred*; or, *what complete this hundred*. (T.) [And **تَمَامَةً**

كِتَابٍ *The supplement of, or to, a book.*] — See also **تَامَر**, in two places.

تَمَام: see **تَمَام**, first sentence.

تَمَام: see **تَمَام**, throughout the greater part of the paragraph: — and see also **تَامَر**.

تَمِيمٌ *Strong; firm; hard*: (A'Obeyd, T, S, M, Mgh, K:) or *strong in make, or formation*: (TA:) or *complete, or perfect, in make, or formation, and strong*: (M:) applied to a man and to a horse: (M, TA:) fem. with **ة**. (TA.) See also **تَامَر**. — Also *Tall*; (T;) applied to a man. (TA.) — See also **تَمِيمَةٌ**.

تَمَامَةٌ: see **تَمَام**, near the end of the paragraph.

تَمَامَةٌ *A remainder, or remaining portion*, (K,) of anything. (TA.)

تَمِيمَةٌ *A kind of amulet* (**عَوْدَةٌ**, T, S) *which is hung upon a human being; forbidden to be worn*: (S:) or *a kind of bead*: (S, Mgh:) erroneously imagined by some to be the same as **مَعَادَةٌ**: (El-Kutabee, Mgh:) but as to the **مَعَادَات** that are inscribed with something from the Kur-ān, or with the names of God, in these there is no harm: (S, Mgh:) *a speckled bead, black speckled with white, or the reverse, which is strung upon a thong, and tied to the neck*: (M, K:) sing. of **تَمَائِمٌ** and [n. un. of] **تَمِيمٌ**: (T, M, K:) **تَمَائِمٌ** signifies *certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye*: (T, Mgh:) or the **تَمِيمَةُ** is, accord. to some, a necklace (**قِلَادَةٌ**) upon which are put thongs and amulets (**عَوْدٌ**): (M:) or a necklace (**قِلَادَةٌ**) of thongs: and is sometimes applied to the amulet (**عَوْدَةٌ**) that is hung upon the necks of children: (T:) but he who makes **تَمَائِمٌ** to signify thongs is in error: El-Farezdaq uses the phrase **سُيُورُ التَّمَائِمِ** because they are beads which are perforated, and into which are inserted thongs or strings whereby they are suspended: (T, Mgh:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the **تَمِيمَةُ**, as to its being the bead itself: (TA:) but accord. to En-Nakha'ec, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were **تَمَائِمٌ**: (Mgh:) the **تَمِيمَةُ** is [said to be] thus called because by it the condition of the child is rendered complete. (Har p. 22.)

تَمَامِي: see **تَمَام**.

تَمَامٌ *One whose utterance is such as is termed* **تَمَامَةٌ**: (S, M, Mgh, Mgh, K:) [see R. Q. 1: accord. to most authorities,] *one who reiterates in uttering the letter ت*: (S, Mgh, Mgh:) or, accord. to AZ, *one who jabbbers, or hurries in his speech, so as not to make another understand*: (Mgh, Mgh:) fem. with **ة**. (M, K.)

تَامَر [part. n. of **تَمَر** in the first of the senses explained above]: (T, M, K, &c.) *Complete, entire, whole, or full; without, or free from, deficiency*: and *consummate, or perfect*: (MF, TA:) as also **تَمَامَر**, [which see above,] (M, K, L,) [and **تَمَامَر**,

of which see three exs. voce تَمَامٌ, (Kh, T, Har p. 82,) and تَمَرٌ. (TA.) Thus تَمَرُ الخَلْقِ signifies *Complete, or perfect, in make, or formation; without any deficiency in his members; applied to a man; (MF, TA;) [and, thus applied, signifying also full-grown, as does, sometimes, تَامُر alone: and likewise applied to a new-born child, meaning fully formed or developed:] and تَمِيرٌ signifies the same, (M, K,) applied to a man and to a horse, (M,) and تَمَرٌ also; and in like manner is used the phrase خَلَقَ تَمَرٌ [a complete, or perfect, make or formation]. (TA.) جَذَعُ تَامُر [applied to a goat] signifies *That has completed the time in which he is termed جَذَع, and attained to that in which he is termed تَمِير.* (TA.) And تَمَرٌ is applied to a bull, or an ox, *That is in the stage of growth next before that in which all his teeth are grown; in which latter stage he is termed عَمَر.* (L voce غَضَبٌ, on the authority of Et-Táfífee.) You say also كَلِمَةٌ تَامَةٌ, and ذَعْوَةٌ تَامَةٌ; [meaning *A perfect, or faultless, sentence, and oath;*] using the epithet تَامَةٌ in these instances because of the mention of God therein; for which reason there may not be in aught of either of them any deficiency or defect. (TA.) And جَعَلَهُ تَمًا i. e. جَعَلَهُ تَمَامًا [He made it complete, or perfect]. (M.) And جَعَلْتَهُ لَكَ تَمًا *I made it, or have made it, to be thine, or I assigned it, or have assigned it, to thee, completely, or wholly.* (T.) — [Hence, فَعَلَ تَمَر meaning *A complete, i. e. an attributive, verb:* opposed to فَعَلَ نَاقِص.]*

تَمِيمَةٌ: see تَمَامٌ, in three places, at the close of the paragraph.

مُتَمَرٌ The place of cutting, or termination, (مُنْقَطِع, in the CK مُنْقَطِع) of the vein (عِرْق [app. meaning chord]) of the navel. (K.)

مُتَمِرٌ, applied to one that is pregnant, (S,) or to a woman, (M, TA,) and a she-camel, (M,) *That has completed the days of her gestation:* (S:) or *that is near to bringing forth:* (M:) or *that is at the point of bringing forth.* (TA.)

مُتَمِيرٌ One whose arrow wins time after time [in the game called المَيْسِر], and who feels the poor with the flesh [of the camel which constitutes the shares] thereof: (M, K:) or *who, when players in the game called المَيْسِر have diminished the slaughtered camel [by taking their shares], takes what has remained, so as to complete the shares, or make up their full number.* (K. [See 2. In the CK, نَقَصَ أَيْسَارَ جَزُورِ المَيْسِر is erroneously put for نَقَصَ أَيْسَارَ جَزُورِ المَيْسِر.])

الْجَهَالَةُ الْمُسْتَمَّةُ Consummate ignorance: improperly written الْمُسْتَمَّةُ, though this latter is explainable [as meaning *that completes the extent to which it can go, or the like.*] (Mgh.)

مُسْتَمِرٌ One who seeks, demands, or requests, wool, or camels' hair, to complete therewith the

weaving of his كَبَا: so in a poem of Aboo-Duwád, (S,) where he says,

فَبَيَّ كَالْبَيْضِ فِي الْأَرَاخِ لَا يُؤْ
هَبْ مِنْهَا لِمُسْتَمِرِّ عِصَامٍ

i. e., *And they (referring to certain camels) are, in respect of the care that is taken of them, and in smoothness, like the eggs [in the places where the ostrich has deposited them in the sand]; there may not be found upon them to be given from them, to one who demands a تَمَّة, [even so much as] a tie for a water-skin; for they have become fat, and cast their hair.* (TA.)

تمر

1. تَمَرٌ, (S, M, K, &c.,) aor. ʔ, (M, TA,) or ʔ, (Mgh,) inf. n. تَمَرٌ; (S, Mgh, K;) and تَمِرٌ, (M, K,) inf. n. تَمِيرٌ; (TA;) and تَمِرٌ; (M, K;) *He fed people with, or gave them to eat, [or dried dates].* (S, M, Mgh, K.)

2. تَمَرٌ, inf. n. تَمِيرٌ, *He dried* (S, M, K) dates. (S.) — *He dried flesh-meat:* (T, S:) or *he cut flesh-meat into small pieces,* (M, A,* IATH, K,) *like dates, (IATH,) and dried it.* (M, A, IATH, K.) It is said in a trad., *كَانَ لَا يَرَى بِالتَّمِيرِ بَأْسًا* [He used not to see any harm in cutting flesh-meat into small pieces, like dates, and drying it: meaning, in a Mohrim's thus preparing flesh-meat for travelling-provision; or in one's drying the flesh of wild animals before the state of ilhrán. (IATH.) — See also 1: — and 4, in two places.

4. *He possessed many, or a large quantity of, [or dried dates].* (S, M, K.) — *اتَمَرَت* [or dried dates]. (S, M, K.) — *النَّخْلَةُ* (T, M, A, K,) and *تَمَرَت* (M, K,) *The palm-tree bore [or dry dates]:* (M, K:) or *had ripe dates upon it.* (K.) — *اتَمَر الرُّطْبُ*; (T, K;) and *تَمَرٌ*, inf. n. تَمِيرٌ; (K;) *The ripe dates became in the state in which they are termed تَمَر.* (K.) — See also 1.

5. *It (flesh-meat) was cut into strips, or small pieces, and dried.* (A.)

تَمَرٌ, a coll. gen. n.; (S, A;) masc. in one dial. and fem. in another [like other nouns of the same class]; (Mgh;) *Dates, or the fruit of the palm-tree:* (M:) or *dried dates, like زَبِيبٌ as applied to grapes, by general consent of the lexieologists:* (Mgh, Mgh:) the dates are left upon the palm-tree, after they have become ripe, until they are dry, or nearly so, when they are cut, and left in the sun to dry thoroughly; and sometimes, as AHát says, the fruit of the palm-tree is cut when full-grown but unripe, to lighten the tree, or from fear of theft, and left until it becomes تَمَر: (Mgh:) the n. un. is with ّة: and the pl. of تَمَر is تَمُور; (T, S, M, Mgh, K,) meaning *sorts or varieties [of تَمَر];* for a coll. gen. n. has not a pl. in the proper sense: (S:) and in like manner the dual تَمَرَان means *two sorts [of تَمَر]:* (Sb cited in the M in art. بَسَر:) the pl. of تَمَرَةٌ is تَمَرَاتٌ (S, K.) [See also بَسَر.] Hence the prov., أَعْطِ أَخَاكَ تَمَرَةً فَإِنَّ أَبِي فَجَمْرَةٌ [Give thou thy brother

a dried date; and if he refuse it, a live coal]. (A, TA.) And التَّمَرُ بِالسُّوَيْقِ [Dried dates with meal of parched barley or wheat] is another prov., used in allusion to requital. (Lh.) And one says, وَجَدَ عِنْدَهُ تَمَرَةَ الْغُرَابِ, meaning *He found with him, or at his abode, what he approved.* (A.) And نَفْسُهُ تَمَرَةٌ بِكَذَا *His mind is pleased, or agreeably affected, with, or by, such a thing; or consents to such a thing.* (A, K.* [Accord. to the TA, it is here like فَرِحَ; but this seems to be true as to the meaning; not as to the form of the word. See also art. تَمَر, voce تَمِير.]) And دَعْنِي *Leave thou me, or let me alone: verily my mind is not pleased, or happy.* (A.) — [The fruit of the tamarind-tree; thus called in the present day;] i. q. حَمْرٌ and حَوْمَرٌ. (K in art. حَمْر.)

تَمَرِي One who loves تَمَر [or dried dates]. (S, A, K.)

تَمَارٌ A seller of تَمَر [or dried dates]. (S, A, K.)

تَمِيرٌ Possessing تَمَر [or dried dates]; (S, M, A, Mgh;) like لَابِنٌ “possessing milk:” (S, Mgh:) or تَامِرٌ, (Lh, M, K,) or مُتَمِيرٌ, (S, A,) signifies *possessing many, or a large quantity of, تَمَر:* (Lh, S, M, A, K:) the former of these two words is held by ISd to be a possessive epithet: (TA:) and sometimes it may signify *feeding people with, or giving them to eat, تَمَر.* (S, TA.)

تَمُورِي and تَمُورٌ and تَامُورَةٌ and تَامُورٌ &c.: see art. تَامِر.

تَمِيرٌ: see تَامِر.

مَتَمُورٌ Furnished with تَمَر [or dried dates] for travelling-provision. (S, K.)

تمك

1. تَمَكٌ, aor. ʔ (S, K) and ʔ, (K,) inf. n. تَمِكٌ (S, K) and تَمُوكٌ, (K,) *It (a camel's hump) was, or became, tall, or long and high:* (S, K:) *it was, or became, juicy, and compact,* (O, K,) and plump. (M, TA.) — [Hence,] تَمَكٌ فِيهِ الْحُسْنُ [app. + *Beauty became fully developed, or consummate, in him.*] (TA.)

4. *It made his (a camel's) hump to become tall, or long and high, or juicy and compact, and plump;* said of the [herbage called] رَزِيع. (A, TA.) And *It (herbage) made the she-camel fat.* (IDrd, K.)

تَامَكٌ, applied to a camel's hump, *Tall, or long and high:* (S, TA:) or *high:* or *juicy, and compact, and plump:* (TA:) or *a camel's hump, in whatever state it be.* (M, K.) — *A she-camel having a large hump:* (ISd, K:) pl. تَوَامِك. (TA.) — *A high, or lofty, building.* (TA.) — You say also, إِنَّهُ لَتَامَكُ الْجِبَالِ [app. meaning + *Verily he is a person of fully-developed, or consummate, beauty.*] (TA.) — And شَرَفَكَ تَامَكٌ [app. + *Thy nobility is lofty, and thy good fortune is high.*] (A, TA.)

تموز

تَمُوز [sometimes written تَمُوز, without tesheed,] *The [Syrian] month [sacred, in ancient times, to the god of that name, (mentioned in Ezek. viii. 14,) corresponding to July, O. S.,] after حَزْرَان (S in art. حزر.)*

تن

1. تَنَّنَ بِالْمَكَانِ, [aor., accord. to rule, ت, i. q. تَنَّنَا,] *He remained, stayed, dwelt, or abode, in the place. (M.)*

3. تَنَّنَا (K.) inf. n. تَنْنَانَةٌ (TA.) *He measured, or compared, them two together. (K.)*

4. تَنَّنَ (K.) inf. n. تَنْنَانٌ (TA.) *He, or it, was, or became, distant, or remote. (K.)* = تَنَنَ *It (a disease) stunted him, (AZ, IApr, T, S, M, K,) namely, a child, or boy, (IApr, T, S, M, K,) so that he did not attain to the stature of his equals in age, (AZ, T,) or so that he did not attain to full growth. (IApr, T, S, M, K.)*

R. Q. 1. تَنَّنَ [in the CK تَنَّنَ] *He (a man, IApr, T) left, or deserted, his friends, and associated with others. (IApr, T, K.)*

تَنَّنَ: see تَنَّنَ. — See also a poetical citation voce تَنَّنَ.

تَنَّنَ The tunny-fish. (Golius on the authority of Ibn-Beyṭār; and so in the present day; but the former is a coll. gen. n., and the latter is a n. un.)

تَنَّنَ A like; an equal, a match, or a fellow; (S, M, K;) as also تَنَّنَ; (K, TA [in the CK تَنَّنَ];) an equal in age; (T, M;) an equal in intellect, or in wealth, or in strength, or in manliness, or manly virtue: (ISK, S;) or a companion: (M:) pl. أَتَنَّنَ. (T, M.) You say, فَلَانٌ تَنَّنَ فَلَانٍ [Such a one is the like, or equal, &c., of such a one]. (S.) And هُوَ سِوَهُ and تَنَّنَهُ [He is his like, or equal, &c.]. (T.) And هُمَا تَنَّنَ They two are equals in intellect, or in weakness, or in strength, or in manliness, or manly virtue. (ISK, S.) And صِبْوَةُ أَتَنَّنَ [Boys that are like each other, or equals, &c.]. (T.) And هُمَا أَتَنَّنَ They are equals in age. (IApr, T.) — A boy stunted by disease, (Lth, T, M,) so that he does not attain to full growth; (Lth, T;) as also تَنَّنَ. (M.) — Also i. q. شَخْصٌ [The body, or corporeal form, of a man or other thing, which one sees from a distance; or a person; an individual]. (T.) — And i. q. مِثَالٌ [A model; a pattern; &c.]: (T:) and تَنَّنَانٌ [likewise] signifies the مِثَال of a thing. (K.)

تَنَّنَ: see تَنَّنَ.

تَنَّنَ [in Hebr. תַּנְנַן] A great serpent; (K;) a kind of serpent, (Lth, T, S, M,) one of the greatest of serpents, (Lth, T,) or like the greatest thereof: (M:) it is related that a company of soldiers, on the shore of the Sea of Syria, saw a cloud divide upon the sea, and then rise, and they saw the tail of the تَنَّنَ in a state of commotion in the fringe of the cloud: it is also related

that a cloud carries the تَنَّنَ to the country of Yájooj and Májooj [or Gog and Magog], and casts it down there, and they assemble thereupon, and eat its flesh: (T:) [these stories are fanciful accounts of the natural phenomenon called a water-spout, to which this name is applied by the Arabs in the present day: but the word is generally understood to mean a dragon: and a great sea-monster;] an aquatic animal, great in make, terrible in appearance, long and broad in the body, large in the head, having very glistening eyes, wide mouth and inside, and many teeth: it swallows many animals; the animals of the land and of the sea fear it; and when it moves, the sea becomes agitated with waves by reason of its great strength: in its first state, it is a malignant serpent, that eats what it sees of the beasts of the land; and when its mischief becomes great, God sends an angel that carries it away, and throws it to Yájooj and Májooj: it is related of one that was seen to fall, that it was found to be about two leagues in length, of a colour like that of the leopard, with scales like those of a fish, two great fins in form like those of a fish, a head like a great hill, resembling the head of a man, two long and great ears, and two round eyes; and from its neck branched forth six other necks, every one of them nearly twenty cubits long, and every one of them having a head like that of the serpent. (Kzw.) [Golius thinks it to mean The shark ("carcharias").] — Hence, التَنَّنَ is a certain نَجْم [or constellation; the constellation of the Dragon]; thus named as being likened to the serpent so called; (M;) a constellation containing thirty-one stars within the figure; among which are those called الرَّاقِصُ and الْعَوَائِدُ and الرَّبْعُ and الذُّبَابُ &c. (Kzw, TA.) — [Also, app., a certain imaginary figure in the heavens, extending along the line of the nodes of a planet, which are called the dragon's head and the dragon's tail, in Arabic الْجَوْزَهْرُ (from the Persian گَوْزَهْر), or الْجَوْزَهْرَانِ, and also سَعْفَرَتَانِ, and, to distinguish each from the other, الرَّأْسُ وَالذَّنْبُ: this line is supposed by Golius to be meant by the following description; but I incline to regard it as the result of a confusion of a description of this line with a description of the zodiacal light, a phenomenon supposed to have been unnoticed by the Arabs:] a slight whiteness in the sky, (Lth, T, K,) not an asterism, (Lth, T,) the body of which is in six signs of the zodiac, and the tail, which is slender, black, and twisted, in the seventh sign: it changes place like the planets; is called in Persian هَسْتَبَر, (Lth, T, K,) [app. a mistranscription of هَسْتَبَر,] in astrological computation; and is inauspicious: (Lth, T:) accord. to J, a certain place in the sky; which is a correct explanation, though said in the K to be a mistake. (TA.)

تَنَّنَ: see تَنَّنَ. — Also A wolf: (K, in this art. and in art. تَنَّنَ:) but used only by El-Akhṭal. (TA.)

تتا

1. تَتَا, aor. ت, inf. n. تَتُو, *He remained, stayed, dwelt, or abode, (T, S, M, Mṣb, K,) in it,*

namely, a country, or town, (S, Mṣb,) or a place; (M;) *he settled therein: (Mṣb:) as also تَتَا, (M, Mṣb,) not a dial. var., but formed by substitution [of t for t], (M,) [i. e.] by suppression of the .* (Mṣb.) — تَتَا عَلَى كَذَا *He kept, or adhered, to such a thing, inseparably. (TA.)* — Also, inf. n. as above, *He was, or became, rich, wealthy, possessed of much property. (Mṣb.)*

تَتَا a subst. from تَتَا, (S, K,) meaning A remaining, staying, dwelling, or abiding [in a country, or town, or place]. (TK.)

تَتَانِي Remaining, staying, dwelling, or abiding, (T, Mṣb,) in a country, or town [&c.]; settling therein: also pronounced تَتَانِي, by suppression of the .: (Mṣb:) one who remains, stays, or abides, in his country, or town; (Th, TA;) i. q. دِهْقَانٌ [app. as meaning a man having a fixed abode in a district of cultivated land, or in a village or town of such a district: but see below]: (Th, K, TA:) pl. تَتَانِي. (T, S, Mṣb, K.) It is said in a trad., نِيسَ لِلتَّانِيَةِ شَيْءٌ, meaning For those who remain in their abodes, and go not forth with the soldiers on expeditions against the enemy, there shall be nothing; i. e., no share of the spoil. (TA.) — Rich; wealthy; possessing much property. (Mṣb.) [Or A man possessing much land or other immoveable property: for this is a signification assigned to دِهْقَانٌ.]

تنر

تَنَّرَ [and تَنَّرِي] A maker of ovens of the kind called تَنُّور. (M, K.)

تَنُّورٌ A sort of كَانُون [or fire-place]; (M;) the thing, (S, Mṣb,) or كَانُون, (K,) in which bread is baked; (S, Mṣb, K;) but different from the فُرْن: (S in art. فَرْن:) [it is a kind of oven, open at the top, in the bottom of which a fire is lighted, and in which the bread, in the form of flat cakes, is generally stuck against the sides; either portable, and made of baked clay, wide at the bottom, and narrow at the top, where it is open; and if so, the bread is sometimes stuck upon the outside, to bake; or fixed, and in this case made of baked clay likewise, or constructed of bricks; or it is a hole made in the ground, and lined with bricks or tiles or the like, against which the bread is stuck, to bake; and sometimes flesh-meat, cut into small pieces, is roasted in it, or upon it, on skewers:] such, accord. to some, is the meaning in the Kur xi. 42 and xxiii. 27; (T;) and the word is said to have the same meaning in every language; (Lth, T, M;) but this is not correct: (Ham p. 793:) it is an arabicized word; (T, M;) not genuine Arabic; (AHṭ, Mṣb;) originally Persian: (M:) [in Hebrew תַּנּוּר:] Aḥmad Ibn-Yaḥyà [i. e. Th, as is stated in Ham, ubi suprâ,] says that it is of the measure from تَنُّور, (M, and Ham ubi suprâ,) or from التَّنُّور; originally تَنُّور; (Ham;) but this is wrong: (M:) the pl. is تَنَانِير. (M, Mṣb.) Moḥammad is related to have said to a man wearing a garment dyed with bastard-saffron, "If thy garment were in the تَنُّور of thy family, or beneath

their cooking-pot, it were better:" whereupon he went away, and burned it: but he meant, "Wert thou to spend its price for flour to make bread, or for fire-wood with which to cook, it were better for thee:" as though he disliked a garment so dyed. (Iath.)—The surface of the ground: (T, S, M, K:) so in the Kur ubi suprā, (T, S,) accord. to 'Alee (S) and I'Ab. (TA.)—The highest part of the earth or ground: so in the same passages of the Kur accord. to Katādeh. (TA.)—Any place from which water pours forth. (M, K.)—A place where the water of a valley collects. (M, K.)—The shining of the dawn: so accord. to some in the Kur ubi suprā: (T:) and 'Alee is related to have said that وَقَارُ التَّنُورِ means and daybreak rose or rises: (TA:) or it relates to the welling forth of water from the place of the mosque of El-Koofeh: (T:) or التَّنُور here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-Maseesah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeerah; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bd in xi. 42.)

تَنُورِي: see تَنُور.

تنف

تَنَفَّ, [a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تَنَائِف, [pl. of تَنُوفَة,] meaning *Of which the extremities are far apart*; (Ibn-'Abbād, K;) *wide, or spacious*. (Ibn-'Abbād.)

تَنُوفَة (T, S, M, K, &c.) and تَنُوفِيَّة (S, K,) like دَوِيَّة and دَوِيَّة, the latter a rel. n. from the former, (S,) *A [desert such as is termed] مَفَارَة: (T, S, K:) or a land such as is termed قَفَر [i. e. vacant, or void, or desert, destitute of vegetable produce and of water; or destitute of human beings, but sometimes containing a little herbage or pasturage]: (M:) or a wide, or spacious, land, of which the extremities are far apart: (El-Muārrij, K:) or a desert (فَلَاة) in which is no water nor any person to cheer one by his company, though it may have, or produce, herbage; (El-Muārrij, T;) so says Ish: (TA:) or a far-extending desert, in which is a collection of herbage, but such as cannot be depastured because of its remoteness: (Aboo-Kheyreh, T:) pl. تَنَائِف. (T, M.)*

نَذَر: see تَنُوفَة: and see an ex. voce تَنُوفِيَّة.

تنر

1. تَنَر, (M, K, [in the CK, erroneously, تَنُور,]) without tesheed to the ن, (M, TA,) *He (a camel) ate the تَنُور*. (M, K.)

تَنُور *A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the خَرُوع [or castor-oil plant], (M,) which, bursting, discloses grains, that are eaten by the people of the desert: (S, M:) as the sun declines, it follows it with the [upper] sides of its leaves: (M:) its fruit, with حُورَف, (K,) i. e. حَبُّ الرُّشَاد [q. v.], (TA,) and water, drunk, expels worms; and the application of its leaves, with vinegar, in the manner of a poultice,*

draws forth warts: (K:) n. un. with ة: (S, M, K:) AHn says, it is a kind of dust-coloured trees, of those termed أَغْلَات, eaten by ostriches and gazelles, and of those among which gazelles are snared: its grain, when the coverings thereof open, becomes black; and it has a root (عَرَق), sometimes made into a زَنْد [for producing fire]: the places where it grows are mostly the sides of valleys: IAp says, the تَنُومَة is a tree of the kind called جَنْبَة, of large size, in which grow grains like hemp-seed, used for ointment, and as a seasoning, or condiment: it dries up at the beginning of winter, and disappears: all this is from AHn: (M:) A'Obeid says, it is one of the plants of the earth, in which, and in the fruit whereof, is a blackness: it is eaten by the ostrich: the pl. [or coll. gen. n.] is تَنُومَر: (T: the author of which then adds,) I say, it is a tree which I have seen in the desert: the colour of its leaves inclines to blackness, and it has grains like hemp-seed, or a little larger: I have seen the women of the desert bruise its grains, and express from them a blue oil, in which is a viscosity; and they anoint their hair with it when they comb themselves: AA says, the تَنُومَر has a grain which is oily and dust-coloured: En-Nadr says, the تَنُومَة is of an ill savour, and the beasts do not like it, or eat much of it: (T:) [it is erroneously said in the K, voce طَلَام, to be hemp-seed (حَبُّ الشَّاهِدَانِج): and] some say that it is the hemp-plant (شجر الشهدانج). (Ham p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تَنُومَة. (T.) And a poet, who married a woman, and found her to be pretty, but with hoary hair, and who had a youthful wife at his abode, likens the hair of the former to the flower of the أَقْحَوَان, and black hair to تَنُومَر; saying

• وَلَمَّا رَأَيْتِ الْأَقْحَوَانَ مُنَوَّرًا •
• وَلَمَّا رَأَيْتِ تَنُومًا تَذَكَّرْتُ مَنْزِلِي •

[And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode]. (Ham ubi suprā.)

ته

R. Q. 1. تَهْتَهَة, [inf. n. of تَهْتَه,] i. q. لَكْنَة [The having an impotence, or an impediment, or a difficulty, or barbarousness, or vitiousness, in speech]: (K:) or [the having] a distortion in the tongue, (TA,) like what is termed لَكْنَة: (S, TA:) accord. to Az, تَهْتَهَة and تَهْتَهَة signify the twisting, or distorting, of the tongue in speaking. (TA in art. هت.)—And تَهْتَه signifies فِي الْبَاطِلِ (K, TA,) or فِي الْبَاطِلِ (TA,) [app. meaning *He repeated, or used repetitions, in uttering false, or vain, or unprofitable, sayings: but Golius and Freytag render it as meaning he applied himself to vain things.*]

تَه, (JK,) or تَه, (K,) *An expression imitative of the تَهْتَهَة, [i. e., of him who has the faulty utterance termed تَهْتَهَة] (JK, K, TA, [in the CK, the تَهْتَهَة is put for the تَهْتَهَة,]) consisting in a distortion of the tongue. (JK.)—تَه تَه is also A cry by which one chides the camel, (K, TA,)*

and which makes him to run away. (TA.)—And A call to a dog. (K.)

تَه: see art. ت.

تَهَاتَه *False, or vain, sayings or actions or affairs; or unprofitable sayings. (JK, S, K.)*

تَهْتَه: see تَه.

تبر

تَاهُور [probably, in its primary acceptation, a dial. var. of تَهْهُور; for the signification here following is said in the TA to be tropical:—] †Clouds; or a collection of clouds: (JK, K, TA:) pl. تَوَاهِير. (JK.)

تَبْهُور, said by Az to be of the measure تَبْهُور, from التَّوْهُور; originally تَبْهُور, like as تَبْهُور is [said to be] originally تَبْهُور; but the ت is held by ISd [and J and F and others] to be a radical: (TA:) *Low, or depressed, sand: (T, TA:) or sand that falls apart, and does not hold together: (A, TA:) or elevated sand: (TA:) or sand having a جُوف [or part carried and eaten away by torrents]: (A, S, K:) pl. تَبَاهِير and تَبَاهِر. (S, K.)—Low, or depressed, land, or ground. (K.)—The part between the top and bottom of the side of a valley, and of a mountain: (JK, K, TA:) of the dial. of Nejd, and of that of Hudheyl. (TA.)—High waves of the sea or of a great river. (K.)—Applied to a man, [like تَبَاهِر, q. v.,] †Vain, or having a fond opinion of himself, (S, K,) and proud. (K.) [For ذَاهِيَا in one copy of the S, and ذَاهِيَا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيَا يَنْفَسِي بِهِ تَبَه, I read ذَاهِيَا.]*

تبر

1. تَبَر, (JK, Msh, K,) aor. تَبَر, (Msh, K,) inf. n. تَبَر, (Msh,) or تَبَامَة, (JK,) *It (flesh-meat, JK, Msh, K, and milk, Msh, and oil, K) became altered for the worse, and stank: (JK, Msh, K:) it (flesh-meat, TK) had a foul odour; it stank. (K.)—It (the heat) was, or became, vehement, or intense, with stillness of the wind. (Msh.)—Also, inf. n. تَبَر, He (a camel) was penetrated by the heat: (JK:) or was smitten by the hot wind, and in consequence became lean, or emaciated. (TA.)—And, (JK, K,) inf. n. تَبَر, (TA,) He (a camel) ate much of the pasture (اِسْتَنْكَرَ الْمَرْعَى), and it was not wholesome: (JK:) or disapproved the pasture (اِسْتَنْكَرَ الْمَرْعَى), and did not find it wholesome, (K, TA,) and his condition became bad. (TA.)—And, said of a man, His impotence, or inability, became apparent, and he became confounded, or perplexed, and unable to see his right course. (K.)*

3: see 4.

4. تَبَر He (a man, S) went, (S,) or came, (K,) to Tihameh: (S, K:) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhát 'Irq: (TA:) or he alighted, or abode, therein: (K:) as also تَاهَمَر, (JK, K, TA, [in the CK, erroneously, تَاهَمَر,]) in the latter sense,

(JK,) and **تَهْمَر**; (K;) or these mean *he came to Tihámeh*. (TA.)—[Accord. to Golius, on the authority of a gloss. in the KL, it signifies also, *He went into a region of hot air*: and this, if correct, may be the primary meaning.] **اتَهْمَر** *He found the country, or town, to be insalubrious*, (K, TA,) and *to have a baul, or foul, odour*. (TA.) **اتَهْمَر**, inf. n. **إِتِهَامَر**; in measure like **أَكْرَمَر**, inf. n. **اِكْرَامَر**; (Msb;) [originally **اَوَهْمَر**; or] formed from **تَهْمَر**, in consequence of imagining the ت in this word to be radical; (MF in art. **وَهْمَر**;) [like as is said of **أَتَخَمَر**]; *He did a thing that made him an object of suspicion*: (JK and Msb and TA in the present art.:) or *he was an object of suspicion*: (K in art. **وَهْمَر**;) [in the CK and TK, erroneously, **اتَهْمَر**]; or *there was in him that which induced suspicion*: you say of a man, when you suspect him, **أَتَهْمَت**, inf. n. **إِتِهَامَر**; like **أَذَوَات**, inf. n. **إِذْوَات**. (S in art. **وَهْمَر**.) *He suspected him; thought evil of him*; as also **اتَهْمَر** [which is the more common]. (Msb in this art.) You say, **اتَهْمَر بِكَذَا**, (K, and so in some copies of the S, both in art. **وَهْمَر**, inf. n. **إِتِهَامَر**; (K in that art.:) or **اتَهْمَر بِهِ**; (Msb and K, and so in some copies of the S, all in that art.:) and **أَوْهَمَر**; (K in that art.:) *He suspected him of such a thing; imputed it to him*; (Msb and K* and TA, all in that art.:) [and *he accused him of such a thing*]; i. e., a thing attributed to him. (TA.) And **اتَهْمَنَ** *I suspected him in respect of his saying*; *I doubted of the correctness, or truth, of his saying*. (Msb in art. **وَهْمَر**.)

5: see 4.

8: see 4, in three places.

تَهْمَر [in the CK, erroneously, **تَهْمَر**] *Land descending* (**أَرْضٌ مُتَصَوِّبَةٌ**) [in the CK, here and afterwards, erroneously, **مُتَصَوِّبَةٌ**] *to the sea*; as also **تَهْمَرَةٌ**; (K, TA;) mentioned by IKt, from Ez-Ziyádee, from Aq: (TA:) these two words seem to be [originally] inf. ns. from **تَهَامَر**: (K:) [and accord. to F.] **تَهْمَرَةٌ** is a dial. var. of **تَهَامَرَةٌ**: (K:) [but J says,] **تَهْمَرَةٌ** is used in the place of **تَهَامَرَةٌ**, as though it were [originally] the inf. n. un., accord. to the saying of Aq that **التَهْمَر**, with fet-h to the medial radical, is an inf. n. from **تَهَامَر**: (S:) for the **تَهَامَر** [pl. of **تَهَامَرَةٌ**, and thus meaning the *parts of Tihámeh*, or, accord. to the JK, meaning *lands descending to the sea*,] do descend to the sea: (K, TA:) so says Aq: (TA:) and [hence] the rájiz says, (namely, Sheyṭán Ibn-Mudlij, TA,)

• نَظَرْتُ وَالْعَيْنُ مُبَيِّنَةُ التَّهْمَرِ •

[*I looked, the eye distinguishing Et-Taham*], (S, and Ham p. 659,) meaning *Et-Tihámeh*. (Ham ibid.) — [As inf. n. of **تَهْمَر**, q. v.,] **التَهْمَر** also signifies *Vehemence of heat*, and [or with] *stillness of the wind*. (K.) And hence Tihámeh is said to be thus called. (TA.)

تَهْمَر, applied to flesh-meat, *Altered for the worse*; (JK;) *having a foul odour; stinking*.

(JK, K.) **أَرْضٌ تَهْمَرَةٌ** *A land vehemently, or intensely, hot*. (Er-Riyáshee, TA.) = *Sleeping*; (JK;) i. q. **تَهْن**. (TA in art. **لَعَث**.)

التَهْمَرَةُ: see **تَهْمَر**. — It, (K,) or **التَهْمَرَةُ**, (JK,) signifies also **الْبَلْدَةُ** [app. as meaning *Mehkeh*, like **تَهَامَةٌ**; as though *the city of cities*]: (JK, K:) so in the phrase **أَهْلُ التَهْمَرَةِ** [which may mean *The people of Mehkeh*; and also, of *Tihámeh*, in the more extended sense of the latter appellation]. (JK.)

تَهْمَرَةٌ: see **تَهْمَر**.

فِيهِ تَهْمَرَةٌ *In it is a foul odour; a stink*. (K.) — See also **تَهْمَر**. — **التَهْمَرَةُ**: see **تَهْمَر**, and **التَهْمَرَةُ**; the latter in two places.

تَهْمَر, (S, M, K, &c., in art. **وَهْمَر**, and Msb in that art. and in the present also,) of which **تَهْمَرَةٌ** is a dial. var. mentioned by El-Farábee (Msb, and TA in art. **وَهْمَر**) and by several other authors, or, accord. to Ibn-Kemál, the latter is an inf. n. and the former is a simple subst., but Esh-Shiháb doubts of this; (TA;) originally **وَهْمَرَةٌ**, (S, ISd, Msb, &c.,) like as **تَخْمَرَةٌ** is originally **وَحْمَرَةٌ**; (ISd, TA;) a subst. from **اتَهْمَر**; (S, Msb, both in art. **وَهْمَر**;) *Doubt*: and [more commonly] *suspicion, or evil opinion*; or *doubt combined with suspicion or evil opinion*: syn. **شَكٌّ**: and **رَيْبَةٌ**: (Msb in the present art.:) or i. q. **ظَنٌّ** [which is a preponderating wavering between the two extremes of indecisive belief; and often means *suspicion*]: (ISd and TA in art. **وَهْمَر**;) or *a thing for which one is suspected*: (K in that art.:) [and this is often meant by **رَيْبَةٌ**, one of the syns. mentioned above:] the pl. of **تَهْمَرَةٌ** is **تَهْمَر**, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying **هِيَ التَهْمَرُ** [They are suspicions, &c.], and not saying **هِيَ التَهْمَرُ** like as they say **هُوَ الرُّطْبُ**. (TA in art. **وَهْمَر**.)

تَهَامَر: see **تَهَامِي**.

تَهْمَر *Suspected; thought evil of*; (JK in this art., and Msb in this and in art. **وَهْمَر**;) [as also **مُتَهْمَرٌ** and **مُتَهْمَرَةٌ**]; or *being an object of suspicion*; as also **مُتَهْمَرٌ**. (K in art. **وَهْمَر**.) [In the CK, the latter is erroneously written **مُتَهْمَرٌ**.]

تَهَامَر a name of *Mehkeh*: (JK, K:) and [more commonly] a certain land, (Msb, K,) well known, (K,) commencing from *Dhát 'Ir-k*, (Msb, TA,) towards *Nejd*, (Msb,) and extending to *Mehkeh* and beyond it to the distance of two days' journeys (Msb, TA) and more, then uniting with the *Ghorr*, and extending to the sea: some say that it adjoins the land of *El-Yemen*; and that *Mehkeh* is of **تَهَامَرَةُ الْيَمَنِ**: (Msb:) [F says that] J has erred in terming it a **بَلَدٌ**: (K:) [but by **بلد**, J may mean both a city and a country or province:] some say that its name is from **تَهْمَر** in the first of the senses assigned to this verb above, because it is low in relation to *Nejd*, so that its odour is bad; and some, that it is from the same verb in the sense explained in the second sentence, because

of its vehement heat: (Msb:) [it seems to have **تَهَامَر** for a pl.]: see **تَهْمَر**, in four places; and **التَهْمَرَةُ**.

تَهَامِي *Of, or belonging to, Tihámeh*; as also **تَهَامَر**, (T, S, M, Msb, K, [in the CK, erroneously, **تَهَامَر**]) with fet-h, (Msb, K,) irregularly formed; (M, Msb;) fem. **تَهَامِيَّةٌ**; like **رَبَاعِيَّةٌ** and **رَبَاعِيَّةٌ**: (T, Msb:) when it is pronounced with fet-h to the ت, it is without tesheed [to the ي when you say **رَجُلٌ تَهَامِيٌّ** and **تَهَامِيَّةٌ**]; as in the instances of **يَمَان** and **شَامَر**, except that the ل in **تَهَامَر** is of the original word, and that in **يَمَان** and **شَامَر** is a substitute for the two يs of the [regular] rel. n., (S,) or rather, for one of those two يs: (Abou-Zekerreyá, TA:) and you say **قَوْمٌ تَهَامُونُ** [A people, or company of men, of Tihámeh], like **يَمَانُونَ**: (S, K:) and accord. to Sb, some say **تَهَامِيٌّ** and **يَمَانِيٌّ** and **شَامِيٌّ**, with fet-h, and with tesheed [to the ي]. (S.)

تَهْمَر: see **تَهْمَر**.

مُتَهْمَرٌ [Going, or coming, to Tihámeh: or alighting, or abiding, therein: and] *alighting, or abiding, in Mehkeh*. (TA.) — **وَادٍ مُتَهْمَرٌ** *A valley of which the water pours to Tihámeh*. (TA.) = See also **تَهْمَر**.

مُتَهْمَرٌ *Often coming to Tihámeh*: (S, K:) pl. **مُتَهْمَرُونَ** (S, TA) and **مُتَهْمَرُونَ**, (TA,) applied to men (S, TA) and to camels. (TA.)

تَهْمَر: see **تَهْمَر**.

تو

4. **جَاءَ تَوًّا**, said of a man, signifies *جَاءَ تَوًّا*, i. e. *He came alone; by himself*: opposed to **أَزَوًّا** meaning "he came with another." (T.) = See also art. **تَوَّى**.

تَوٌّ [app. from the Persian **تَو**, meaning "a fold," or "a single fold,"] *One, and no more; single; sole*. (T, S, M, K.) You say, **كَانَ تَوًّا فَصَارَ زَوًّْا** *He, or it, was one only, and became a pair*. (TA.) And it is said in a trad., **الطَّوَّافُ تَوٌّ وَالْإِسْتِجَارُ تَوٌّ**, (S, TA,) i. e., *The circuiting [of the Ka'beh] is one action, and the casting of the pebbles [in the valley of Minè] is one action*. (TA.) You say also, **جَاءَ تَوًّا**, meaning *He came alone; by himself*: (T, S, M:) or *he came by a direct course, nothing making him to deviate, and not stopping anywhere in the road*; for if he stop anywhere in the road, he is not said to be **تَوٌّ**. (AZ, A'Obeid, M, K.) And **عَقَدْتُهُ بِتَوٍّ وَاحِدٍ** *I tied it with a single knot; by turning the cord, or the like, once*: so says AZ; and he cites the following ex.:

• جَارِيَةٌ لَيْسَتْ مِنَ الْوَحْشَنِ •
• لَا تَعْقِدُ الْبِنَاطِقَ بِالْمُسْتَنِ •
• إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنٍ •
i. e., [A girl that is not of the wild, or shy, sort: she does not tie the zone with the fist, but with a

*single knot, or] half a knot: the ن in تَن [and in مُشْتَن and وَحْشَن] is redundant: تَن being originally ت, which is a contraction [or rather the half, both as to the letter and the meaning.] of تَو. (T.) — A rope that is twisted of a single strand: pl. أَتَوًا. (T, M, K.) — [It is said that] it signifies also A thousand horses, or horsemen. (AZ, T, K.) [But this requires consideration: for] one says, وَجَهَ فَلَانٌ مِنْ خَيْلِهِ بِأَلْفِ تَو, (AZ, T, S,) meaning [Such a one sent a troop of his horses] with a thousand men; i. e., with one thousand: (S, TA:) or, as some say, with one complete thousand. (TA.) = Also One who is unoccupied by the business of the present world and of the world to come. (AA, T, K. *) = Also A structure elevated, reared, or erected. (T, K.)*

تَوَّة A period, or a short period, (سَاعَة, AA, T, K,) of time. (AA, T.) You say, مَضَتْ تَوَّةٌ, (سَاعَة) of the night passed, and of the day. (TA.) And مَا مَضَى إِلَّا تَوَّةٌ حَتَّى كَانَ كَذَا There passed not save a short period (سَاعَة) to the time that such a thing happened. (IAar, T.) Hence the saying of the vulgar, تَوَّةٌ قَامَ [commonly pronounced تَوَّة] Just now (السَّاعَة) he rose, or stood. (TA.)

تَوَا

تَا The name of the letter ت, q. v.; as also تَا: pl. [of the former تَائَات and of the latter أَتَوَا: (TA in الالف اللينة.)

تَائِي and تَائِي rel. ns. of تَا and تَا the names of the letter ت; as also تَائِي: (TA ubi supra:) whence تَائِيَّة and تَائِيَّة and تَائِيَّة (T, K, TA, ubi supra, [the last written in the CK تَائِيَّة,] and the second is also mentioned in the S) A قصيدة of which the رَوِي is ت. (TA ibid.)

توب

1. تَاب (T, A,) or تَاب إِلَى اللَّهِ (S, M, K,) nor. تَابُ (Mgh,) inf. n. تَوْبَةٌ and تَوْبٌ (T, S, M, Mgh, K,) both of these signifying the same, (T, S, M, Mgh,) the ة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضَرْبَةٌ (Mgh,) or, as Akh says, تَوْبٌ is pl. [or a quasi-pl. n.] of تَوْبَةٌ, like as عَوْمٌ is of عَوْمَةٌ (S,) or like as نَوْزٌ is of نَوَزَةٌ, and this is the opinion of Mbr, (M,) and تَابَةٌ (M, K,) which is for تَوْبَةٌ (M,) and مَتَابٌ (S, M, A, K) and تَتَوْبَةٌ (S, M, K,) of the measure تَفَعَّلَةٌ (S, M,) an anomalous form, (TA,) syn. with تَوْبَةٌ, mentioned in the Book of Sb; (S;) [He repented; or repented toward God; as will be shown by what follows:] originally, he returned unto God, (T, TA,) عَنْ كَذَا and مِنْ كَذَا [from such a thing]: (TA:) or he returned, [or returned unto God,] (S, M, A, K,) from sin, (S,) or from his sin, (A,) or from disobedience (M, K) to obedience: (M:) or تَابَ مِنْ ذَنْبِهِ signifies he desisted from his sin: Bk. I.

(Mgh:) تَوْبَةٌ signifies the repenting of sin; i. e. the grieving for it, or regretting it, with the confession of having no excuse for the commission thereof. (Kull.) It is said in a trad., التَّدْمُ تَوْبَةٌ [Repentance is] a returning from sin. (S.) The time of El-Islām is termed زَمَنُ التَّوْبَةِ as being The time of returning from [or repenting of] the belief in a plurality of gods. (A.) A poet says,

تُبْتُ إِلَيْكَ فَتَقَبَّلْ تَائِبِي
وَصُمْتُ رَبِّي فَتَقَبَّلْ صَائِمِي

[I have repented toward Thee, and accept Thou my repentance; and I have fasted, O my Lord, and accept Thou my fast]; meaning تَوْبَتِي and صَوْمَتِي. (M.) — تَابَ اللَّهُ عَلَيْهِ God returned to forgiveness towards him; became again forgiving to him: (T:) or disposed, or adapted, him to repentance, or returning from sin or disobedience: (S, K:) or reverted from severity to mildness towards him: or returned to him with his favour, or grace, and his acceptance, or approbation; became again propitious to him: (A, K:) all these meanings are correct: (TA:) or God forgave him, and saved him from acts of disobedience: (Mgh:) or accepted his repentance: (Jel in ii. 35 &c.) or returned towards him with mercy, and acceptance of repentance. (Bd ibid.)

10. اسْتَابَهُ He proposed to him that he should return [to obedience unto God], (T, A,) and repent of that which he had committed: (T:) he asked him to return from sin, or disobedience: (S, K:) or he asked him to desist from his sin. (Mgh.)

تَابُوتٌ, originally تَوْبُوتٌ, the ت not being the characteristic of the fem. gender, (Z, MF, TA,) of the measure فَعْلُوتٌ, and meaning A chest, or box, from التَّوْبُ, because what is taken out from it continually returns to it: (AAF, IJ, Z, MF, TA:) or originally تَابُوتٌ; (S, K; [in the CK تَابُوتٌ;]) the و being made quiescent, and the ة changed into ت: (S, K:) [in Chald. תַּבְיָתָא: in Hebr. תַּבְיָתָא:] it signifies also the ribs, with what they contain, as the heart and the liver &c.; as being likened to a chest, or box; (IAth, TA in art. تَبِت;) the chest, breast, or bosom: (A in that art.) or [primarily] the ribs, with what they contain, as the heart &c.: and [hence] applied to a chest, or box: (Towsheeh, MF, TA:) also written تَبُوتٌ. (K in art. تَبِت.) [It is generally applied in the present day to a bier: a coffin: and an oblong case that is placed over a grave: the pl. is تَوَابِيث.] El-Kásim Ibn-Maḡn says that it is the only word in the Kur-án in respect of which the dialects of Kureysh and the Anḡár differ; the former pronouncing it تَابُوتٌ; (S;) and the latter, تَابُوتٌ. (S, K.) But IB denies that its last letter is originally ة, the fem. termination; asserting the final ت to be a radical letter, the measure of the word to be فَاعُولٌ, and its proper place in art. تَبِت: he says that the final ت is changed in a case of pause, but not generally, into ة, as is that of الْفُرَات [the Euphrates], in which the ت is not the fem. termination. (L, TA.) You say, مَا أَوْدَعْتُ تَابُوتِي شَيْئًا فَقَدْتُهُ, meaning I have

not deposited in my bosom anything of knowledge, or science, that I have lost. (A in art. تَبِت.)

تَوَابٌ, applied to a man, [One who repents much or often;] returning from disobedience to obedience [to God] (M, K, TA) much or often. (TA.) — And applied to God, One who returns [much or often] to forgiveness towards his servant who returns unto Him: (T:) or who [often] disposes, or adapts, to repentance, or returning from sin or disobedience; or reverts from severity to mildness; or returns with his favour or grace, &c.: (A, K: [see I, last sentence:]) or who forgives much, and saves from acts of disobedience. (Mgh.)

تَائِبٌ [Repenting of sin: (see I:) originally,] returning from disobedience (M, K) to obedience to God. (M.)

توت

تُوتٌ (ISk, T, S, M, Mgh, Mgh, K) and تُوتٌ; (Mgh, and L and K in art. توت, q. v.;) the latter sometimes used; (Mgh;) or this is not allowable; (ISk, T, S, Mgh;) for the word, which is app. Persian, is pronounced by the Arahs with ت for the final as well as for the initial letter; (T, Mgh;) [The mulberry; and especially the white mulberry;] i. q. فَرْصَادٌ: (ISk, T, S, M, Mgh, Mgh, K:) or, accord. to the people of El-Baḡrah, (Mgh,) or some of the people of El-Baḡrah, (Mgh,) توت is the name of the fruit, and فَرْصَادٌ is that of the tree; (Mgh, Mgh;) and this is what is commonly held: (Mgh;) or, accord. to IDrīl and others, توت is an arabicized word, and فَرْصَادٌ is the Arabic name: (TA:) [توت is a coll. gen. n.:] tho n. un. is with ة. (M.) [Golius says, in his Lex., on the authority of Zeyn El-'Aṭṭār, that there are three kinds: "توت حلو," i. e. حُلُو, "the sweet and white mulberry, peculiarly called فَرْصَادٌ; and توت حامض," i. e. حَامِض, "the sour and black mulberry; and توت وحشى," i. e. الْعَلِيق, "the wild mulberry, i. e., with red fruit." In Egypt, توت is applied to the sweet mulberry, white and black, and especially to the former, as also توت بلدي; and توت شامي to the latter. In the present day, توت is applied to the raspberry; as also توت وحشى; and توت شوكي, I believe, to the blackberry. توت إفرنجى and توت أروى are applied to the strawberry.]

تُوتِيَّةٌ, [of the masc. gender, as is shown by the phrase توتية معدني, and therefore perfectly decl.,] an arabicized word, (S, Mgh,) [Tutia, or tutty; an impure protoxide of zinc;] a certain stone [or mineral], (S, K,) well known, (M, K,) employed as a collyrium. (S, Mgh.) [It is also applied in the present day to several kinds of vitriol; the sulphates of zinc and of copper and of iron. De Sacy says, on the authority of Ibn-Beyṭār, that there are two species thereof; one which is found in mines; the other, in the furnaces in which copper is melted, like cadmia; and this latter species is what the Greeks call pompholyx: of the fossil tutia there are three varieties; one is white; another, greenish; the third, yellow, with a strong tinge of red: the white is the finest

variety; the green, the coarsest. (Chrest. Arabe, 2nd ed., iii. 453; where see more.) Golius, on this word, in his Lex., says, "Optima est quæ vel naturalis, sc. Indica, cærulea, et pellucida; vel artificialis, sc. Carmanica, alba cum partis viridioris strictura. Zein." i. e. Zeyn El-'Attâr. "Ex plumbi præstantissimi, quod dicitur قلعى, fuligine concrecere præstantissimum genus, commune vero ex fuligine æris, tradit Jacutus ex Abulfed."]

توتيا

توتيا: see the art. next preceding.

توت

توت i. q. قُرْصَاد; a dial. var. of تُوْتُ, [q. v.,] mentioned by IF, (L, K,) and by AHn, who cites a verse in which it occurs, and says that he had not heard any one pronounce it with ت, but only with ث, though توت is Persian and توت is Arabic; (IB, TA;) but it is disallowed by El-Harcree and others: (TA:) in the Expos. of the work entitled Adab el-Kâtib, it is said that توت is an arabicized word, originally توت and تود: (Mz, MF:) the n. un. is with ة. (L, K.)

توج

2. تَوْجُهُ He crowned him; invested him with the crown. (S, A, Mgh, K.) — He made him a prince, lord, or chief. (Mgh, TA.) — † He turbaned him; invested him with the turban. (TA.)

5. تَوَجَّجَ He was, or became, crowned, or invested with the crown. (S, A, K.) [For the verb تَجَّجَ, in this or a similar sense, mentioned in the Lexicons of Golius and Freytag, in the former as from the K, I find no authority: on the contrary, it is said in the TA that no verb answering to تَجَّجَ has been heard.] — He was made, or became, a prince, lord, or chief. (TA.) — † He was, or became, turbaned, or invested with the turban. (TA.)

تَاجَ A crown; (S, A, K, TA;) i. e. a thing that is made for kings, of gold and jewels; (TA;) peculiar to the عَجَم [or Persians and other foreigners]: (Mgh:) [a Persian word:] pl. [of inult.] تَاجَات (S, A, Mgh, Mgh, K) and [of pauc.] أَتَاجَات. (TA.) — † A turban; as being likened to a crown. (TA.) It is said in a trad., (TA,) الْعَمَامَةُ تَاجَاتُ الْعَرَبِ [Turbans are the crowns of the Arabs]; (S, TA;) i. e. turbans are to the Arabs as crowns to the kings; for the Arabs in the deserts are [or were] mostly bare-headed or wearing قَلَانِس [pl. of قَلَنْسُوَة, q. v.]; turbans among them being few. (TA.) — Also Silver. (TA.) [See what next follows.]

تَاجَةٌ An ingot of purified silver: originally تَاجَةٌ, a Persian word, applied to a dirhem recently coined. (TA.)

تَاجَ Having a تَاج [i. e. crown, or † turban]; an epithet applied to an إِمَام: (K:) it is a pos-

sessive epithet, like دَارِع, for we have not heard any verb answering to it. (TA.)

مُتَوَّجٌ Crowned; applied to a king: (A, TA:) made a prince, lord, or chief: † turbaned. (TA.)

مَتَاجٍ [a pl. of which the sing. is not mentioned,] occurring in the saying of Jendel Er-Râ'ee,

• وَهَنَ يَعْمِينَ مِنَ الْمَلَامِجِ
• يَقْرِدُ مُخَرَّنَطِمِ الْمَتَاجِ

signifies [properly The parts of the head] where one is crowned (حَيْثُ يَتَوَّجُ) with the turban: (K, TA:) [but it is evidently here used in a tropical manner: the poet is speaking of she-camels:] the مَلَامِج are the mouths; [or the parts around the mouths;] and the قَرْد, a word like كَتِف, is the accumulated foam which the camel casts forth from his mouth. (TA.) [It seems that the poet means, And they cast forth, from the parts around the mouth, accumulated foam, elongated in the extremities: مُخَرَّنَطِم being app. syn. with مُخَرَّنَطِم, as meaning "elongated like a مُخَرَّنَطِم," or "snout."]

توح

1. تَوَّح, aor. يَتَوَّح, inf. n. تَوَّح: see تَاح in art. تَبِج.

تور

1. تَوَّرَ, aor. يَتَوَّر, (TA in art. تَوَّر, K,) It (water, TA) ran, or flowed: (K, TA:) but this verb is obsolete. (TA in art. تَوَّر.) — تَوَّرَ الرَّجُلُ [app. for تَوَّرَ] Blood-revenge was had of the man. (M. [See also تَوَّرَة.])

3. تَوَّرَهُ He returned to him, or it, time after time; syn. عَاوَدَهُ. (A. [See also 4.])

4. تَوَّرَهُ He repeated it, or did it again, time after time. (S in art. تَوَّر, M, K.) — He continued to look at him, or it, time after time. (TA.) And الرَّمَى, inf. n. أَرَمْتُ إِلَيْهِ النَّظَرَ (T, K, °) and الرَّمَى, inf. n. أَرَمْتُ إِلَيْهِ النَّظَرَ (T, K, °) i. e. I looked at him sharply, or intently: (TA:) [or time after time:] and I cast, or shot, at him time after time. (T.) — تَوَّرَ فُلَانٌ يَتَارَ عَلَى أَنْ يُؤْخَذَ is said by AA to mean Such a one is encompassed, or gone round, (يُدَارُ) in order that he may be taken: and he cites, from a poem of 'Amir Ibn-Ketheer El-Moharibee,

• نَقَدَ غَضَبُوا عَلَى وَأَشَقَّدُونِي
• فَصِرْتُ كَأَتْنِي قَرَأُ يَتَارَ

[as though meaning They have been angry with me, and driven me away, and I have become as though I were a wild ass encompassed in order to be taken]: or, accord. as some relate it, مَتَارَ: (S:) [and it is said that] this signifies cast at, or shot at, time after time. (T, L. [See also art. تَوَّر.])

تَوَّرَ: see تَوَّرَة.
تَوَّرَ A messenger (S, M, A, Mgh, K) between

people, (S, M, K,) or that goes about between lovers: (A:) accord. to IDrd, (S,) a genuine Arabic word: (S, M:) pl. أَتَوَّار. (Mgh.) And تَوَّرَةٌ A girl who is sent on messages between lovers. (IAqr, T, K.) — A vessel, (S,) a certain well-known vessel, (T, Mgh,) a small vessel, (A, Mgh, K,) from which one drinks: (S, Mgh, K:) a vessel of brass, or of stone, like the إِبْجَانَة: (TA:) sometimes also used for the ablution termed وَضُو: (A, Mgh, TA:) so called from the same word as signifying the act of "running" or "flowing" [of water], (TA,) because it is mutually borrowed and returned; or from the same word as signifying "a messenger:" (A, TA:) of the masc. gender: (T, A, K:) [or fem., for Z says,] I passed, at the Gate of El-'Omrah, [of the Temple of Mekkeh,] by a woman who was saying to her female neighbour أُعِيرْنِي تَوَّرَتَكَ [Lend thou to me thy little تَوَّر: for had she considered تَوَّر as masc., she would have said تَوَّرِكَ]. (A.) — تَوَّرَ نُحَاسٌ A cooking-pot of copper. (Mgh.) — تَوَّرَ الْمَاءُ i. q. طَحَلَبَ, i. e. A green substance that overspreads stagnant water. (Mgh.)

تَوَّرَة, originally with ة, which is suppressed on account of frequent usage, (IAqr, Mgh,) and sometimes pronounced with ة; (Mgh;) or its l is [originally] و [and therefore it is mentioned in most of the lexicons in the present art.]; (Lth, T;) [or ي, for it is mentioned in the S in art. تَوَّر;] A time; one time; [in the sense of the French fois;] syn. مَرَّة: (S, M, A, Mgh, K:) and a time, whether long or short; syn. حِين: (M, K:) sometimes [pronounced تَوَّرَة] without ة: (S:) pl. تَوَّرَات (Lth, T, S, M, Mgh, K) and تَوَّرَات; (Lth, T, S, M, K;) the latter a contraction of تَوَّرَات; like as they said قَامَات and قِيمَر, because of the unsonnd letter. (S. [See also art. تَوَّر.]) You say, فَعَلَ ذَلِكَ تَوَّرَةً بَعْدَ تَوَّرَةٍ He did that time after time. (S.) And هَذِهِ شَرُّ تَوَّرَاتِكَ This is the worst of thy times. (A.) — يَا تَوَّرَاتِ فُلَانٍ [app. meaning O the blood-revenge of such a one!] (M, K) is mentioned by Lh, (M,) or AA, (TA,) but not explained by him: and he cites the saying of Hassân,

• لَتَسْمَعَنَّ وَشَيْكًا فِي دِيَارِهِمْ
• اللَّهُ أَكْبَرُ يَا تَوَّرَاتِ عُثْمَانَ

[which probably means Thou wilt assuredly hear speedily, in their abodes, "God is most great! O the blood-revenge of 'Othmân!" for ISd says,] in my opinion, (M,) تَوَّرَات is formed by transposition from تَوَّر signifying blood [or rather blood-revenge], (M, K, °) though not agreeing with it in measure: (M:) and وَشَيْكًا here means سَرِيْعًا: so says IB. (TA in art. وَشَكَ.) [See also تَوَّر.]]

تَوَّرَ Applying himself constantly, or perseveringly, to work, after remitting, or remissness. (K.)

تَوَّرَ: see art. تَوَّر.
تَوَّرَ: see 4.

تَوَّى (S, M, Mgh, K) and تَوَّى (Mgh) *Perishing; coming to an end*; (S, Mgh, K;) *passing away* (M, Mgh) *unhoped for*: (M:) applied to property. (S, M, Mgh.)

تَوَّى *A perishing of property; its coming to an end; or becoming lost.* (TA.)

تَوَّى *Remaining, staying, dwelling, or abiding*: (IAqr, M, K:) but تَوَّى, with ث, is better known in this sense. (M.)

تَوَّى: see تَوَّى.

الشَّحْمَةُ [Niggardliness, or avarice, is a cause of perishing to property]: a saying of the Arabs, meaning, if thou withhold property from its right disposal, God will make it to pass away in that which is not its right disposal. (M.)

ت

2. تَبَّيْتُ نَا حَسَنَةً [and حَسَنَةً I made, or wrote, a beautiful]. (Lh, T.)

تَوَّى: see تَوَّى; and تَوَّى: see تَوَّى, in art. تَوَّى.

ت

تَبَّيْتُ, nud تَبَّيْتُ, and تَبَّيْتُ: see art. تَبَّيْتُ.

ت

تَبَّيْتُ a dial. var., or a mispronunciation, of تَبَّيْتُ. (TA.)

ت

1. تَبَّيْتُ, aor. تَبَّيْتُ, inf. n. تَبَّيْتُ, *It (a thing) was, or became, easy, and facilitated, or prepared.* (Mgh.) And تَبَّيْتُ, (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and تَبَّيْتُ; (S, K;) *It (a thing) was appointed, or ordained, to him, or for him*: (S:) or *was prepared for him*; as also تَبَّيْتُ, aor. تَبَّيْتُ, (K,) inf. n. تَبَّيْتُ: (TA:) and *it (an event) was appointed, ordained, or decreed, to befall him.* (L.) One says, وَقَعَ فِي مَهْلِكَةٍ فَتَبَّيْتُ لَهُ رَجُلٌ فَأَنْقَذَهُ [He fell into a place of destruction, and a man was appointed, or ordained, or prepared, for him, and he saved him]: (Lth, TA:) or تَبَّيْتُ لَهُ مَنْ أَنْقَذَهُ [and there was appointed, &c., for him he who saved him]. (A.) = تَبَّيْتُ He affected an inclining of his body from side to side in his gait, or manner of walking. (S, K.)

4. تَبَّيْتُ, (S, A, Mgh, K,) inf. n. تَبَّيْتُ, (Mgh,) *He (God, S, A, Mgh, K) made it (a thing) easy; facilitated it; (Mgh;) or prepared it: (Mgh, K;) or appointed it, or ordained it; (S, A;) whether good or evil; (TA;) to him, or for him.* (S, A.) One says, وَقَعَ فِي مَهْلِكَةٍ فَتَبَّيْتُ اللَّهُ لَهُ مَنْ أَنْقَذَهُ [He fell into a place of destruction, and God appointed, or prepared, for him, him who saved him]. (Lth, TA.) And it is said in a trad., لَا تَبَّيْتُ فِتْنَةً [I will assuredly appoint, or

ordain, or prepare, for them trial, or punishment, or conflict and faction, or the like]. (TA.) See also 1, in two places.

تَبَّيْتُ, (T, S, A,) or تَبَّيْتُ, (so in one copy of the S,) or both, (L, K,) like تَبَّيْتُ and تَبَّيْتُ applied to a horse, and تَبَّيْتُ and تَبَّيْتُ applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ham p. 58,) so says Sh, as is stated in a marginal note in a copy of the S, (TA,) applied to a horse, meaning *That goes obliquely*, (S, A, K,) *by reason of briskness, liveliness, or sprightliness*, (S, K,) and bends over on each side; (S, A;) as also تَبَّيْتُ and تَبَّيْتُ: (S, A, K:) or *that runs vehemently*: and all signify, applied to a horse, *fleet, swift, or excellent in running.* (T, TA.) AlHeyth explains the first and second as meaning *Tall, or long.* (TA.) — It is also applied to a man, meaning *Who addresses himself to every generous action, and difficult affair*: (T, TA:) or *forward, officious, meddling, or a busybody*, (A, and Ham pp. 58 and 505,) *who says that which does not concern him*: (Ham p. 505:) or *who obtrudes himself, or interferes, in affairs*: (Abu-l-'Alī El-Ma'arree in a marginal note in a copy of the S, and Ham p. 58:) or, as also تَبَّيْتُ, (S, K,) and تَبَّيْتُ, (K,) *who obtrudes himself, or interferes, in that which does not concern him*: (S, K:) or *who falls into trials, or afflictions*: (K:) or تَبَّيْتُ, (TA,) which is also applied as an epithet to a heart, (S, A, TA,) signifies *who obtrudes himself, or interferes, in everything, and falls into that which does not concern him; or who incessantly falls into trials, or afflictions; and its fem. is with ة*; (TA;) or *who intrudes among a people whose affair, or business, is not his*: (IAqr, T, TA:) and تَبَّيْتُ, (K,) applied to a man, (TA,) signifies *much in motion; forward, officious, meddling, or a busybody.* (K, TA. [In the CK, العَرِيفُ is erroneously put for العَرِيفُ.])

تَبَّيْتُ: see تَبَّيْتُ, in two places.

تَبَّيْتُ A thing appointed, ordained, or decreed; as also تَبَّيْتُ. (K.)

تَبَّيْتُ: see تَبَّيْتُ, in three places.

تَبَّيْتُ: see تَبَّيْتُ = and تَبَّيْتُ.

ت

تَبَّيْتُ and تَبَّيْتُ (mentioned in this art. in the S): see the latter in art. تَوَّى.

تَبَّيْتُ A beam between two walls: (K:) [in which this word, with the art. ال, is explained by الجَائِزُ: in the M, الحَائِطَيْنِ, i. e. a partition between two gardens, or walled gardens of palm-trees: the former I regard as the right reading (though SM thinks the contrary); for it expresses a well-known meaning of تَبَّيْتُ in Persian; and it is said that تَبَّيْتُ is a Persian word, arabicized. (M.) = † Vanity, or a fond opinion of oneself, (K,) and pride. (TA.)

تَبَّيْتُ Waves: (S, M, A, Mgh:) or *waves of the sea, or of a great river*, (M, IAth, K,) *having a current*; (K, TA;) and *its main body, or deep*: (IAth, TA:) [in the present day, the current, or main current, of a sea or great river:] or *vehemence of flow or current*: (Mgh:) accord. to some, of the measure فَعَالٌ, from تَبَّيْتُ; (Mgh;) i. e., from تَبَّيْتُ signifying "vanity" and "pride:" (TA:) accord. to others, of the measure فَعَالٌ, (Mgh, TA,) from تَبَّيْتُ, aor. تَبَّيْتُ, though this verb is obsolete, (TA,) originally تَبَّيْتُ, the و being changed into ي and then incorporated into the preceding ي. (Mgh.) — Applied to a man, † *Vain, or having a fond opinion of himself*, (A, K,) and *proud*; (K;) *who swells up like waves, in his vanity.* (A.) — † A horse that rises like waves in his running. (A.) — † A vein that runs, or flows, quickly, when cut. (S, A, K.)

تيس

1. تَبَّيْتُ, [aor. تَبَّيْتُ] He (a kid) became a تَبَّيْتُ. (M, TA.) — [Also, app., † He became like a he-goat in stupidity: for what immediately follows appears to be the fem. of the imp. of this verb.] تَبَّيْتُ is a word used in declaring a thing to be vain, and false: (M, K:) or it is an execration; [for تَبَّيْتُ, an evident mistake, which I find in copies of the K, and in the TA, I read تَبَّيْتُ;] and a reproach: (K:) the vulgar say تَبَّيْتُ, changing the س into ز. (TA.) One says to a she-hyena, تَبَّيْتُ جَعَارَ, (A, K,) meaning † *Be thou like the he-goat (تَبَّيْتُ) in stupidity, O she-hyena*: and these words are a proverb applied to a stupid man. (A, TA.) The same words were directed, by Abou-Eiyooob, as is related in a trad., to be said to a غُول, (M, TA,) as though one said to her, *Thou liest, or hast lied, O girl.* (TA.) And one says to a man, تَبَّيْتُ, and تَبَّيْتُ, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.)

3. تَبَّيْتُ, (A,) inf. n. تَبَّيْتُ, and تَبَّيْتُ, (A, K,) † *He strove, struggled, contended, or conflicted, with his adversary*; syn. تَبَّيْتُ: (A:) [he strove with his adversary to repel him, like as a he-goat strives with another:] the inf. n. signifies the same as تَبَّيْتُ, and تَبَّيْتُ, and تَبَّيْتُ. (K.)

6. تَبَّيْتُ † *The waves of the water conflicted, or dashed together.* (A, TA.)

10. تَبَّيْتُ † *The she-goat became like the تَبَّيْتُ [or he-goat]*: (M, [but in a copy of that work, for العَنْزُ I find التَّاءُ,] A, K:) like تَبَّيْتُ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say تَبَّيْتُ. (Th, M, TA.)

تَبَّيْتُ A he-goat; the male of the مَعَزَ: (S, M, A, K:) and the male of the mountain-goat: (A, K:) and of the gazelle: (S, M, A, K:) the female of the last [as well as of the first and second] is called عَنْزُ: (S, M:) or *that has completed a year*: (A, K:) or *a yearling he-goat*: before the year it is called جَدِي: (AZ, Mgh, TA:) pl. (of pauc.,

(M) أَتْيَاس (S, M, K) and أَتْيَاس (M, TA,) and (of mult., M) تَيْوَس (S, M, Msh, K) and تَيْسَة and تَيْوَسَة [like مَشْيُوعَة, q. v.]: (K:) the last [which is properly a quasi-pl. n.] signifies the same as تَيْوَس (S,) or a herd of تَيْوَس (M.) You say of the تَفَاح, [i. e. of him who marries often, or the like,] هُوَ مِنْ مَتَيْوَسَاءِ بَنِي فُلَانٍ [lit. He is of the he-goats of the sons of such a one]. (A, TA.)

تَيْس The quality, in a she-goat, of having horns like those of the mountain-goat, (K, TA,) in length. (TA.)

تَيْسِي: see 1.

عَنْز تَيْسَة A she-goat having long horns, (M, A,) like the تَيْس: (A:) or having horns like those of the mountain-goat, (K, TA,) in length. (TA.)

فِيهِ تَيْسِيَة [In him is goatishness]: some say تَيْسِيَة, [in the TA تَيْوَسَة, but the former, which is found in the L as well as in the S and K, seems, from what here follows, to be the right,] (S, L, K,) and [in like manner, for كَيْفِيَة they say] كَيْفِيَة, but [J says] I know not what is the truth thereof: (S:) the former word is preferable. (O, TA.)

تَيْسِيَة: see تَيْوَسَة.

تَيْس A possessor of تَيْوَس [or he-goats]: (M:) or one who holds the تَيْس. (S, K: explained in the former by الَّذِي يُمْسِكُ التَّيْسَ: and in like manner in the latter, by مُمْسِكُهُ.)

مَتَيْوَسَة: see تَيْس, in two places.

تِك

تَيْك: see art. تَا.

تِيل

تَيْل [Hemp, of which ropes and cloths are manufactured; thus called by the Arabs in the present day; perhaps from the Persian تَيْل "a rope;"] a certain thing resembling flux, that comes forth from the sea; [possibly meaning that it is imported into Arabia;] and of which cloths are woven. (TA.)

تَمَر

1. تَمَر [nor. تَيْمَر, inf. n. تَمَر] He loved excessively: (T:) [or he became enslaved, or brought into subjection, by love; (see 2;) and so تَمَر, as explained in Kull p. 165: (see حُب) or his reason departed, and became disordered, in consequence of love and desire; for] تَمَر signifies the departing of reason, and its becoming disordered, (T, TA,) in consequence of love and desire. (TA.) — He became alone, apart from others. (T, TA.) — تَمَرَة (T, S, M, K,) aor. تَمَرَة, (T,) inf. n. تَمَر; (T, M, K;) and تَمَرَة, (T, M, K,) [which is the more common,] inf. n. تَمَر; (K;) She (a woman) enslaved him (S, M, K) by love of her,

(M,) and brought him into subjection: (S, K:) and she enslaved it, and brought it into subjection; namely, his heart: (S:) or she deprived him of his reason; disordered his reason. (T.) And تَمَر (K,) inf. n. as above; (M, K;) and تَمَر; (S, K;) It (love, S, K, or love and desire, M, and excessive love, K) enslaved him, (S, M, K,) and brought him into subjection. (S, K.)

2: see 1, in two places.

5: see 1.

8. اَتَمَر (T, S,) inf. n. اَتَمَر (T, S, M,) He (a man) slaughtered his تَمَر [q. v.]: (T, S, M:) and in like manner, اَتَمَت, said of a woman: (T:) or اَتَمَر signifies the slaughtering camels, and sheep or goats, for no cause. (IAar, T.)

تَمَر i. q. عَبْد [as meaning A slave, and a servant or worshipper of God or of a false god]: whence the names تَمَرُ اللَّهِ [The servant of God] and تَمَرُ اللَّاتِ [The servant of El-Lât]: (S, M, K:) pl. تَمَرَة: it is originally an inf. n., from تَمَرَة: or an epithet like its syn. عَبْد: J says that it is from تَمَرَةُ الْحَبِّ. (TA.)

نَيْمَة (as نَيْمَة, with heimz, K) A ewe, or she-goat, which her owner milks for himself, (A'Obeid, T, S, M, K,) in his abode, (S, M, K,) of those which he has reared, (A'Obeid, T,) not left to pasture where she pleases; (A'Obeid, T, S, M, K;) but sometimes slaughtered, when her owner is in want of flesh-meat: (A'Obeid, T:) or one that is slaughtered in a time of famine: (AZ, T, M, K:) or one beyond forty, until the number attains to the next amount that requires one to be given for the poor rate: (M, K:) or one that is slaughtered gratuitously, not for a compensation, when persons desire flesh-meat. (AHeyth, T.) — Also A [hind of amulet, such as is called] نَيْمَة, that is hung upon a child: (K:) app. a contraction of تَمِيمَة. (TA.)

أَرْضُ تَيْمَة A [desert] land such as is termed قَفَرَة, that causes one to lose his way and to perish: or a wide tract of land: (M, K:) or a land in which is no water: (T:) and تَيْمَة alone a [desert such as is termed] فَلَاحَة; (T, S, K;) because one loses his way therein: (T:) and a wide فَلَاحَة. (T.) — The stars of الجَوْزَاءِ [app. meaning Gemini, also called التَّوَمَانِ]. (K.)

أَتَمَر [More, and most, enslaved by love]. Hence أَتَمَرُ مِنَ الْمَرْقَشِ [More enslaved by love than El-Murakhsh: a prov.: see Freytag's Arab. Prov. i. 255]. (TA.)

مَتَمَر: see what follows.

مَتَمَر Enslaved, and brought into subjection, by love: (S:) having the heart enslaved, and brought into subjection, and affected with vehement love so as to be deprived of his reason: (Abu-l-'Abbás El-Ahwal, TA:) or deprived of his reason; disordered therein; by women; as also مَتَمَر: and led astray. (T.)

تِين

تِين The tree of the بَلَس [or common fig; ficus

carica]: or the بَلَس itself: (M:) [or both; i. e.] a certain well-known kind of tree; and the fruit thereof: (TA:) [or the latter only;] a certain thing that is eaten, (S, Msh,) well known: (Msh, K:) fresh and ripe, it is the most approved of fruits, and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative; and the eating much thereof engenders lice: (K:) [the last word in this explanation in the K is مُقْبِل, which I render agreeably with the TK, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is fattening, for قَبِل signifies "he became fat after being lean;" and my opinion is confirmed by what here follows:] it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body: it is also said, in a trad., that it stops hemorrhoids, and is good for the gout: (Bd xcv. 1:) AHn says, there are many kinds thereof: that of the desert, that of the cultivated land, that of the plains, and that of the mountains; and it is abundant in the land of the Arabs: and he adds, on the authority of an Arab of the desert, of the Saráh, that it is, in the Saráh, very abundant, and allowed to be commonly taken; and is eaten by the people there in its fresh state, and also dried and stored: (M:) the word is Arabic: (Msh:) [a coll. gen. n.:] n. un. with ة. (S, M, Msh.) This is what is meant in the Kur [xcv. 1], where it is said, وَالزَّيْتُونِ وَالنَّخْلِينِ, (T, S, M, Msh,) accord. to I'Ah, (T, S, Bd, Jel,) and the generality of the interpreters: (Msh:) or these two words mean two mountains (S, M, Bd, Jel) of Syria, (S, Jel,) or of the Holy Land, (Bd,) that produce the two fruits thus named: (Jel:) or, accord. to a Syrian interpreter, certain mountains extending from Hulwán to Hemdán, and the mountains of Syria: (Fr, T:) or Damascus and Jerusalem: (M, Bd:) or the mosque of Damascus and that of Jerusalem: (Bd:) or two mosques in Syria: accord. to AHn, the former is the name of a mountain in the country of Ghatafán; but there is no mountain thus called in Syria. (M.) — Among the kinds of تِين is that called تِينُ الْجَمْبَرِ [The sycamore-fig; ficus sycomorus; also called the Egyptian fig; described voce جَمْبَر, q. v. (AHn.)] — [التَّيْنُ الشَّوْكِيُّ and التَّيْنُ الْإِفْرَنْجِيُّ] are appellations applied in the present day to The Indian fig, or prickly pear; cactus opuntia: Forskál (Flora Aegypt. Arab. p. lxxvii) applies the former name to the cochineal Indian fig; cactus cochinillifer.] — التَّيْنَة also signifies †The anus: (AHn, M, K:) [opposed to الْجَمْبَرَة as meaning "the pudendum muliebre."]

تَيْنَان: see art. تِن.

تَيْان A seller of تِين [or figs]. (TA.)

مَتَانَة [originally مَتِينَة] A fig-garden. (KL.) And أَرْضُ مَتَانَة A land abounding with تِين [or figs]. (TA.)

تبه

1. تَاهُ, (§, Mgh, Mṣb, K,) aor. يَتَبُّهُ, (§, Mṣb,) inf. n. تَبُّهُ (§, Mgh, Mṣb, K) and تَبَّهُ (K) and تَبَّهَانُ, (§, K,) is syn. with تَاهُ having for its aor. يَتَوَّه; (Mṣb, TA;) [and with طَاحَ, aor. يَطْحُجُ and يَطْلُوحُ;] signifying *He deviated from, or lost, or missed, the right way; he lost his way; (Mgh, Mṣb, K, TA;) in the desert: (Mgh, Mṣb:) he was, or became, confounded, or perplexed, and unable to see his right course: (Mgh:) he went away in the land, confounded, or perplexed, and unable to see his right course: (§, TA:) [or his mind, or intellect, was, or became, disordered, confused, or unsound: (see تَاهُ in art. تَوَّه.)] and he perished. (TA in art. تَوَّه.) You say also, تَاهَتْ بِهِ سَفِينَتُهُ *His ship deviated from the right course with him.* (TA.) And تَاهَ عَيْنِي بَصْرَكَ *Thine eye, or thy sight, passed me over; syn. تَحَطَّى. (Abou-Turâb, TA.)* تَاهَ بَصْرُهُ [in the CK, erroneously, قَصْرُهُ] signifies also تَأَفَّ, (K, TA, [in the CK تَأَفَّ,] i. e., accord. to 'Arrâm, *He looked at a thing continually, or continuously (في دَوَامٍ [app. as one confounded, or perplexed, and unable to see aright]). (Abou-Turâb, TA.)* — Also, تَاهَ, (§, K,) aor. يَتَبُّهُ, (§,) inf. n. تَبُّهُ, (§, K,) and تَبَّهُ is said to be a dial. var. of this, but is doubtful; (MF;) [like تَاهُ having for its aor. يَتَوَّه;] *He magnified himself; or behaved proudly, haughtily, or insolently: (§, K:) and he affected to be commended for, or praised for, or he gloried in, that which he did not possess; [i. e. he was, or became, conceited, or vain-glorious; or he behaved conceitedly, or vain-gloriously;] or he overpassed the due bounds in elegance of mind or manners or address or speech or person or attire and the like, and arrogated to himself superiority therein, through pride: (K:) [or rather, he was, or became, vain; or he behaved vainly: for] Er-Rûghib makes a distinction between مُعْجَبٌ and تَاهٌ; saying that the مُعْجَبٌ believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تَاهٌ believes**

himself decisively. (MF and TA in art. عَجَب.) One says, هُوَ يَتَبُّهُ عَلَى قَوْمِهِ [*He behaves proudly, or conceitedly, or vainly, towards his people.*] (TA.)

2. تَبَّهَ i. q. تَوَّهَ [and طَوَّحَهُ and طَوَّحَهُ], i. e., *He made him to deviate from, or lose, or miss, the right way; made him to lose his way: (Mṣb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his right course: &c.: see 1:] he destroyed, or lost, or left or neglected, him or it. (K.)* And تَبَّهَ نَفْسَهُ *He made himself to be, or become, confounded, or perplexed, and unable to see his right course: (§, TA;) as also تَوَّهَهَا and طَوَّحَهَا: (§:) or he destroyed himself. (TA.)*

4. مَا أَتَوَّهَ: see مَا أَتَوَّهَ, in art. تَوَّه.

10. اسْتَأْتَاهُ: see art. تَوَّه.

تَبَّهَ: see تَبَّهَ.

تَبَّهَ [originally an inf. n.: see 1, throughout:]

A مَفَازَةٌ [i. e. desert, or waterless desert, &c.,] (§, Mṣb, K) in which one loses his way, (§,) wherein is no sign, or mark, whereby one may be guided therein; as also تَبَّهَ: (Mṣb:) pl. أَتَبَّهَ and أَتَابُوهُ, (§, K,) the latter of which is a pl. of the former pl., (TA,) and أَتَاوَهَ. (Meyd, in Freytag's Lex.) [Hence,] التَّبَّهَ, [also called بَنَى تَبَّهَ بَنَى,] *The place [or desert] in which the Children of Israel lost their way, between Egypt and the Akabeh [at the head of the eastern gulf of the Red Sea], unable to find the way of egress from it. (TA.)* — مَتَبَّهَةٌ and تَبَّهَ and تَبَّهَ (K) and مَتَبَّهَةٌ, (§, K,) originally [مَتَبَّهَةٌ] of the measure مَفْعَلَةٌ, (§,) and مَتَبَّهَةٌ and مَتَبَّهَةٌ and مَتَبَّهَةٌ (K) and مَتَبَّهَةٌ (TA) *A land wherein one loses his way, (§, K, TA,) wide, and having in it no signs, or marks, of the way, nor mountains nor hills. (TA.)* And بَلَدٌ أَتَبَّهَ *A country to which, and in which, one cannot find his way. (TA.)*

تَبَّهَ: see تَبَّهَ, in two places.

تَبَّهَانُ: see تَاهُ, in two places. — Also, and

تَبَّهَانُ and تَبَّهَانُ, *Daring, or bold; who pursues a random, or heedless, course, without any certain aim or object, in affairs: applied to a man: and in like manner to a camel: and, with ة, to a she-camel. (TA.)*

تَاهُ and تَبَّهَانُ: see تَبَّهَانُ: and see also تَاهُ.

تَبَّهَ: see تَاهُ, in two places.

تَاهُ *Deviating from, or losing, or missing, the right way; losing his way; (Mgh; see also art. تَوَّه;) and so تَبَّهَانُ and [in an intensive sense, like مَتَبَّهَ,] تَبَّهَ: (K:) deviating from the right way and magnifying himself or behaving proudly or haughtily or insolently: or deviating from the right way and being confounded or perplexed, unable to see his right course. (TA.) — † Deviating from the right way in opinion: (Mgh:) desiring a thing and unable to find the right way. (Mṣb.) — Magnifying himself; or behaving proudly, haughtily, or insolently: affecting to be commended for or praised for, or glorying in, that which he does not possess; or overpassing the due bounds in elegance of mind or manners &c.: [see 1, last sentence but one: it is best rendered behaving proudly, or conceitedly, or vainly:] and in like manner تَبَّهَ: (K;) but this has an intensive signification; [meaning, like مَتَبَّهَ, very proud or conceited or vain:] (TA;) and تَبَّهَانُ and تَبَّهَانُ and تَبَّهَانُ: (K:) or only تَاهُ and تَبَّهَ, accord. to IDrd. (TA.)*

هُوَ أَتَبَّهَ النَّاسَ: see أَتَوَّهَ in art. تَوَّه, where it is explained on the authority of the TA. [In the § it seems to be indicated by the context that the meaning is *He is the proudest of men.*] — See also تَبَّهَ, last sentence.

مَتَبَّهَ: see تَبَّهَ.

مَتَبَّهَ *A man having much تَبَّهَ [meaning pride, or conceit, or vanity]: or who deviates from, or loses, or misses, the right way, or who loses his way, much, or often. (TA.)*

تَبَّهَ: see مَتَبَّهَ and مَتَبَّهَ and مَتَبَّهَ and مَتَبَّهَ: see تَبَّهَ.

ث

The fourth letter of the alphabet: called **ثَا** and **ثَ** [respecting which latter see the letter **ب**]: the pl. [of the former] is **ثَنَاتٌ**; and [of the latter,] **أَثْوَاءٌ** and **أَثْيَاءٌ**. (TA in **الْألف اللينة**.) It is one of the letters termed **مَهْمُوسَةٌ** [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed **لُثْوِيَّةٌ** [or gingival], which are **ث** and **ذ** and **ظ**. (TA at the commencement of **باب الثاء**.) — It is sometimes substituted for **ف**, as in the instance of **حَفَالَةٌ** and **جُمَانٌ**; and for **س**, as in the instance of **جُمَانٌ** and **جُمَانٌ**; and for other letters. (TA in the latter place.) — [As a numeral, it denotes *Five hundred*.]

ثَا

ثَا and ثَا: see the letter **ث**, and arts. **ثَوَا** and **ثِي**.

ثَا

R. Q. 1. **ثَا** *He watered camels to their satisfaction*: (S, M, K; but in some copies of the S, the verb is made trans. by means of **ب**:) or *he watered them* (T, M) *so as to quench their thirst*, (T,) *but not so as to satisfy them*. (T, M.) — Also, contr., *He kept camels thirsty*; i. e. *he did not water them at all*; or *he watered them little, so that they were not satisfied*. (K, TA.) — *He extinguished fire*. (Sgh, K.) — *He stilled another's anger*. (TA.) And **ثَا** *He quenched his anger*. (M.) [Or this may be rendered *He dispelled from him his anger*: agreeably with what follows.] — *He removed* (IDrd, M, K) *a thing* (M) *from its place*. (IDrd, M, K.) — *He repelled from, or defended, the people, or company of men*, (As, S, K,) and *rendered them reciprocal aid*. (As, TA.) — **ثَا**, (T, M, K,) inf. n. **ثَاثَةٌ**, (T,) also signifies *He restrained, or withheld*, (T, M, K,) *a man* (T, M,) *from* (عَنْ) *another man*, (T,) or *from* (عَنْ) *a thing, or an affair*. (M.) — **ثَاثَتِ** *The camels drank to their satisfaction*: (M, K;) or *drank, but not so as to satisfy themselves*. (M.) — And, contr., *The camels thirsted*. (K.) — And **ثَا** *It became stilled*; (K;) *said of anger*. (TA.) — See also R. Q. 2. — **ثَا** *He called the he-goat* (AA, AZ, M, K,) *to copulate*. (AA, K.)

R. Q. 2. **ثَا** *He deemed it right that he should abide, or remain, where he was*, (AZ, T, K,) and *abstain*, (AZ, TA,) *after he had desired to make a journey* (AZ, T, K) *to a country, or land*. (AZ, TA.) And **ثَا** *He deemed it right that he should abstain from the affair, or thing*, (M, TA,) or

that he should pause at it, (M,) after he had desired it. (M, TA.) — **ثَا** *I met such a one, and feared him*. (As, S, K.)

ثَاب

1. **ثَابَ**, (Eyn, T, M, K,) like **عَنِيَ**, (K,) and **ثَبَّ**, (IKoot, L, and so in a copy of the A,) inf. n. **ثَابٌ**, (K,) or **ثَابٌ**, (M,) *He became relaxed and sluggish*; *said of a man*: (A:) or *he became affected with sluggishness and languor*; (M;) as also **ثَابَ**: (M, A:) or *he became affected with sluggishness and languor like the languor of drowsiness*; as also **ثَابَ** and **ثَابَ**; (K;) which last is approved by IDrd and Thábit Es-Sarakustee, who disallow **ثَابَ**, though this is the form commonly known and approved, and is the most chaste form: (TA:) or *he became affected with languor like the heaviness of drowsiness, in consequence of something that he had eaten or drunk, without becoming insensible*; (T;) as also **ثَابَ**: (L:) or *this last signifies he yawned, or opened his mouth*, (Mgh, Msh,) *by reason*, (Mgh,) or *on the occasion*, (Msh,) *of languor* (Mgh, Msh,) *like the heaviness of drowsiness*; (Mgh;) or *he yawned, or opened his mouth, and stretched himself, on being affected by sluggishness or drowsiness or anxiety*; (MF, TA, on the authority of IDrst;) or *he yawned, or opened his mouth, and emitted wind from his stomach, by reason of some affection thereof*: (TA on the authority of Et-Tedimuree:) **الثَّوْبَةُ** is from **الثَّوْبَةُ**; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say **ثَاوَبَ**; (AZ, T, S, O, Mgh;) [for] this is vulgar. (Msh.) Hence, **إِذَا ثَابَ أَحَدُكُمْ فَلْيَغْطِ فَاهُ** [When any one of you yawns, he should cover his mouth with the back of his left hand; for it is believed that the devil leaps into the uncovered yawning mouth]. (Mgh.)

5: see 1.

6: see 1, in six places.

ثَوْبَةً, (T, S, M, K, &c.,) as also **ثَوْبَةً**, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from **الثَّوْبَةُ**, like **مُطَوِّدٌ** from **الْمُطَوِّدُ**; (T;) or from **ثَبَّ**; and means *A state of relaxation and sluggishness*: (A:) or *sluggishness and languor* (M, K) *like the languor of drowsiness*: (K;) or *languor like the heaviness of drowsiness, in consequence of something that one has eaten or drunk, not attended by insensibility*: (T, L:) or *a yawning, or opening the mouth, by reason of languor like the heaviness of drowsiness*: (Mgh:) or *a yawning, or opening the mouth, and stretching oneself, on being affected by sluggishness or drowsiness or anxiety*: (IDrst, MF, TA:) or *a yawn-*

ing, or opening the mouth, and emitting wind from the stomach, by reason of some affection thereof. (Et-Tedimuree, TA.) Hence the prov., **الثَّوْبَةُ**, (S, A, TA,) and **الثَّوْبَةُ**, without **أ**, as some say; (MF;) or the pronunciation without **أ** is vulgar, (IDrst, TA,) or erroneous; (TA;) [More catching than yawning;] for when a man yawns (إذا ثَابَ) in the presence of others, they become affected as he is. (TA.)

ثَوْبٌ Affected with sluggishness and languor like the languor of drowsiness: from **ثَابَ**, q. v. (K.)

ثَارَ

1. **ثَارَ**, (T, S, M, K,) and **ثَارَ**, (T, S, M, K,) aor. **ثَارَ**, (Msh, K,) inf. n. **ثَارٌ** and **ثَوْرَةٌ**, (S,) or the latter is a simple subst., as is also **ثَوْرَةٌ**, (Lh, M, K,) *He revenged, or avenged, his blood, by retaliating his slaughter; he slew his slayer*. (T, S, M, Msh, K.) [Hence, **ثَارَ ثَوْرُهُ** and **بِمَقْتُولِهِ** *The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter*: see 10.] — [Hence also,] **لَا تَارَتْ فُلَانًا يَدَاهُ**, (K,) or **عَلَى فُلَانٍ**, (A,) *May his arms, or hands, not profit such a one*. (A, K.) — Also **ثَارَ**, and **ثَارَ بِهِ**, (M, K,) and **ثَارَ الْقَوْمَ**, inf. n. **ثَارٌ**, (T,) *He sought to revenge, or avenge, or retaliate*, (T, M, K,) *his blood*, (M, K,) and *the blood of the people, or party*. (T.) It is said in a prov., **لَا يَنَامُ مَنْ ثَارَ** [He will not sleep who seeks to revenge, or avenge, or retaliate, blood]: in the Kámil of Mbr, [and in some copies of Meyd,] **مَنْ أَثَارَ** [which seems to signify the same]. (TA.) — [And **ثَارَهُ** and **ثَارَ بِهِ** signify also *He slew him in blood-revenge, or in retaliation of the blood of a relation*: see 10.] — **ثَارَتْكَ بَكْدَا** *I have obtained my blood-revenge, or retaliation, of thee by such [a deed, or person]*. (S, K.)

4: see 8.

8. **أَثَارَ**, originally **أَثَارَ**, *He obtained his blood-revenge, or retaliation*; syn. **أَدْرَكَ ثَارَهُ**; (T, S, M, K;) *from him*; (T, S;) as also **أَثَارَ**: (M, K;) and **أَثَارَ مِنْهُ** *he slew the slayer of his relation*. (T.) Lebeed says,

وَالْتَبَّ إِن تَعْرِ بَنِي رِمَّةَ خَلَقًا
بَعْدَ الْمَمَاتِ فَإِنِّي كُنْتُ أَثِيرُ

[And the old she-camels, if they seek to obtain benefit from a worn rotten bone of me after death, I used to retaliate upon them by anticipation]: (T, S:) i. e., I used to slaughter [some of] them for guests, and so I have retaliated upon them during my life for their nibbling my rotten bones

after my death: for when camels do not find herbage of the kind called *حُمُض*, they eat the bones of dead men and of camels instead thereof. (T.) — See also 1.

10. *استأثر* *He* (a relation of a slain man, A) sought, or asked, aid, in order that the blood of his slain [relation] might be revenged, or avenged, by retaliation of his slaughter (*بِثَّارِهِ*), (AZ, S, K,) or in order that he might take, or seek, revenge, or vengeance, for his slain [relation]. (A.)

ثَار, (S, M, A, Mgh, Msh, K,) which may be also pronounced *ثَار*, i. e., with the *ء* suppressed, (Msh,) and *ثَارَةٌ*, (A,) and *ثَوْرَةٌ*, (S,) which last is a subst. [from *ثَار*], as also *ثَوْرَةٌ*, (Lb, M, K,) *Blood-revenge*; or *retaliation of murder or homicide*: or *a seeking to revenge, or avenge, or retaliate, blood*: [see 1, of which *ثَار* is an inf. n.:] or *a desire, or seeking, for retaliation of a crime or of enmity*: or *retention of enmity in the heart, with watchfulness for an opportunity to indulge it*: syn. *ذَحَلَّ*, (S, A, Msh:) or *طَلَبَ* (M, K:) or *حَقَّدَ*, (Mgh:) or (so accord. to the M; but accord. to the K, “and”) *blood* (M, K) *itself*: (M:) pl. *أَثَار* and *أَثَار*; the latter formed by transposition. (Yaqkoob, M.) You say, *أَدْرَكَ ثَارَهُ* (S, Mgh, K) and *ثَوْرَتَهُ* (Ag, T, S) [*He obtained, or attained, or took, his blood-revenge, or retaliation*: or] *he attained the object of his pursuit [for blood-revenge, or retaliation]*; from *ثَارَهُ*: (Ag, T:) or *he slew the slayer of his relation*. (Mgh.) And *طَلَبَ بَثَارَهُ* *He sought to obtain his blood-revenge, or retaliation*; syn. *طَلَبَ بِذَخْلِهِ*. (S and Msh in art. *ذحل*.) And *أَنَا أَطْلُبُ ثَارِي عَنْدَهُ* *I seek my blood-revenge of him*; syn. *ذَحَلِي*. (A.) And *عِنْدَ ذُلَانٍ ثَارِي* *My blood-revenge is a debt owed to me by such a one*; syn. *ذَحَلِي*: meaning *such a one is the slayer of my relation*. (A.) — *ثَارٌ* also signifies,

(A,) or *ثَائِرٌ*, (T,) *One who seeks blood-revenge, or retaliation of the slaughter of his relation*: and *one of whom is sought blood-revenge, or retaliation of the slaughter of a relation*: (T, A:) the latter primarily signifies a *slayer*; and hence, a *slayer of a person's relation in vengeance, or retribution*: (Ham p. 637:) and the former, *one who is sought, or pursued, for blood-revenge*; an inf. n. used as a subst.: (Ham p. 87:) the *slayer of a person's relation*; (S, M, A, K;) as also *ثَائِرٌ*: (A:) pl. of the former *أَثَار* and *أَثَار* [as above] (K) and *ثَارَات*, (S, A, K:) the first of which three is [also] pl. of *ثَائِرٌ*. (T.) You say, *هِيَ ثَارَةُ* *He is the slayer of his relation*. (S.) And *يَا ثَارَاتِ فُلَانٍ* *O slayers of such a one*. (T, S, K.) *يَا ثَارَاتِ عُمَانَ*, occurring in a trad., which is also related with the substitution of *ثَارَات* for *ثَارَات*, may be explained in the same manner; or it may mean *O ye seekers of the blood-revenge of 'Othmān, aid me to obtain it*; the prefixed noun *طَائِبِي*, or *أَهْل*, being understood. (Nh, TA.) [See

also *ثَارَةٌ* in art. *تور*.] *ثَارٌ مِنْمِرٌ* [*A slayer of one's relation who causes his slayer to sleep,*] means *one with whom the seeker [of blood-revenge or retaliation] is contented, if he find him [and slay him], so that he sleeps after*; (S, K;) *one who, if slain, causes the pursuer of blood-revenge to cease from the pursuit*: (Ham p. 87:) or *a person who is an equivalent for the blood of one's relation [and who therefore, by his being slain in retaliation, makes the avenger to sleep]*: (T:) or *a person of rank, or note, in whom [i. e. by the slaughter of whom] one has his full desire accomplished*. (A.) In a trad. of Moḥammad Ibn-Selemeh, relating to the day of Kheyber, occur the words, *يَا ثَارَهُ*, *رَسُولَ اللَّهِ الْمُتَوَرِّدَ لِلثَّائِرِ*, meaning [*I am for him, i. e. I am he who should slay him, O Apostle of God*:] *the seeker of blood-revenge [is for him of whom blood-revenge is sought]*. (L. [The explanation there given is clearly shown to relate to *المتور*].) — *ثَارٌ* signifies also *An enemy*: pl. *أَثَار*: so explained as occurring in the following words of a trad.; *لَا تُغِيدُوا سِوْفَكُمْ عَنْ أَحَدَانِكُمْ فَتَوْتَرُوا أُنَارَكُمْ* *Do not sheathe your swords from your young ones, [neglecting to teach them the use thereof,] and so make your enemies to attain their desire of blood-revenge*. (TA.)

ثَار: see *ثَارَةٌ*.

ثَوْرَةٌ; said in the S to be an inf. n. of 1: see *ثَارٌ*, in two places.

ثَوْرَةٌ: see *ثَوْرَةٌ*.

ثَائِرٌ: see *ثَارٌ*, in three places. — Also *One who does not pity anything (لَا يَبْقَى عَلَى شَيْءٍ)* so that he may obtain his blood-revenge, or retaliation. (S, K.)

مُتَوَرِّدٌ بِهِ and *مُتَوَرِّدٌ* [*Revenged, or avenged, by the retaliation of his slaughter; by the slaughter of his slayer*: and also *slain in blood-revenge, or in retaliation for the blood of a relation of the slayer*]: these two expressions [thus] apply to one's enemy as well as to one's relation. (A.) — Also, the latter, [simply,] *Slain*. (T, and Ham p. 87. [But retaliation is generally meant to be understood.]

ثَال

Q. Q. 1. *ثَالٌ* *He* (a man, M, Mgh) *had* *ثَالٌ* [i. e. warts] come forth upon him. (M, Mgh, K.)

Q. Q. 2. *ثَالٌ* *ثَالٌ* (T, M, K) *ثَالٌ* *His person had* *ثَالٌ* [or warts] come forth upon it. (T, M, K.)

ثَالٌ, (T, S, M, &c.,) which may also be pronounced with the *ء* suppressed, [*ثَالٌ*] (Msh,) [*A wart*; thus called in the present day:] *a certain excrescence* (M, Mgh, K) *on the person of a man*, (Mgh,) *small*, (K,) *hard, and round*, (Mgh, K,) *and of various forms*; one description being inverted; another, craked and scabrous; another, pendent; another, nail-shaped, large in the head and slender at the root; another, long, and bent backward; another, opened; all arising from a thick, tough humour, phlegmatic, or bilious, or a compound of both these kinds: (K,

TA:) pl. *ثَالِي*. (T, S, Mgh, Msh, K.) — Also, (as being likened to the excrescence above mentioned, TA,) *The uipple of the breast*. (Kr, M, K.)

ثَبِت

1. *ثَبِتَ*, (S, M, A, &c.,) *أور. ث. (M, Msh,)* inf. n. *ثَبُوتٌ* (S, M, A, Mgh, Msh, K) and *ثَبَاتٌ*, (S, M, Mgh, K,) or this latter is a simple subst., (Msh,) [unexplained in the S and M and A and K, as being well known,] *It* (a thing, S, M, Msh) *continued, subsisted, lasted, endured, remained, remained fixed or stationary, stood, or rested*: *it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established*: *it obtained, or held*: syn. *دَامَ*: (Mgh, Msh:) and *اسْتَقَرَّ*: (Msh:) [*it stood, as a fact or truth; it stood, or held, good; it was, or became, a fact or truth, or a settled, or an established, fact or truth*]: *it was, or became, or proved, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper*: syn. *صَحَّ*. (Msh.) — *ثَبِتَ بِالْمَكَانِ*, inf. n. *ثَبُوتٌ*, *He continued, remained, dwelt, or abode, in the place*. (T.) — *ثَبِتَ الْجَرَادُ*, and *ثَبِتَ*, and *ثَابِتٌ*, *The locusts stuck their tails into the ground to lay their eggs*. (T.) — *ثَبِتَ عَلَى الْأَمْرِ* [*I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair*]. (K in art. *زعم*.) — *ثَبِتَ لِدُنْكَ* [*May thy case, or state, or condition, be permanent*. (A, TA.) — *ثَبِتَ عَنْدَهُ كَذَا* *Such a thing was, or became, a settled, or an established, fact, or truth, with him, or in his opinion; it became established, substantiated, made good, or verified, in his opinion or estimation*: like *صَحَّ*.

And *ثَبِتَ عَلَيْهِ* *It was, or became, established against him*. Hence, *ثَبِتَ لَهُ عَلَيْهِ كَذَا* *Such a thing became established, or verified, as due to him from him*: like *صَحَّ*. And hence, *ثَبِتَ* is also syn. with *وَجَبَ* [as meaning *It was, or became, or proved to be, binding, obligatory, incumbent, or due*: and *it was, or became, necessitated, necessary, or requisite*: so that *ثَبِتَ عَلَيْهِ* means also *it was, or became, or proved to be, binding, obligatory, or incumbent, on him*; or *it rested, or lay, on him*; as a *debt, or a duty*: and *it* (a sentence &c.) *became necessitated to take effect upon him*: and *ثَبِتَ لَهُ* *it was, or became, or proved to be, due to him, or owing to him*. (Telwech, TA in art. *وجب*.) — *ثَبِتَ لَهُ* also signifies *It belonged, or appertained, as an attribute, or a quality, or a property, to him, or it*; *it was affirmable, or predicable, of him, or it*. — *ثَبِتَ*, (S, M, A, Msh, K,) *أور. ث. (Mgh, K,) inf. n. ثَبَاتَةٌ* (M, A, K) and *ثَبُوتَةٌ*, (M, K,) *He was, or became, firm in intellect, understanding, or mind*: (S:) or *firm, or steady, in fight, or in speech, or discourse*: (M:) or *intelligent, and possessing self-restraint*: or *seldom erring or making a mistake or committing a fault*: (A:) or *firm of heart in war*: (Msh:) or *courageous as a horseman*, (K, TA,) *earnest in the charge*. (TA.)

2. *ثَبِتَ الْجَرَادُ*: see 1. — *ثَبِتَهُ*: see 4, in two

places. — *ثَبَّتَهُ عَنْ الْأَمْرِ* i. q. *ثَبَّطَهُ* [He hindered him, withheld him, or prevented him, &c., from doing the affair, or thing]. (M.)

3. *مُكَابَّةً* i. q. *مُهَاوَنَةً* [meaning The vying with another in firmness, or steadiness, or the like]. (TA in art. موت.) — See also 4.

4. *اَثْبَتَ الْجَرَادُ*: see 1. *اَثْبَتَهُ* trans. of *ثَبَّتَ*, as also *ثَبَّتَهُ* (S, M, Mgh, K,) signifying He made it to continue, subsist, last, endure, remain, remain fixed or stationary, stand, or rest; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: he made it to obtain, or hold: [he made it to stand, as a fact or truth; to stand, or hold, good; to be, or become, a settled, or an established, fact or truth:] he made it, or rendered it, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper. (Mgh.) — *طَعَنَهُ فَأَثْبَتَ* He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him; syn. *أَثْبَذَهُ* (M.) — *اَثْبَتَهُ بَوَاقِي* [He made him fast with a bond, or ligature]. (TA.) — *لَيْثِيُونُكُ* (S, Mgh, K,) or *لَيْثِيُونُكَ* (CK,) in the Kur [viii. 30], means [That they might inflict upon thee a wound by reason of which thou shouldst not be able to rise: (S, Mgh, K, TA:) or that they might confine thee [to thy place]. (K, TA.) You say, *اَثْبَتَهُ* I thrust him, or pierced him, and confined him to his place, so that he could not quit it. (TA from a trad.) And *ضَرَبُوهُ حَتَّى أَثْبَتُوهُ* so that they enervated him [and rendered him motionless]. (A, TA.) And *أَثْبَتَ الْجَرِيحَ* He weakened the wounded man so that he was unable to move. (Mgh.) And *أَثْبَتَهُ جِرَاحَةً* A wound rendered him unable to move: (T, A:) and in like manner one says of a malady. (A.) And *أَثْبَتَ* His malady became violent, or a wound affected him, so that he did not [or could not] move. (T, TA.) — *اَثْبَتَ حُجَّتَهُ* He established his evidence, or proof, and made it clear, plain, or manifest. (M.) — *اَثْبَتَهُ* (M, K,) inf. n. *اَثْبَاتٌ* (TA,) also signifies He knew him, or it, certainly, or assuredly; and so *ثَابِتُهُ* (M, K, TA,) inf. n. *ثَابِتَةٌ*. (TA.) And you say, *نَظَرْتُ إِلَيْهِ فَمَا أَثْبَتَهُ بَصَرِي* [I looked at him, or it, but I did not know him, or it, surely with my eye]. (A, TA.) And *اَثْبَتَ الشَّيْءَ مَعْرِفَةً* [He knew the thing certainly, completely, or thoroughly]. (A. [Explained in a copy of that work, followed in the TA, by *قَبْلَهُ*; but this is undoubtedly a mistranscription for *قَتْلَهُ*, q. v.]) — Also, (i. e. *اَثْبَتَهُ* alone,) He verified it. (Har p. 175.) — And *اَثْبَتَ* He wrote it, [set it down, registered it, or recorded it,] i. e., a man's name, (A, Mgh, TA,) *فِي الدِّيَوَانِ* [in the register of soldiers or pensioners or accounts]. (A, TA.) — [And i. q. *أَوْجَبَهُ* as meaning He made it, or declared it to be, binding, obligatory, or incumbent, (*عَلَيْهِ* on him,) or due (*لَهُ* to him): and, said of a sentence &c., as meaning he necessitated it to take effect, or necessitated its taking effect, Bk. I.]

عَلَيْهِ upon him: see *حَقَّهُ*. — And He affirmed it; he averred it; i. q. *أَوْجَبَهُ* as contr. of *نَفَاهُ*. And hence, *اَثْبَتَهُ* signifies also He made it, or declared it, or asserted it, to belong, or appertain, as an attribute, or a quality, or a property, to him, or it; he affirmed it, or predicated it, of him, or it. — And He authorized it; namely a word, a signification, &c.] — *اَثْبَتَ قُلَانَا* He kept, clave, or held fast, to such a one; scarcely, or never, quitting him. (Mgh.) And *اَثْبَتَهُ الشَّقْمُ*, i. e. [The malady clave to him;] did not quit him. (S.)

5. *الرَّأْيَ* and *تَثَبَّتَ فِي الْأَمْرِ* (T, S, M, A, TA,) and *اَثْبَتَ* (T, TA;) and *اَسْتَبْتُ* (S, M, A, K, TA;) He acted, or proceeded, [firmly, steadily,] deliberately, or leisurely, (T, M, A, K, TA,) in the affair, (T, M, A, TA,) and the opinion, judgment, or counsel; (T, TA;) not hastily: (T, M, TA;) both signify the same: (S:) [or *اَسْتَبْتُ فِي أَمْرِهِ* he consulted respecting his affair, and sought for information respecting it, or investigated it. (T, TA.) [In the KL, *تَثَبَّتَ* is explained by the words *دَرْكُ كَرْدَن وَبَجَايِ أَوْرَدَن*, perhaps meaning The delaying in an affair and (then) executing or performing.]

10. *اَسْتَبْتُ*: see 5, in two places. — [Also He sought, or desired, or demanded, confirmation, evidence, proof, demonstration, verification, assurance, or positive or certain information, *عَنْهُ* respecting him, or it. — And He desired, or meant, an affirmation: see a remark on a verse cited voce *بَيِّنَ*.] — *اَسْتَبْتُهُ* He found it to be sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Har p. 175:) and he assured, or certified, himself of the true state of his case. (Idem, p. 426.) You say, *صَغَّرَ عَيْنَهُ* [He contracted his eye in order to assure himself of the correctness of the view; i. e., to obtain a sure view]. (M in art. وِص.) — It is also said to mean He made him, or asserted him to be, firm of heart: but Er-Rázee says, I have not met with this verb used as one that is immediately transitive. (Har p. 426.)

ثَبَّتَ: see *ثَابِتٌ*. — Also A man firm, or steady, of heart; (S;) and so *ثَبَّتَ الْجَنَانُ*; (A, Mgh, TA;) pl. *ثَبَاتٌ* (TA:) or a man who acts, or proceeds, [firmly, steadily,] deliberately, or leisurely, (A, Mgh,) in his affairs: (Mgh:) and a courageous horseman, (M, K, TA,) earnest in the charge; (TA;) as also *ثَبَّيْتُ* (M, K, TA:) both of which signify also intelligent, and possessing self-restraint; or seldom erring or making a mistake or committing a fault. (A, TA.) And *ثَبَّتَ الْقَامَرُ* A man who does not quit his station, or abode. (M.) And *ثَبَّتَ الْقَدَمُ* [Firm-footed;] one who makes no slip in contention, or in fight. (A, TA.) And *ثَبَّتَ الْغَدَرُ* A man firm, or steady, in fight, or in speech, or discourse: (M, L, TA:) or whose tongue makes no slip in contentions. (S, TA.) — See also *ثَبَّتَ*: — and *ثَبَّيْتُ*.

ثَبَّتَ Firmness of heart in war. (Mgh, TA.) You say, *لَهُ ثَبَّتٌ عِنْدَ الْحِمْلَةِ* He has firmness, or steadiness, on the occasion of the charge, or

assault. (S, A.) And *ثَبَّتَ عِنْدَ الْحِمَامِ* He has firmness on the occasion of death. (L.) [See also *ثَبَاتٌ*.] — Hence, (Mgh,) A proof, an evidence, or a voucher. (S, Mgh, Mgh, TA.) You say, *لَا أَحْكُمُ بِكَذَا إِلَّا بِثَبَّتٍ* I will not decide so unless on the ground of proof, or evidence. (S.) And it is said in a trad. respecting the day of doubt, [i. e. the day of which one doubts whether it be the last of Shaabán or the first of Ramadán,] *ثُمَّ جَاءَ الثَّبَّتُ أَنَّهُ مِنْ رَمَضَانَ* Then came the proof, or evidence, or voucher, that it was of Ramadán. (TA.) — And hence, (Mgh,) applied to a man, (A, Mgh, [in which latter it is said to be tropical when thus applied, but not so in the A,]) and sometimes written *ثَبَّتٌ* (TA,) † One who is an authoritative evidence, or voucher, by reason of his trustworthiness in that which he relates: (A, TA:) or † one who is trustworthy (Mgh, K*) in that which he relates: (Mgh: [in the K, only the pl. is mentioned:]) or † one who is just, or equitable, [in that which he relates,] and exact, or honest: (Mgh:) pl. *ثَبَاتٌ*. (A, Mgh, Mgh, K.) — Also † An index, or a table of contents, in which a relater of traditions collects a list of what he has related from others, and of his sheykhs [who are his authorities]: said by some to be a conventional term of the relaters of traditions: perhaps tropical. (TA.)

ثَبَاتٌ, a subst. from *ثَبَّتَ*, [or an inf. n., like *ثَبَّتٌ*, used as a simple subst.,] Continuance, subsistency, lastingness, permanence, endurance, remanence, remanence in a fixed or stationary state, a state of standing or resting, constancy, firmness, steadiness, steadfastness, stableness or stability, fixedness, fastness, settledness, establishment or a state of being established: &c.: and soundness, validness or validity, substantiality or substantialness, reality, sureness, certainty, truthness or truth, &c. (Mgh.) [See also *ثَبَّتَ*.]

ثَبَاتٌ (A,) or *ثَبَاتٌ* (K, TA,) † A disease that renders one unable to move. (A, K, TA.)

ثَبَاتٌ The two threads or strings, or each of the two threads or strings, of [the kind of face-veil called] a *بَرْقُع*, by which the woman [draws and] binds [the two upper corners of] it to the back of her head. (K.) — And A strap, or thong, with which a camel's saddle (*وَحْلٌ*) is bound: (M, K:) pl. *أَثْبَاتَةٌ*. (M.)

ثَبَاتٌ: see *ثَبَّتَ*.

ثَبَّيْتُ: see *ثَابِتٌ*. — Also Firm in intellect, understanding, or mind: (S, K, TA:) and firm in strength and intellect: (TA:) or firm of heart in war: (Mgh:) see also *ثَبَّتَ*. — And, applied to a horse, Sharp, and light, or active, in his running; (M, K;) as also *ثَبَّتَ*. (TA.)

ثَبَاتٌ part. n. of *ثَبَّتَ*; (M, A, Mgh, K;) as also *ثَبَّتٌ* (M, A, K) and *ثَبَّيْتُ* (K;) Continuing, subsisting, lasting, enduring, remaining, remaining fixed or stationary, standing, or resting, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: obtaining, or holding: [standing, as a fact or truth; standing, or holding, good; having the quality of a

fact or truth, or a settled, or an established, fact or truth:] sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Msb: see 1:) dim., when it is used as an epithet, ثَبِطٌ; but when it is a proper name, its dim. is ثَبِيطٌ. (T.) — ثَبِطٌ ثَابِتٌ بِمَكَانٍ Continuing, remaining, dwelling, or abiding, in a place. (TA.) — الثَّوَابِتُ الْكَوَاكِبُ [and الثَّوَابِتُ] The fixed stars. (Kzw &c.) — سَنُونَ ثَابِتَةٌ Years lasting long. (TA in art. قَعَس.) — قَوْلٌ ثَابِتٌ A sound, valid, true, right, correct, just, or proper, saying. (M.) الثَّابِتُ بِالْقَوْلِ in the Kur xiv. 32 means By the assertion of the unity of God. (Jel.)

ثَبِطٌ Bound with the strap, or thong, called ثَبَاتٌ; applied to a camel's saddle (رَحْل). (M, K.) — ثَبِطٌ Motionless by reason of disease (T, K, TA) that has become violent, or by reason of a wound: (T, TA:) or the same, (M,) or in this sense ثَبِطٌ, (K, TA,) † heavy (M, K, TA) by reason of old age or some other cause, (TA,) and not quitting the bed. (M, K, TA.) — كَلَامٌ ثَبِطٌ lit. An affirmed sentence; i. q. مُوجِبٌ as contr. of مُنْفِيٌ; virtually the same as كَلَامٌ ثَبِطٌ an affirming, or affirmative, sentence.]

ثَبِطٌ: see ثَبِطٌ, in two places.

ثَبِط

1. ثَبِطٌ, (S, K,) aor. ثَبَطَ, (K,) inf. n. ثَبِطٌ. (S.) He sat with his buttocks against his heels, resting upon the extremities of his feet, (S, K,) as one does in performing the act termed اسْتِجَابَةٌ. (TA.) — [ثَبِطٌ: see the next paragraph.]

2. ثَبِطٌ, (S,) inf. n. ثَبِطٌ; (S, K;) and ثَبِطٌ, (A, K;) He (a pastor, S, A) put the staff, or stick, upon, or against, his back, and put his arms, or hands, behind it: (S, A, K:) thus he does when he is fatigued. (TA.) — ثَبِطٌ, (S, A, TA,) inf. n. as above, (S, K,) He made it obscure; (K;) he did not make it distinct, or plain; (S, A, K;) namely, writing, (S,) [i. e.] handwriting; (A, K;) and speech, or language: (S:) he did not express it in the proper mode, or manner, namely, speech, or language. (A.) And ثَبِطٌ, inf. n. as above; [and app. ثَبِطٌ, aor. ثَبَطَ, inf. n. ثَبِطٌ, q. v. infra;] said of writing; [and of speech, or language;] It was, or was made, confused [&c.]. (Lth, TA.)

5: see 2.

ثَبِطٌ The part between the كَامِلٌ [app. here signifying the base of the neck] and the back: (S, A, Msb, K:) or the circuit of the upper part of the كَامِلٌ, extending to the breast; as is shown by the phrase أَثْبَاجُ النُّطَا: [see what follows:] (Aboo-Malik, TA:) or the part between the shoulder-blades and the كَامِلٌ: and the main part of the back, and the part in which are the places of curvature of the ribs: or the part between the buttocks and the base of the neck: accord. to

AO, the part from the rump-bone, or root of the tail, to the hair of the withers [of a horse]: (TA:) also the breast of the bird called النُّطَا: (K:) or the middle part of that bird: pl. أَثْبَاجٌ. (A, TA.) — † The middle (S, K) of a thing, (K,) of anything: (S:) and the main part thereof; (K;) so of a heap, or tract, of sand: (A'Obeyd, S:) and the higher, or highest, part of a thing: pl. [of pauc.] أَثْبَاجٌ and [of mult.] ثَبِطٌ. (TA.) † The middle of the sea: the main part thereof; and of the night: (A, TA:) the height of the middle of the sea, where the waves meet one another: the higher, or highest, parts of the waves. (TA.) — † Of the middle class of the Muslims: or of the higher, or highest, or chief, class of them. (TA from a trad.) — The quality denoted by the epithet أَثْبَجٌ, q. v.; as also ثَبِطَةٌ. (L.) — Incongruity and confusion of speech, or language: and obscurity, or indistinctness, of handwriting. (K. [App. an inf. n.: see 2, last sentence.])

ثَبِطَةٌ A thing of the middling sort, between good and bad: (K, TA:) the fem. ة is affixed because the word is changed from a subst. to an epithet: it occurs in this sense applied to the contribution termed صَدَقَةٌ. (TA.) — See also ثَبِطٌ.

ثَبِطٌ Broad, or wide, in the part called the ثَبِطٌ; (S, K, Msb, TA;) and large in the جَوْفٌ [i. e. chest, or belly]: (TA:) or protuberant, or prominent, in the ثَبِطٌ: (S, A, Mgh, Msb, K:) or lumbached: (TA in this art., and in art. عَجَر on the authority of Fr:) and having a projecting, or prominent, breast, or chest: (L:) diim. ثَبِطٌ, occurring in a trad. (S, Mgh, Msb, K.)

ثَبِطٌ: see what next precedes.

ثَبِط

1. ثَبِطٌ, (M, TA,) aor. ثَبَطَ, (M,) or ثَبَطَ, (TA,) inf. n. ثَبِطٌ, (M, K,) He confined him; or restrained, withheld, hindered, or prevented, him; (M, K;) as also ثَبِطٌ, (M,) inf. n. ثَبِطٌ. (K.) You say, ثَبِطَ ثَبِطٌ, aor. ثَبَطَ, inf. n. as above, He confined, restricted, or limited, him (a man) to the thing. (Msb.) And ثَبِطَ ثَبِطٌ, (T, S, M,) aor. ثَبَطَ, (T,) or ثَبَطَ, (S, M,) inf. n. as above; (S, K;) and ثَبِطٌ; (IAqr, TA;) He, or it, restrained, withheld, hindered, or prevented, him from it; (IAqr, T, S, K;) turned him away, or back, from it. (AZ, IAqr, T, M, K.) And مَا ثَبَرَكَ عَنْ حَاجَتِكَ What restrained, withheld, hindered, or prevented, thee, (T, S, A,) or retarded thee, (A,) or diverted thee, (T, A,) from [accomplishing, or attaining,] thy want? (S, A.) And مَا ثَبَرَ النَّاسُ مَا ثَبَرَ النَّاسُ What hath turned the people away, or back, and withheld, or prevented, them, from obeying God? or what hath retarded them therefrom? (TA from a trad.) — Also, (TK,) inf. n. as above, (K,) He denied him, or refused him, or prohibited him from attaining, or debarred him from, what he desired or sought; he disappointed him, or caused him to fail of attaining his desire; rendered him unsuccessful; disappointed, or frus-

trated, his desire, or hope. (K.) — He drove him away, expelled him, or banished him. (K.) — He cursed him. (K.) — Also, (M, A, Msb,) aor. ثَبَطَ, (Msb,) inf. n. ثَبِطٌ, (Msb, K,) He (God, M, A, Msb) destroyed him (M, A, Msb, K*) with a destruction from which he should not rise again. (M, A.) — ثَبِطَ, aor. ثَبَطَ, (Msb,) inf. n. ثَبِطٌ, (S, Msb, K,) He perished: (S, Msb, K:) he suffered loss; erred, or went astray; or became lost. (S.) [See also ثَبِطٌ below.] — Also, (M,) inf. n. ثَبِطٌ, (K,) It (the sea) ebbd. (M, K.)

2: see 1, in three places.

3. ثَبِطَ, (T, M, A, K,) inf. n. ثَبِطَةٌ, (T, S, A, Mgh, Msb,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it, (T, S, M, A, Mgh, Msb, K,) namely, a thing, (S, M, Msb,) or an affair, (TA,) as, for instance, learning: (A:) he was eager to say it, or to do it, and kept to it constantly, perseveringly, or assiduously. (IAth.)

6. ثَبِطَ, (K,) or ثَبِطَ, (M,) They two, (K,) or the men, (M,) leaped, or sprang, (M, K,) each upon, or at, the other, (K,) or one upon, or at, another, in war, or fight. (M.)

11. ثَبِطَ, I was heavy, or sluggish, and held back from it. (K.)

ثَبِطٌ Perdition: (Katádch, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (Katádch, T, M, K:) destruction (M, A, K) from which there is no rising again. (M, A.) Hence it is said that the people of Hell will call out, Alas for destruction from which there is no rising again! (M, A.) In the Kur xxv. 14 and 15, ثَبِطٌ is in the accus. case as an inf. n., as though they said, ثَبِطًا ثَبِطًا; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.)

ثَبِطٌ Suffering loss; erring, or going astray; or becoming lost, or perishing; syn. خَابَرٌ: so in the saying of El-Kumeyt,

وَرَأَتْ قَضَاعَةً فِي الْأَيَا • مِنْ رَأَى مَثْبُورًا وَثَابِرًا •
And Kud'oh, in asserting their relationship to El-Yemen, formed the opinion of one who is made to suffer loss, or to err, &c., and one who is suffering loss, or erring, &c.; مَثْبُورٌ here meaning مَثْبُورٌ. (S.)

ثَبِطٌ, as used in the Kur xvii. 104, Overcome; withheld, or prevented, from attaining what is good: (Fr, T:) driven away; expelled; banished; outcast: punished; chastised: (IAqr, T:) cursed; accursed: (Fr, IAqr, T:) made to lose, or suffer loss; to err, or go astray; or to become lost, or to perish: so in the saying of El-Kumeyt cited above, voce ثَبِطٌ: (S:) in a state of destruction. (Mujāhid, T.)

ثَبِط

1. ثَبِطٌ, aor. ثَبَطَ, [inf. n., accord. to rule, ثَبِطٌ,] (K,) or, as Sgh says, [judging from the part. n. ثَبِطٌ,] thus analogy requires that it should be, (TA,) He mas, or became, stupid in his work, or action; and neah: and he (a man, and a horse, K and TA, said of a horse with respect to covering,

TA) was, or became, heavy, sluggish, or slow. (K, TA.) = See also 2, in two places.

2. ثَبَطَهُ عَنِ الْأَمْرِ, (Lth, IDrd, S, Msb, K,) or ثَبَّطَهُ, (TA,) inf. n. ثَبَّطَ, (S, Msb,) He hindered him, withheld him, or prevented him, (IDrd, Msb, K, TA,) and retarded him, (IDrd, K, TA,) from doing the affair, or thing; (IDrd, Msb, K, TA;) as also ثَبَّطَهُ: (IDrd, K:) he diverted him from it, by occupying him otherwise: (Lth, S, Msb:) or he prevented him from doing it by inducing him to be cowardly and weak-hearted: (Msb:) or ثَبَّطَ signifies one's turning a man back, or away, from a thing that he would do: (Abou-Is-huk:) or one's intervening as an obstacle between a man and a thing that he desires. (TA.) The verb occurs in the K. ix. 46. (TA.) — ثَبَّطَهُ, inf. n. as above, He made him to pause, or wait, at the thing, or affair; (TA;) as also ثَبَّطَهُ, (K, TA,) inf. n. ثَبَّطَ, (TA;) syn. وَقَفَهُ عَلَيْهِ [which here has the meaning assigned to it above, as is shown by the explanation of the quasi-pass. ثَبَّطَ immediately following in the K: in the CK, we find, erroneously, وَقَفَ عَلَيْهِ]. (K, TA.)

4. ثَبَّطَهُ الْمَرَضُ The disease scarcely, or never, quitted him. (S, K.)

5. ثَبَّطَ [quasi-pass. of 2, He became hindered, withheld, or prevented, &c.; عَنِ الْأَمْرِ from the affair, or thing. This signification and that next following are well known. —] He paused, or waited; [عَنِ الْأَمْرِ at the thing, or affair; as is implied in the K and TA;] syn. تَوَقَّفَ. (K, TA.)

Q. Q. 3. اِثْبَاطُ عَنْ الْأَمْرِ I hehl back, or hung back, from the affair, or thing, relinquishing it. (TA.)

ثَبَّطَ Stupid in his work, or action; and weak: heavy, sluggish, or slow; applied to a man, and to a horse; (K;) to the latter, with respect to covering: (TA:) and a man who will not move from his place: (TA:) fem. with ة: (K:) and pl. [of pauc.] اِثْبَاطٌ and [of mult.] ثَبَّاطٌ, (K,) and, applied to men, ثَبَّاطُونَ also. (TA.)

ثبن

1. ثَبَّنَ الثَّوْبَ, aor. ثَبَّنَ, inf. n. ثَبَّنَ and ثَبَّنَ, He folded the extremity of the garment, and sewed it; (S, K;) [he made a tuck in the garment, to shorten it;] like خَبَّنَهُ: (S:) or, (K,) i. e. ثَبَّنَ, (TA,) he put a thing into the receptacle [thereof] and carried it before him; as also ثَبَّنَ: and in like manner, he folded and sewed over a thing the doubled upper border of his trousers in front: (K, TA:) or ثَبَّنَ has this last meaning; and signifies also he put a thing into a ثَبَان [q. v.] and carried it before him: (S:) and ثَبَّنَ فِي ثَوْبِهِ, aor. and inf. ns. as above; (M;) and ثَبَّنَ فِيهِ, (M, K, as in the CK,) accord. to [some of] the copies of the K, ثَبَّنَ, but the former is the right reading; (TA;) and ثَبَّنَ; (M;) he put a thing into the receptacle [thereof] and carried it before him [in his gar-

ment]: (M, K:*) [see also أَخْبَنَ:] or you say, ثَبَّنَ فِي ثَوْبِهِ he made it a ثَبَان (or thing carried [before him]) in his garment: (T:) and ثَبَّنَ he made a receptacle in which he [so] carried a thing before him. (T.)

2: see 1, in two places.

4: see 1.

5: see 1, in three places.

ثَبَّنَ: see what next follows, in four places.

ثَبَّنَ A receptacle, such as when one folds the skirt of his shirt and puts in it a thing and carries it before him: (S:) or the part, of the garment, which is the place wherein one carries, when he wraps it around his body, or puts a portion thereof under his right shoulder and another portion over his left shoulder, then folds before him a part of it, and puts a thing in it; as also ثَبَّنَ: (M:) or the part, of one's garment, which is the place wherein he carries; folding its extremity, and sewing it, before him, and then putting in it some dates or other things: as also ثَبَّنَ and ثَبَّنَ: (K:) and the extremity of the [garment called] رِدَاءٌ, when one folds it before him and sews it [and puts a thing in it to carry]: (M:) or a receptacle in which one carries a thing before him; (T:) and ثَبَّنَ, of which the pl. is ثَبَّان, (T,) or its pl. is ثَبَّن, like as the pl. of خَبَّنَ [which has a similar meaning] is خَبَّن, (Har p. 427,) the doubled upper border of the trousers or waist-wrapper, in which one carries [before him] fruit and other things: [see also خَبَّنَ:] or, as some say, ثَبَّن does not signify a receptacle, but dates that are put and carried in a receptacle or some other thing: and sometimes what a man carries in his sleeve; and ثَبَّنَ signifies only what one carries before him, that is little in quantity: and what is great is not called ثَبَّن. (T.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ ثَبَّانًا [When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself, or make, a ثَبَان]: i. e., when a necessitous hungry person passes by a man's garden of palm-trees, he may eat of their dates what will repel his hunger. (T. [See also another reading voce خَبَّنَ.]) And one says, قَدِمَ فَلَانٌ بِثَبَّانٍ فِي ثَوْبِهِ مَا أَدْرِي مَا هُوَ [Such a one came with a ثَبَان in his garment: I know not what it was]. (T.)

ثَبَّان: see ثَبَّن.

ثَبَّنَ A bag in which a woman puts her mirror and apparatus: (M, K:) of the dial. of El-Yemen. (M.)

نبى or ثبو

1. ثَبَّوْتُ لَهُ خَيْرًا بَعْدَ خَيْرٍ, or شَرًّا, I sent him good after good, or evil [after evil]. (TA.) [See also 2.]

2. ثَبَّيْتُ, [inf. n. of ثَبَّى, mentioned in the T and K, in all its senses, in art. ثَبَّى, and so in the M, except in the first of the following senses, which is there mentioned in art. ثَبَّى and also in

art. ثَبَّى.] The act of collecting (K, TA) in successive assemblages (ثَبَّةٌ). (TA.) You say, ثَبَّاه He collected it, namely, a thing, (M,) and water: (M* and TA in art. ثَبَّى:) and he added to it, and collected it. (M, TA.) — The collecting what is good: and also, what is bad, or evil: thus bearing two contr. significations. (K.) — [And hence,] The praising a man in his life-time: (AA, S, K:) or praising him time after time in his life-time: (TA:) or praising him much; as though relating to him collections (ثَبَّات) of praise: (Z, TA;) or the mentioning of the sundry good qualities or actions: (Er-Rághib, TA:) and the magnifying [a person]; or honouring [him]. (T, K.) You say, ثَبَّيْتُ الرَّجُلَ, (M,) or ثَبَّيْتُ عَلَى الرَّجُلِ, (T,) He praised the man in his life-time: (T, M:) because the doing so implies the collecting his good qualities or actions. (T, M.) — [Hence also the contr. signification,] The blaming, or censuring, much; collecting blame, or censure, from this and that source. (TA. [The act. part. n. is rendered in the M agreeably with this explanation.]) — The act of completing [and augmenting a thing]. (K.) You say, ثَبَّيْتُ مَعْرُوفَكَ Complete and augment [thy beneficence, or bounty, or favour]. (T.) And ثَبَّيْتُ لَكَ التَّعَمَّرَ [May God complete and augment to thee benefits, or blessings: or] may God send to thee benefits, or blessings. (TA.) [See also 1.] — The putting a thing into a good, right, or sound, state, and augmenting it. (T, K:*) — ثَبَّيْتُ الْمَالِ He kept, preserved, guarded, or took care of, the property. (Kr, M.) — ثَبَّيْتُ عَلَى الشَّيْءِ, (As, S,) inf. n. ثَبَّيْتُ, (As, T, S, M, K,) I kept constantly, or perseveringly, to the thing. (As, T, S, M, K.) — The inf. n. signifies also The keeping, (T,) or pursuing, (K,) the way, course, mode of acting, or the like, of one's father: (T, K:) or the doing, or acting, like one's father. (M.) — Also The complaining of one's state, or case, and of one's want; and asking aid, or assistance, and vengeance, or vengeance. (K.) [One of the meanings assigned to the verb by Golins, as on the authority of the K, and by Freytag after him, is "Disposuit paravitque se:" app. from the former's having found اِثْبَعْدَادُ written in a copy of the K for اِثْبَعْدَادُ: اَنَا = اِثْبَعْدَادُ I know him, or it, with a seeming, not a certain, knowledge. (T, TA.)

ثَبَّةٌ A company (T, S, M, K) of men; (T, M;) as also ثَبَّيْتُ; (M, K; [in the CK erroneously written اَثَبَّيْتُ;]) and اَثَبَّيْتُ: (TA:) a company in a state of separation or dispersion; or a distinct body, or company, of men: (T:) and a troop of horsemen; such as is termed عَصَبَةٌ, (M, K: [in the CK, الْعَصَبَةُ is erroneously put for الْعَصَبَةُ:]) the pl. is ثَبَّاتٌ and ثَبَّوْنٌ (T, S, M, K) and اَثَبَّوْنٌ and اَثَبَّابٌ (TA) اَثَبَّابٌ, in which last the ة is a substitute for the last ي [of اَثَبَّابٌ]: (M, TA:) or [accord. to some,] اَثَبَّابٌ, which signifies companies, has no sing.; but, as some say, its sing. is اَثَبَّابَةٌ, of the measure اَثَبَّابَةٌ, [originally اَثَبَّابَةٌ] which means a numerous company: (Ham p. 796:) [it is also said that] ثَبَّيْتُ

a pl. of ثَبَّة as meaning a company; (L in art. ثوب, and Ham p. 271;) and hence the phrase الثَّبِي العَالِي, for الثَّبِي العَالِيَّة, [the high, or exalted, companies,] the former word being made masc. because it is like زَيْل [which is sing. and masc.]; but some say that this word here means the assemblies of the nobles: (Ham ubi supra:). I Agr says, الثَّبِي العَالِي مِنْ مَجَالِسِ الْأَشْرَافِ, but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find Ez-Zimmāneo. (M.) Accord. to some, it is from ثَاب, being originally ثَوْبَة; and its dim. is ثَوْبِيَّة: (T:) or it is originally ثَبِي: (S:) accord. to Er-Rāghib, the letter elided from ثَبَّة as meaning "a company," but not as relating to a watering-trough or tank, is ي; and ISd holds it to be ي; and [if so,] its dim. is ثَبِيَّة: (TA:) [but ISd adds,] IJ says that the elided letter is و, because it is this in most cases, as in أَب and أَخ and سَنَة and عَصَة &c. (M in arts. ثوب and ثوبى). [See also art. ثوب. It seems to signify also An assemblage, or a collection, of things of any kind:] see 2, in two places. — Also The middle of a watering-trough or tank, (T, S, M, K,) to which the water returns [when it has been emptied], (S,) or to which what remains of the water returns: (T:) and the place where the water collects in a valley or low ground: (Abou-Kheyrh, T:) but this is from ثَاب; (T, S;*) the ة is a substitute for the و, the medial radical, which is suppressed; for it is originally ثَوْب: (S:) or it is originally ثَوْبَة: (T:) or it may be from ثَبَيْت "I collected:" but Abou-Is-hāk makes it to be from ثَاب الهاء, nor. يَتَوْب; and this he infers to be the case from their saying that the dim. is ثَوْبِيَّة. (M.) [See also art. ثوب.]

ثَبِي One who praises men much [while they are living: see 2]. (TA.)

ثَبِيَّة: see ثَبَّة, of which it is said to be the dim.

أَثَبِيَّة: see ثَبَّة, in two places.

مُتَّبِي Property collected together. (TA.)

ثتل

Q. Q. 1. ثَتَل (K and TA, in the CḲ ثَتَلْتَل) He feigned himself stupid after feigning himself intelligent: (K, TA:) accord. to some copies, after feigning himself negligent, or inadvertent: (ثَتَل being put in the place of تَعَالف:) [app. from the subst. below:] but the word as mentioned by I Agr is تَتَل [app. a mistranscription for ثَتَل]. (TA.)

ثَتَل The وَعَل [or mountain-goat], (M, K,) as a general term: (M:) [in the present day, but vulgarly pronounced تَتَل, applied to the wild goat of the Arabian and Egyptian deserts and mountains; the capra jacla of Hamilton Smith; called by some an ibex; as is also بَدَن:] or an old وَعَل: (S, M, Mgh, K:) or the male of the أَرَوِي: (Sh, T, M, K:) [this is the same as the first explanation:] En-Nadr says that it has small horns: (T:) Abou-Kheyrh, that it is of

the وَعُول, does not quit the mountain, and its horns have branches: (T, Mgh:*) he says that the وَعُول are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the ثَيَاتِل [pl. of ثَيْتَل] are like them in their colours, and only distinguished from them by the horns; the وَعَل having long horns, which extend backwards until they meet over his tail: (T:) also a species of [the bovine antelope called] بَقَرُ الْوَحْشِ, (M, K,) that abides in the mountains. (M.) — A man who sits with women. (TA.) — Incapable of going in to women; or not desirous of women. (K.) — A bulky, or corpulent, man, in whom one thinks there is good (AA, K, TA) when there is no good in him: (AA, TA:) but, as mentioned by Ag, it is تَتَل. (TA.)

ثج

1. ثَجَّ, (A, L, Msh, K,) nor. ثَجَّ, (A, Msh, TA,) inf. n. ثَجَّ, (L, Msh, TA,) or ثَجَّجَ, (A, TA,) or ثَجَّجُ, (TA,) It (water) flowed: (K:) or poured forth vehemently, (A, Msh, TA,) or much: or, as some say, it (much water) poured forth: (L, TA:) and ثَجَّجَ and ثَجَّجَ signify the same. (K.) ثَجَّ also signifies The flowing of the blood of a victim brought for sacrifice to the sacred territory of Mekkah. (S, K, TA.) = ثَجَّهَ, (S, A, Mgh, Msh, K,) nor. ثَجَّ, (S, A, Mgh, Msh,) inf. n. ثَجَّ, (S, Mgh, Msh,) He made it to flow; (S, A, Mgh, Msh, K;) poured it forth; (Msh;) namely, water, (S, A, Mgh, Msh, K,) and blood (S, A, Mgh, Msh) of a victim for sacrifice; (Mgh, Msh;) as also ثَجَّجَهُ; and ثَجَّجَهُ may also be used in the same sense. (TA.) Hence, (Mgh, Msh,) أَفْضَلَ الْحَجِّ الْعَجِّ وَالْثَجِّ, (S, Mgh, Msh,) a saying of Mohammad, (TA,) meaning The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice in the تَلْبِيَة [see 2 in art. لَبى] and the shedding of the blood of the victims brought for sacrifice to the sacred territory. (Mgh, Msh.)

4: }
7: }
R. Q. 1: } see 1.
R. Q. 2: }

ثَجَّجَ حَلَبَ فِيهِ ثَجَّا He milked into it milk abundantly flowing. (TA from a trad.)

ثَجَّجُ A source yielding abundance of water. (TA.) — See also ثَجَّجَ.

ثَجَّجَ [originally an inf. n. (see 1)] A torrent, or flow. (S, K.) So in the saying, أَتَانَا الْوَادِي بِثَجَّجِهِ [The valley brought us its torrent, or flow]. (S.) — The sound of the pouring forth of water. (TA.) — See also ثَجَّجَ.

ثَجَّجَ Water pouring forth vehemently: (Msh:) or poured forth; as also ثَجَّجُ: (TA:) or flowing: (Har p. 138:) or flowing much: (Id. p. 393:) and rain pouring forth vehemently; (S,

TA;) as also ثَجَّجَ and ثَجَّجَ: (TA:) and blood poured forth: (TA:) and a cloud pouring forth. (A.) Applied to water [or rain, and to blood,] it may have the meaning of a pass. part. n., or, which is preferable, that of an act. part. n. (IDrd, M.) — [Hence,] فَلَانَ غَيْثُهُ ثَجَّجَ وَبَحْرُهُ [lit. Such a one, his rain is such as pours forth vehemently, and his sea is noisy, or copious: meaning such a one is abundant in bounty or munificence]. (A.)

ثَجَّجَ: see ثَجَّجَ. — Also, (K,) or ثَجَّجَ مِثْجَ, (A,) † In eloquent, or able, speaker or orator; (K, TA:) who pours forth a copious flow of words. (TA.)

ثجر

1. ثَجَّرَ, nor. ثَجَّرَ, He mixed the ثَجِير of dates [i. e. the dregs of pressed dates] with other [dates] in the beverage called ثَبِيد: (S:) or he mixed the dregs of pressed unripe dates with dried dates in making ثَبِيد: (Mgh:) or ثَجَّرَ الثَّمَرُ he mixed the dried dates with the dregs of pressed unripe dates. (K.) The doing so is forbidden in a trad. (S, Mgh.)

ثَجِير, an arabicized word, (Msh,) pronounced by the vulgar with ت, (S, Msh,) The dregs of anything that is pressed; (S, A, Mgh, Msh;) as of pressed unripe dates: (K:) or the dregs of pressed unripe dates, which are mixed with dried dates in making the beverage called ثَبِيد: (TA:) or the expressed juice of dates; or the dregs of pressed dates: (A, Msh:) or pressed grapes from which the juice has run, and of which the dregs remain. (Lth, TA.)

ثخن

1. ثَخُنَ, (T, S, M, Msh, K,) nor. ثَخُنَ; (K;) and ثَخُنَ, (El-Ahmar, ISd, Msh, TA,) nor. ثَخُنَ; (TA;) inf. n. ثَخَانَة (T, S, Msh, K, &c.) and ثَخُونَة (ISd, Msh, K) and ثَخَنَ (Z, Msh, K) and ثَخُنَ; (TA:) It (a thing, S, Msh) was, or became, thick, big, gross, or coarse; and hard, firm, stiff, tough, or strong: (S, K:) it was, or became, thick, dense, or compact: (M, TA:) [it (a garment, or piece of cloth,) was thick, or close, in texture: (see ثَخِين:)] it [a semiliquid of any kind] was, or became, thick, so that it did not flow, nor continue in its passing away. (Er-Rāghib, TA.)

4. اِثْخَنَهُ [in its primary sense, He, or it, rendered it ثَخِين, i. e. thick, &c. — And hence,] † He, or it, (a man, JK, T, Mgh, Msh, and a wound, S, Mgh, and disease, Bd in viii. 68,) rendered him heavy: (JK, T, Bd ubi supra, TA:) or weakened him, rendered him languid, or enervated him. (S, Mgh, Msh, K, TA.) You say, اِثْخَنَهُ ضَرْبًا † He rendered him heavy by beating: (JK:) or he beat him much, or vehemently, or excessively. (TA.) And اِثْخَنَهُ بِالْجِرَاحَةِ † I weakened him, rendered him languid, or enervated him, by the wound, or wounds. (Msh.) — إِذَا اِثْخَنُواهُمْ, in the Kur xlvii. 4, means † When ye have made much slaughter among them: (Jel:) or when ye have made a great and vehement slaughter of them: (Bd:) or when ye have overcome them, and wounded them much, or inflicted

[And the women become widowed, or bereft of relations, and without their ornaments, or in mourning, having woe, pulling the breasts]; but this is something like a mistake; and it may be that he meant التَّدْيَا, and changed the [latter] ي into ن for the sake of the rhyme. (M.) It is said in a prov., تَجَوَّعَ الْحَرَّةُ وَلَا تَأْكُلْ ثَدْيِيهَا, [i. e. The ingenuous woman will be made to hunger and will not eat the hire of her breasts,] the prefixed noun being suppressed; or, as some relate it, بِثَدْيِيهَا, which is plain [as meaning, by means of her breasts]: it is applied in relation to a man's preserving himself from ignoble means of acquiring wealth. (Mgh.) And جَدُّ ثَدْيِي أُمِّهِ, May his mother's breast be cut off, is a form of imprecation against a man, and used to imply a wish for his separation. (As, L in art. جد.) The saying of 'Alee, on the day of his slaughter of the Khawárij, نَظَرُوا فَإِنَّ فِيهِمْ

رَجُلًا إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ [Look ye, for among them is a man one of whose arms is like the breast of the woman], not احدى ثدييه as some relate it, was applied to a man who had, in the place of one arm, a lump of flesh upon his shoulder-joint, which lump, when it was stretched, became equal in length to his other arm, and when it was left, returned [to its original form]. (Mgh.) Respecting ثَدْيَةٌ, the dim., whence the surname ذُو الثَّدْيَةِ, he who holds ثَدْيٌ to be masc. [only] says that the ة is added because the word [virtually] means اَيْدٍ, [which is fem.,] for the man thus surnamed had a short arm, of the size of the ثَدْيُ, as is indicated by the fact that they also called him ذُو الْاَيْدِيَةِ: (S:) or, accord. to Fr, (A'Obeyd, T,) ة is added, in this instance, in the dim., though ثَدْيٌ is masc., because it applies to what resembled the remains (بَقِيَّة) of a ثَدْيٌ, the greater part of it having gone, so that it is like لَحْمَةٌ and شَحْبَةٌ [dims. of لَحْمَةٌ and شَحْمَةٌ]: (T, M:) or the ة is added because the word is regarded in this case as meaning الْبَضْعَةُ [the piece, or lump, of flesh]: (Mgh:) some say that it is the dim. of ثَدْوَةٌ; (Mgh, TA;) but this requires consideration. (Mgh.)

ثَدْيَةٌ: see ثَدْيٌ. — Also A repository, or receptacle, (AA, K,) of the size of the fist, (AA,) in which the horseman carries the [sinews called] عَقَب [of which the bow-string is made, and which are bound round a bow, and round an arrow, to repair a fracture in it, (see عَقَبٌ and عَقَبٌ)] and the feathers [which he may require to attach to any of his arrows]. (AA, K.)

ثَدَا A certain plant [growing] in the desert. (S.)

ثَدْيَا A woman large in the ثَدْيَانِ [or breasts]: اَثَدْيَا, the masc. form, is not used. (S, M.)

ثَدْوَةٌ, [written by some ثَدْوَةٌ, as well as ثَدْوَةٌ and ثَدْوَةٌ], mentioned here in the S, and in art. ثَدَا: see the latter art.

نرب

1. نَرَبَهُ, aor. ٢, (K,) inf. n. نَرَبٌ, (TK,) [probably, in its primary sense, He stripped it of its ثَرَب: see 2: — and hence,] † He stripped him of his garment; namely, a sick man. (K.) — See also 2, in three places.

2. نَثْرِبُ, in its primary sense, is The removing of the ثَرَب, i. e., the fat that forms the integument of the stomach of a ruminant: so says Z. (Har p. 147.) — And hence, † The act of blaming; reproving; and punishing, or chastising, for an offence, or a crime: (Har ubi suprâ:) or † severe blaming or reproving, that rends reputations, and takes away the brightness of countenances: (Z in Har ubi suprâ:) which last meaning it has in the Kur xii. 92: (Bd:) or نَثْرِبُ عَلَيْكُمْ there means † No evil, or mischief, shall come upon you: (Zj, T:) or † your offences, or crimes, shall not be mentioned: (Th, M:) نَثْرِبُ signifies † the act of blaming, or reproving; (S, Mgh;) or doing so severely, or angrily; or, with the utmost seve-

rity or harshness: the act of upbraiding, or reproaching: and the going to the utmost length in blaming or reproving: one says, لَا تَثْرِبْ عَلَيْكَ, † [No blame, &c., shall be laid on thee]: and it is from النَثْرِبُ [as explained above]. (S.) You say, نَثْرِبُ and نَرَبُ and نَثْرِبُ, meaning † He blamed, or reproved; or did so severely, or with the utmost severity; or reproached, or upbraided: (T:) and نَثْرِبُ عَلَيْهِ, (S, M, K,) and نَرَبَهُ; (A, K;) and نَثْرِبُهُ, [and نَثْرِبُ عَلَيْهِ], aor. ٢, (K,) inf. n. نَثْرِبٌ; (TK;) and نَثْرِبُهُ; (A, K;) † he blamed him, or reproved him; upbraided him, or reproached him, (M, A, K,) with, or for, his offence, or crime; (M, K;) and reminded him thereof; (M;) he showed him his deed to be foul, abominable, or bad: (As, S:) or نَثْرِبُ عَلَيْهِ, aor. ٢, signifies † he blamed him, or reproved him; and, as Suh says, نَثْرِبُ عَلَيْهِ, † he blamed him, or reproved him, much. (Mgh.) — Also † The acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (TA.) — It is also said in the K to be syn. with طَى, which means The building [or casing a well] with stones: but [SM says,] I fear that this is a mistranscription for نَثْوِبُ, with و. (TA.)

4. He (a ram) increased in his fatness: (K:) or acquired a ثَرَب, having increased in fatness. (TA.) — See also 2, in two places.

ثَرَبٌ A thin integument of fat that covers the stomach of a ruminant and the bowels or intestines; (Lth, T, S, M, Mgh, K;) the fat that is spread over the bowels, or intestines: (T:) pl. (of mult., TA) ثَرَوِبٌ (M, K) and (of pauc., TA) اَثَرِبٌ, and pl. pl. اَثَرِبٌ. (K.) Hence, صَارَتِ الشَّمْسُ كَالْاَثَرِبِ The sun [upon the ground] became like the integuments above-mentioned: i. e., scattered; being upon one place and not upon another, towards sunset: a phrase occurring in a trad., in which it is said that when this is the case, it is forbidden to perform the afternoon-prayer: and in another trad. occurs the phrase, صَارَتِ الشَّمْسُ كَثَرِبِ النَّاقَةِ [The sun upon the ground became like the ثَرَب of the she-camel]. (TA.) — And [hence,] † A land of which the stones are such as those of the حَرَّة [q. v.], save that they are white. (L.)

ثَرِبَاتٌ, (K,) or ثَرِبَاتٌ [like ثَرِبَاتٌ, with which it is nearly, or perhaps exactly, syn.], (M,) The fingers. (M, K.)

اَثَرِبٌ, (TA,) fem. ثَرِبَاةٌ, (T, K,) A sheep having a large ثَرَب; (T, TA;) i. e. (TA) a fat sheep. (K, TA.)

مَثْرِبٌ † One who gives little, (K, TA,) reproaching for that which he has given. (TA.)

مَثْرِبٌ Upbraiding [&c.: see the verb, 2]: (M:) or acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (M, K.)

نرد

1. نَرَدَ, aor. ٢, (M, L,) or ٢, (so in one place in the TT,) inf. n. نَرْدٌ, (T, M, Mgh, L,) He broke

a dry or hollow thing: (T, Mgh, L:) he crumbled a thing, or broke it into small pieces, with his fingers. (M, L.) [Hence,] نَرْدٌ خَبْزًا, (S, M, A, Mgh, K,) aor. ٢, (Mgh,) inf. n. as above, (S, Mgh,) He crumbled bread, or broke it into small pieces, with his fingers, (M, A, Mgh, K,) then moistened it with broth, (A, Mgh,) and then piled it up in the middle of a bowl: (A:) or he broke bread: (S:) and in like manner اَنَرَدَهُ, originally اِنْتَرَدَهُ; and اِنَرَدَهُ: (S, K:) and اَنَرِدَا, and اَنَرَدَهُ, he made, or prepared, نَرْدٌ [i. e. bread crumbled &c. as above described]. (M.) — He rubbed and pressed a testicle with the hand, in lieu of castrating; (K;) inf. n. as above. (Mgh.) — See also 2. — He dipped a garment, or piece of cloth, in dye: (K:) he dyed it with saffron [&c.]. (TA from a trad.) — نَرْدٌ مِنَ الْمَعْرَكَةِ, (so in a copy of the T, and in some copies of the K, and in the CK,) or نَرْدٌ, (so in some copies of the K, and in the TA,) He (a man, IAAr, T) was carried away from the place of fight wounded much but having life remaining in him. (IAAr, T, K.)

2. نَرْدٌ, (T, M, K,) inf. n. نَرْدٌ; (T, S, Mgh;) and نَرْدٌ; (K;) [ISd says,] I think that the latter is a dial. var. of the former; (M;) He killed an animal that should be slaughtered without cutting the اَوْدَاج [or external jugular veins] so as to make the blood flow; (M, K;) i. e., (TA,) he killed it with a blunt knife, so that he broke, [or tore, the flesh &c.,] and did not cut so as to make the blood flow: (A, TA:) or he killed it by squeezing and pressing the اوداج, without cutting, and making the blood to flow: (Mgh:) or he killed it with a thing that did not make the blood to flow freely: or he killed it without practising the method prescribed by the law: (T:) or نَثْرِبُ in slaughtering is the breaking [the bones or joints &c. of the animal] before it is cold; and this is forbidden. (S.) [See also مُنَرَدٌ.] — See also 1, last sentence. — And see نَرْدٌ, below.

4. [It seems that Golius found اَنَرَدَ erroneously written in a copy of the S and in a copy of the K for اَنَرْدَ.]

8. اَنَرَدَ and اَنَرْدَ: see 1, in four places.

نَرْدٌ Weak rain. (IAAr, M, K.)

نَرْدٌ (S, K) and نَثْرِبٌ (A) † A chapping in the lips. (S, A, K.)

نَرْدَةٌ: see what next follows.

نَرْدٌ and مَنَرْدٌ Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth: (Mgh:) or [simply] broken bread. (S.) — Also, the former, (T, A,) and نَرْدَةٌ (T, M, A, K) and نَرْدَةٌ (S, M, A, Mgh) and نَرْدَةٌ (M, K) and مَنَرْدَةٌ (K accord. to the TA) and اَنَرْدَانٌ, (Fr, M, K,) Bread, itself, crumbled, or broken into small pieces, with the fingers, (T, S, M, A, Mgh, K,) then moistened with broth (T, A, Mgh) &c., (T,) and then piled up in the middle of a bowl; (A;) generally having some flesh-meat with it: (L:) or نَرْدَةٌ signifies a mess, or

portion, of ثريد [or bread crumbled or broken &c.]; (T;) [and so ثرودة, and ثمرودة:] that of Ghassân is said by common consent to have been prepared with marrow, and with eggs, or the yolks of eggs; and there was no kind more delicious than these two kinds. (TA.) The pl. of ثريدة is ثرائد and ثرود and ثرد; (A, and Ham p. 524;) the last of which is a contraction of that next preceding it. (Ham ubi supra.) A poet, as cited by IAqr, says,

- أَلَا يَا حَبْرَ يَا أَبْنَةَ يَثْرَدَانَ •
• أَبَى الْحَلْقُومِ بَعْدَكَ لَا يَنَامُ •

[Now surely, O bread, O daughter of two preparers of ثريد, the throat refuses, after swallowing thee, to rest, by reason of desire for more]: he says that the poet calls the bread after two young men, or slaves, who were preparing ثريد, and gives teaueen to يثردان by a poetic license, instead of saying يثردان, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is أَثْرَدَان; and [Isd says,] I think that this is a determinate subst., for الثريد or المثرود, and therefore properly imperfectly decl., but here made perfectly decl. by a poetic license. (M.) It is said in a trad. that the excellence of 'Aishah above other women is as the excellence of ثريد above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with ثريد, because this is generally prepared with flesh-meat, and it is said to be one of the two things called لَحْم. (TA.)

- ثرودة: }
ثريدة: } see ثريد; for each, in two places.
اثردان: }

مثرودة A [bowl such as is colled] قَصْعَة [app. for ثريد]. (TA.)

مثرود One who slaughters (an animal intended to be slaughtered, M) with a stone or a bone, (M, K,) or the like thereof; to do which is forbidden: (M:) or one whose iron instrument is not sharp, (IAqr, M, K,) so that he mangles the flesh. (IAqr, M.)

مثراد A stone, or bone, or blunt iron instrument, with which an animal is slaughtered [in a bungling manner: see مثرود]. (M, K.)

مثرود: see ثريد. — Also A garment, or piece of cloth, dipped in dye. (Ish, T.)

مثرودة: see ثريد, in two places.

يثردان: see ثريد.

ثرو

1. ثروم (T, S, M, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. ثروم (T, S, M, Mgh,) He (a man, T, S, Mgh) had one of his central incisors broken: (AZ, T, Mgh:) or he had a central incisor fallen out: (S:) or he had a tooth broken out entirely; (M, K:) or one of his fore teeth, such as the

central incisors and the teeth between the central incisors and the canine teeth; (M, K;) or, peculiarly, a central incisor: as also انثرم. (M, K.) = ثرومه (T, S, M, Mgh, K,) aor. ٤, (M, K,) or ٤, (Mgh,) inf. n. ثروم (S, M, Mgh;) and انثرم; (T, M, K;) He (a man, T, S, Mgh) broke one of his central incisors: (T, Mgh:) or rendered him انثرم: (M, K:) or the former, he struck him on his mouth, so that one of his central incisors fell out: and the latter, He (God) rendered him انثرم. (S.) And ثرومت ثبته I broke his central incisor. (T, S.)

4: see 1, in two places.

7: see 1. — Also انثرومت ثبته His central incisor became broken. (T, S, Mgh.)

انثرم, applied to a man, Having one of his central incisors broken: (T, Mgh:) or having a central incisor fallen out, (S, and Ham p. 613,) so as to have a gap between two of his teeth: (Ham ib.) or having a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth; (M, K;) or, peculiarly, a central incisor: (M, K:) fem. ثرومة: (M, Mgh, K:) pl. ثروم. (Mgh.) — الاثرومان † Night and day: (M, K:) and † time, or fortune, and death. (TA.)

ثرو

1. ثرو القوم (Aq, S, M, K,) aor. ٤; (Aq, S;) and ثروى; (T, TT;) inf. n. ثروا; (M;) The people, or company of men, became many, much, or great in number or quantity; and increased: (Aq, T, S, M, K:) and in like manner, المال (Aq, S, M, K,) i. e., the cattle, or other property, became many, much, or great in number or quantity. (Aq, S, M.) — ثروى (T, M, K,) aor. ٤, inf. n. ثروى [or ثروا?] and ثروا (T, TA,) He (a man, T, K) was, or became, abundant in cattle, or other property; (T, M, K;) as also اثروى (T, S, M, Mgh, K,) and اقروى (M:) or اثروى signifies he was, or became, in a state of competence or sufficiency, in no need, or rich; syn. استغنى: (Mgh:) or it signifies more than استغنى: (T:) and ثرويت بك I became, or have become, abundant [in property] by means of thee: (T, S:) and ثرويت بغلان I became in no need of other men by means of such a one. (T, S, M.) A poet says, (S,) namely, El-Kumeyt, praising the Benoo-Umeiyeh,

- لَكُم مَسْجِدَا اللَّهِ الْمَزُورَانِ وَالْحَصَى •
• لَكُم قَبْضُهُ مِنْ بَيْنِ اثْنَيْنِ وَاقْتَرَا •

[Ye have the two visited mosques of Mekkeh and El-Medeenah, and ye have the number of the pebbles of such as are between him who is wealthy and him who is poor]: he means, مِنْ بَيْنِ مَنْ أَثَرٌ وَمَنْ أَثَرٌ; i. e., مِنْ بَيْنِ ثَمَرٍ وَمَقْتَرٍ. (S.) — ثرويت بك (T,) or به, inf. n. ثروا (M,) also signifies I rejoiced (T, M) in thee, (T,) or in him, or it: (M:) and ثروى بذلك, aor. ٤, He rejoiced in, or by reason of, that. (Isk, S.) = ثروناهم We were, or became, more than they: (AA, S, M:) or more in cattle, or other property. (K.) — ثروا القوم

He (God) made the people, or company of men, to be many, or numerous; multiplied them. (AA, T, S.)

4: see 1, in three places. — لا يثرونا العدو The enemy will not say much respecting us. (M, TA.)

ثروى: dual ثروان: see ثروى, in art. ثروى.

ثروى: see ثروى. — أنا ثرو به I am in no need of other men by means of him; (T, S, M;) as also ثروى. (M.) = See also art. ثروى.

ثروة Many, or a great number, (S, M, K,) of men; and of cattle, or other property: (M, K:) or much, or a great quantity, of property; (Mgh, Mgh;) as also ثروا: (S, M, Mgh;) and ثروة signifies the same as ثروة; the ف being a substitute for the ث. (M.) One says, إِنَّهُ لَذُو ثَرَوَةٍ, (Isk, S,) or وَثَرَوَةٍ, (T,) إِنَّهُ لَذُو ثَرَوَةٍ, (T,) Verily he possesses a number [of men] and much property. (Isk, T, S.) Accord. to IAqr, one says ثروة مِنْ رَجَالٍ and ثروة, meaning A great number of men: but only مَالٍ مِنْ ثَرَوَةٍ. (TA.) — Also The night of the conjunction of the moon and الثريا [or the Pleiades]. (M, K.)

ثروى, fem. ثروان: see ثروى.

ثروا: see ثروة, in three places. — Also A state of competence or sufficiency; or richness. (Mgh.)

ثروى Many, or numerous; [applied to a company of men;] and so ثروية applied to spears (روماح): (TA:) also many, or much, cattle, or other property; (S, M, K, TA;) and so ثروى. (T, TA.) — Also A man possessing many, or much, cattle, or other property; and so اثروى; (M, K;) and مثرود: (T:) so too ثروان; (T, S, Mgh;) or abounding (M, K, TA) in cattle, or other property: (TA:) and [its fem.] ثروى, applied to a woman, (T, S, M, K,) likewise signifies possessing many, or much, cattle, or other property: (T, S, K:) the dim. of this last is ثروية. (T, S, M, K.) — See also ثرو. — And see art. ثروى.

الثريا: see ثروى. — الثريا [The Pleiades; the Third Mansion of the Moon: it is believed to be the most beneficial, in its influences on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which, in central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov., O. S.: (see مَنَازِلُ الْقَمَرِ, in art. نزل; and see also ثروا:) hence what is said of it in Job xxxviii. 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs] الثجمر [the Asterism]: (S, K:) the former appellation is given to it because it comprises, in appearance, many stars in a small space; (M, K;) for it is said that amid its conspicuous stars are many obscure stars; (IAth, TA;) the number altogether being said to be four and twenty, agreeably with an assertion of the Prophet: some say that it is so called because of the abundance [of the rain] of its ثرو [here meaning auroral

setting]: (TA:) the word is thus applied only in the dim. form, which is used in this instance to denote magnification. (M, TA.) — [ثُرَيَّا also signifies † *A cluster of lamps, generally resting in holes in the bottom of a lantern*: see an engraving in my "Modern Egyptians," ch. vi.] The ثُرَيَّا of lamps is so called as being likened to the asterism above mentioned. (M.)

ثُرَيَّا: } see ثُرَيَّا: = and see also art. ثُرَيَّا.
ثُرَيَّا: }

ثُرَيَّا *A cause of multiplying, or rendering abundant*; syn. مَكْتَرَّة: so in the saying, هَذَا ثُرَيَّا [This is a cause of multiplying, or rendering abundant, cattle, or other property]. (S, K.)

أَنَا مُرِي بِهِ *I am rejoiced in him*. (ISk, TA in art. ثُرَيَّا.) = See also art. ثُرَيَّا.

ثُرَيَّا

1. ثُرَيَّا, aor. ٤, inf. n. ثُرَيَّا, *The earth, or land, became moist and soft, after drought and dryness*: (M, K:) or *became watered by rain that penetrated to its moistness*. (Msb.) = See also the same form of the verb in the first paragraph of art. ثرو, in six places.

2. ثُرَيَّا (T, S, M, K,) inf. n. ثُرَيَّا (S, K,) *He moistened* (T, S, M, K) a place, (T,) or earth, or the ground, or dust, (M, K,) and سَوَّق [or meal of parched barley or wheat], (S, TA,) and any other thing: (TA:) *he sprinkled a place*: (S, K:) *he poured water upon, and then stirred about, and mixed up*, [the preparation of milk termed] أَلَط (M, K,) and سَوَّق (M.) = *He made his hands to cleave to the ground* (T, K) *between the two prostrations in prayer, not separating them therefrom until he performed the second prostration*. (T.)

4. اَثَرِي *It (rain) moistened the earth*. (S.) — اَثَرَتِ الْأَرْضُ *The land, or earth, had much moisture; became abundant in moisture*: (S, M, Msb, K:) or *it became compact with moisture*. (AHn, M.) [See also مُثَرِّب.]

ثُرَيَّا *Moisture; humidity*; (S, M, K:) of the earth: (S, Msb:) and *moist earth*; (S, M, Msb, K:) ثُرَيَّا that is not moist is not called ثُرَيَّا; (Msb:) or *such as, when moistened, does not become cohesive mud or clay*; (M, K:) as also ثُرَيَّا [an epithet used as a subst.]: (AO, T, K, TA: [in the CK, erroneously, ثُرَيَّا:] and the earth; (M, K:) مَا تَحْتَ الثَّرَى, in the Kur [xx. 5], being explained as meaning *what is beneath the earth*: (M:) and الثَّرَى and اَثَرِي both signify *the earth*; and the latter, being thus used as a proper name, is imperfectly decl.: (Ham p. 351:) dual ثُرَيَّا (S, M, K) and ثُرَيَّا (Lh, M, K: [but the sing. of the latter should be written ثُرَيَّا:] pl. اَثَرَا. (M, K.) [The two moistures met, or have met,] is said when the rain has sunk into the ground so that it has met the moisture of the earth. (S, M, K.) Accord. to IAr, it was also said by a man, (M,) or by an Arab of the desert, (K,) who, (M, K,) being naked, (K,) clad himself with a fur-garment, (M, K,) without a shirt;

(M;) meaning *the hair of the pubes and the soft hair of the fur-garment*. (M, K.) And the Arabs say, شَهْرُ ثُرَيَّا وَشَهْرُ مَرْعَى وَشَهْرُ اسْتَوَى, meaning *A month [of moisture] in which the rain begins, and sinks into the ground, and moistens and softens the earth*; for شَهْرُ ذُو ثُرَيَّا: and a month in which thou seest the heads of the herbage grown forth; for شَهْرُ تَرَى فِيهِ رُؤُوسُ النَّبَاتِ: and a month in which the herbage is tall enough to be pastured upon by the cattle: (As, S, M:) and a month in which it is full-grown and erect. (As, M.) One says also, بَدَا ثُرَيَّا مِنَ الْفَرَسِ, meaning *The sweat of the horse appeared*. (S, M.) And اِنِّي لَأَرَى ثُرَيَّا الْغَضَبِ فِي وَجْهِ فَلَانٍ, meaning *Verily I see the effect of anger in the face of such a one*. (T.) And هُوَ ابْنُ ثُرَيَّا *He is the knowing with respect to it*. (T in art. ثُرَيَّا.) — [Hence, as being likened to moist earth,] i. q. خَيْرٌ [Good; anything good; &c.]. (M, K. [For

Goliath appears to have found, in a copy of the K, خَيْرٌ; and this, which he has rendered "Terræ tractus," he has given as a signification, not of ثُرَيَّا, but of ثُرَيَّا, which, like ثُرَيَّا, he also explains as meaning "terra."]) So in the saying, اِنَّ فُلَانًا قَرِيبُ الثَّرَى [app. meaning † *Such a one is a person from whom good is easy of attainment*: or it may mean, *a person from whom good seems to be easy of attainment*: in either case likened to land of which the moist earth is near the surface: that the phrase may have the latter meaning appears from what here follows]. (M.) You say, اِنَّ فُلَانًا لَقَرِيبُ الثَّرَى بَعِيدُ النَّبِطِ, meaning † *Verily such a one is a person who promises but who does not fulfil*. (IAar, T.) — [Hence also, † *Fresh and vigorous friendship*.] You say, لَمْ يَنْبَسِ الثَّرَى بَيْنِي وَبَيْنَهُ [The fresh and vigorous friendship between me and him has not withered]: whence the phrase, مَا بَيْنِي وَبَيْنَ فُلَانٍ, meaning † *That friendship which is between me and such a one is fresh and vigorous*; i. e., it has not ceased, or become severed. (S, M.) Jereer says,

• فَلَا تُؤْبِسُوا بَيْنِي وَبَيْنَكُمْ الثَّرَى
• فَإِنَّ الَّذِي بَيْنِي وَبَيْنَكُمْ مُثَرِّبٌ

[And wither not the fresh and vigorous friendship between me and you; for that which is between me and you is fresh and vigorous]. (S, M.)

اَرْضٌ ثُرَيَّا, fem. ثُرَيَّا, *Moist; humid*.] You say اَرْضٌ ثُرَيَّا (M, Msb,) like عَمِيَّة (Msb,) or ثُرَيَّا, like غَنِيَّة (K, [but this is anomalous, as part. n. of ثُرَيَّا,]) and ثُرَيَّا (Msb, K,) *Earth, or land, that has become moist and soft, after drought and dryness*: (M, K:) or *watered by rain that has penetrated to its moistness*: (Msb:) or the last, *land of just, or moderate, moisture*: (AHn, M:) or *moist land*; (T, S, M;) and so the first. (M.) And مَكَانٌ ثُرَيَّا *A place of which the earth has in it moisture*. (TA.) And يَوْمٌ ثُرَيَّا *A humid day*. (TA.) = See also art. ثرو.

ثُرَيَّا, fem. ثُرَيَّا: see ثُرَيَّا, in two places: = and see also art. ثرو.

ثُرَيَّا: see ثُرَيَّا: = and see also art. ثُرَيَّا.

ثُرَيَّا: see ثُرَيَّا.

ثُرَيَّا: see art. ثرو.

ثُرَيَّا: see ثُرَيَّا: = and see also art. ثرو.

اَرْضٌ مُثَرِّبَةٌ [is explained as meaning] *Land of which the earth has not become dry*. (T, TA.) — See also ثُرَيَّا, last two sentences. = And see art. ثرو.

ثُرَيَّا a pass. part. n. having no verb; used as an intensive epithet in the phrase ثُرَيَّا مُثَرِّبٌ [Very moist earth]. (M.) = See also art. ثرو.

نط

1. نَطَّ, aor. ٤; (Lth, TA;) [app. accord. to him who says رَجُلٌ أَطَّ for Lth adds,] and, accord. to him who says رَجُلٌ نَطَّ, (Lth, TA,) نَطَّ, aor. ٤; and ٢; (Lth, K;) inf. n. [of نَطَّ of which the aor. is ٤,] نَطَطَ, (Lth, IDrd, S, K,) and [of the verb of which the aor. is ٤,] نَطَّ, and [of that of which the aor. is ٢, the second pers. of the pret. being app. نَطَطْتُ,] نَطَطَ and نَطَطَ; (Lth, K;) or the last two, accord. to IDrd, are simple substs., and ISd approves of this distinction; (TA;) *He (a man, Lth, S) was, or became, such as is termed نَطَّ and أَطَّ* [explained below]. (Lth, IDrd, S, K.)

نَطَّ and أَطَّ, (Lth, S, K,) but the former is the more correct and the more common, (Lth,) or the former only, (IDrd, and IB on the authority of Ibn-El-Jawálek, and K,) the latter being vulgar, (IDrd, K,) but AZ ascertained his having heard the latter, (AHn, cited in the Jm,) [and the latter only is mentioned in the Mgh,] *A man (S, Mgh) having no hair upon the sides of his face, but only upon his chin*; syn. كَوْنَج: (S, Mgh, K:) or *having a scanty beard*: (IDrd:) or the former signifies *having little hair in the beard, and in the eyebrows*: (K:) or [when you mean the latter] you say نَطَّ الْحَاجِبَيْنِ (K,) *a man having thin, or scanty, eyebrows*; as also نَطَّ الْحَاجِبَيْنِ (TA;) the mention of the eyebrows being indispensable; (IAar, K;) and امْرَأَةٌ نَطَّ [a woman having thin, or scanty, eyebrows]: (S, TA:) pl. (of pauc., TA) نَطَطَ (Kr, K) and (of mult., TA) نَطَطَ (AZ, K) and نَطَطَ, (IAar,) [all of which may be of either sing.,] and نَطَطَ, (AZ, S, K,) which is of the former sing., (S,) and نَطَّ, (AZ, S, K,) which is of the latter. (S.) You say also امْرَأَةٌ نَطَّ *A woman having no hair on the pubes*; in the copies of the K incorrectly written اَسَتْ. (TA.) And عَارِضٌ أَطَّ *A side of the cheek, or of the face, having the hair falling off*. (Mgh.) — Also, the former, *Heavy in the belly*; (K, TA;) *slow*; applied to a man. (TA.) = The former also signifies *Human excrement or ordure*; or *thin human excrement or ordure*; syn. سَلَخ. (Sgh, K.) [See also نَطَّ.]

نَطَّ, and its fem. نَطَّ: see نَطَّ, in four places. — نَطَّ also signifies *The spider*: or *another*

creeping thing, that stings, or bites, vehemently: (K:) this is from Lth, as in the O and L: but in the Tekmileh we find النَطَّة, like شَفَا, [app. a mistake for النَطَّة, like شَفَا.] a certain small creeping thing: or, as some say, it is النَطَّة, of the measure of قَفَا. (TA.)

نعب

1. نَعَبَ, (S, A, K,) aor. ٤, (K,) inf. n. نَعْبٌ, (S,) He gave vent to it; or made it to flow forth, run, or stream; namely, water, (S, A, K,) and blood, and the like. (K.) نَعَبَ دَمًا, [thought by MF to be نَعَبَ, but I see no reason why it should not be نَعَبَ,] said of a wound, means *It flowed, or ran, with blood.* (TA.)

7. انتعب *It (water) had vent; or it flowed forth, ran, or streamed; (S, A, K;) in, or through, a مَنَعَبٌ: (S, TA:) and in like manner, rain: (TA:) and blood from the nose. (S, TA.)* — [Hence,] صَاحَ بِهِ فَاتَّعَبَ إِلَيْهِ *He called out to him and he sprang up and ran to him.* (A, TA.)

نَعْبٌ, applied to water, (K,) and to blood, (TA,) *Flowing, running, or streaming; as also نَعْبٌ and أَنْعَابٌ and أَنْعَابٌ. (K, TA.)* You say سِيلٌ أَنْعَابٌ *[A flowing torrent]. (A.)* — And [hence,] شَرُّ أَنْعَابٍ *[Evil that takes its course like a stream]. (A.)* — See also what next follows.

نَعْبٌ, (so in the S, expressly said to be بِالنَّحْرِ بِكَ,) or نَعْبٌ, (so in the K,) in some copies of the K, erroneously, مَنَعَبٌ, (TA,) *A water-course of a valley; a channel in which water flows in a valley: (S, K:) accord. to Lth, the rubbish and scum that collect in the channel in which the rain-water flows; but Az disapproves of this explanation of the word, and says that it signifies, in his opinion, the channel itself: (TA:) the pl. is نَعْبَانٌ. (S, K.)* One says, سَالَتِ النَّعْبَانُ كَمَا سَالَتِ النَّعْبَانُ, i. e. *The torrent [or rather the torrents] ran like the serpent called نَعْبَانٌ.* (A, TA.) — See also نَعْبٌ.

نَعْبَانٌ *A hind of long serpent: (S:) a great serpent; applied to the male and the female: (Msb:) a bulky and long serpent, (Sh, K, TA,) that hunts the rat or mouse, to which latter animal the name is sometimes metaphorically applied, and that is more useful in the house than are cats: (Sh, TA:) or particularly the male [serpent], (Ktr, K,) that is yellow, and ruddy: (Ktr:) or the serpent in general, (ISh, K,) male and female, great and small: (ISh:) [also applied to an enormous fabulous serpent; described by Kzw and others:] pl. نَعْبَانِينَ. (S, Msb.)* — [رَبِيسٌ] نَعْبَانِيَةٌ *The basilisk. (Golius, from a Glossary.)* — دَمَرُ النَّعْبَانِ: see دَمَرٌ.

نَعْبَانِيَةٌ, (As, S, K,) or نَعْبَانِيَةٌ, (TA,) and نَعْبَانِيَةٌ, (S,) *His mouth runs with clear water, having an extended [or a ropy] flow.* (As, S, K.)

نَعْبَانِيَةٌ: see نَعْبٌ.

Bk. I.

نَعْبٌ: see نَعْبٌ, in three places.

مَنَعَبٌ [The outlet, or place of outpouring, of the water of a watering-trough &c.:] the place of passage for the water, in the side of a watering-trough or tank: and a channel, or conduit, for water: (KL:) pl. مَنَاعِبٌ. (S, A.) You say مَنَعَبُ الْحَوْضِ [The outlet for the water of the watering-trough or tank]: (S, A:) and مَنَعَبُ السَّطْحِ [the outlet for the water of the house-top]: (A:) and مَنَعَبُ الْمَطَرِ [the outlet, or channel, for the rain-water]: (TA:) from نَعَبَ الْمَاءَ “he gave vent to the water,” or, “made it to flow forth,” &c. (A, TA.) And مَنَاعِبُ الْمَدِينَةِ, meaning *The channels, or places of flowing, of the water of the city: (K, TA:) whence it appears that MF has erred in saying that مَنَعَبٌ signifies [only] a مِزْرَابٌ [or spout for conveying away water from a house-top &c.]: not a channel, or place of flowing. (TA.)* [See also صُنْبُورٌ, and لَوْنَبٌ.]

نعد

نَعْدٌ, as an epithet applied to a leguminous plant, or to an herb, *Fresh, juicy, or sappy; (S, A, K;) soft, or tender. (S, A.)* You say نَعْدٌ in this sense; (S, A:) the latter word being an imitative sequent, not [generally] used alone; but some use it alone: (S:) and it is said to be syn. with the former. (TA.) You say also رُطْبَةٌ نَعْدَةٌ, meaning *A fresh, juicy, ripe date. (IAqr, TA.)* And ثَرَى نَعْدٌ *Soft, moist earth; (S, K;) as also جَعْدٌ. (S.)* — [As a coll. gen. n.,] *Fresh ripe dates: or dates for the most part in a state of ripeness: (K:) or ripening dates when they have become soft: n. nn. with ة: (As, S:) that which is ripening, but as yet hard and indigestible, is termed جَعْدَةٌ. (As, TA.)* [See بَسْرٌ.] — *Fresh butter: so accord. to Is-hāk Ibn-Ibrāheem El-Kurashee, in a trad. related by him. (IAth, TA.)* مَا لَهُ نَعْدٌ وَلَا مَعْدٌ *He possesses not little nor much. (K.)* [Here, again,] the last word is an imitative sequent. (TA.)

نعل

1. نَعَلَ, aor. ٤, inf. n. نَعْلٌ, *His teeth were irregular in their places of growth, and overlying one another: (Msb:) [or he had a tooth, or teeth, in excess, or exceeding the usual number, and growing behind the others: see what follows.]* And نَعَلَتِ السِّنُّ *The tooth exceeded the usual number, (Msb, K,) being behind the other teeth: or entered beneath another, being irregular in the place of growth. (K.)* [See also نَعْلٌ.]

4. اِنْعَلُوا, said of guests, *They were, or became, numerous, or many, (K, TA,) and straitened, or crowded, one another: (TA:) so, too, said of men coming to water. (K, TA.)* اِنْعَلُوا عَلَيْنَا *They acted contrarily, or adversely, to us; they opposed us. (Lth, S, K.)* — اِنْعَلْ said of a recompense, or reward, *It was, or became, great. (K.)* — And said of an affair, *It was so great that one knew not how to apply himself to it: (K:) it implies incongruity. (TA.)*

نَعْلٌ: see نَعْلٌ.

نَعْلٌ (K, and Ham p. 647) and نَعْلٌ and نَعْلُونٌ, (K,) the last from Ibn-'Abbād, (TA,) *A tooth in excess, or exceeding the usual number, (K, and Ham ubi suprā,) behind the other teeth: (K:) or the entering of a tooth beneath another, with irregularity in the place of its growth: (K:) or نَعْلٌ signifies superfluities in the teeth, and irregularity in their places of growth, so that they overlie one another: (S:) or the teeth's overlying one another, and the excess of a tooth among them [beyond the usual number]. (Har p. 243.)* — And نَعْلٌ (S, K, and Ham ubi suprā) and نَعْلٌ and نَعْلٌ (K) *An excess, or a redundancy, (K and Ham,) [i. e.] a small teat in excess, [in addition to the usual number,] (S,) in, or among, the teats of a sheep or goat, (S, K, Ham,) and of a she-camel, (S, K,) and of a cow: (K:) it does not yield milk, though hyperbolically described as doing so. (S. [But see نَعْلُونٌ.])* — Also نَعْلٌ, [not نَعْلٌ as in Freytag's Lex.] *A certain animalcule that appears in a shin used for holding water or milk when its odour has become bad. (Ibn-'Abbād, K.)*

نَعْلٌ: see نَعْلٌ, in three places.

نَعْلٌ: see نَعْلَةٌ. — One says in reviling a man, هَذَا النُّعْلُ وَالنُّعْلُ, meaning *This ignoble fellow, that is naught. (Ibn-'Abbād, TA.)*

نَعْلُونٌ: see نَعْلٌ. — Also A ewe, or she-goat, that may be milked from three places, or four, (Ibn-'Abbād, K,) by reason of an excess in the [number of] teats. (Ibn-'Abbād, TA. [See also نَعْلُونٌ.]) = Angry. (Lth, K.)

نَعْلٌ: pl. of نَعْلَبٌ [q. v.]. (K in art. نعلب.)

نَعْلٌ: see نَعْلَةٌ.

نَعْلُونٌ, applied to a she-camel, a cow, and a sheep or goat, *Having an excess, or a redundancy, in the [number of] teats: or having, above her teat, a small teat: or having a nipple in excess: (K:) or a ewe, or she-goat, having a نَعْلٌ [q. v.]: or, accord. to some of the lexicologists, a ewe, or she goat, that may be milked from her teat. (Ham p. 647. [See also نَعْلُونٌ.])* — طَعْنَةٌ نَعْلُونٌ *A wound made with a spear or the like from which the blood is scattered, or sprinkled. (TA.)* — جَيْشٌ نَعْلُونٌ *A numerous army. (TA.)* And كَتِيبَةٌ نَعْلُونٌ *An army, or a collected portion thereof, having with it much rabble and many followers: (K:) regard is had in it to multitude and crowding. (TA.)*

نَعْلَةٌ, a determinate noun, *The نَعْلَبٌ [or fox]; (S, O;) as also نَعْلٌ: (IDrd, TA:) or the female نَعْلَبٌ; as also نَعْلٌ. (K.)* — نَعْلَةٌ اَكْثَلًا *Dry herbage: or نَعْلَةٌ is [the plant commonly called] عَنَبُ النَّعْلَبِ [see art. نعلب]: (K:) this is from AḤn. (TA.)*

أَنْعَلُ *A man whose teeth are irregular in their places of growth, and overlying one another: (Msb:) or having superfluities in his teeth, and irregularity in their places of growth, so that they overlie one another: (S:) or having a tooth*

in excess, (Mgh, K,) behind the other teeth: (K:) or having a tooth entering beneath another, being irregular in the place of growth: (K:) fem. ثُعْلَاءُ, applied to a woman; (S, Mgh, Msh, K;) and also to a gum (ثُعْلَاءُ): (K:) pl. ثُعْلَالُ. (Mgh, TA.) — A portly, or corpulent, personage, or chief, characterized by superabundances of beneficence, or bounty. (Lth, K.)

مُتْعَلٌّ Spread, scattered, or sprinkled. (TA.) — وَرَدَ مُتْعَلٌّ [A company of men coming to water] straitening, or crowding, one another. (K.) — جَاءَ الْقَوْمُ مُتْعَلِينَ The people, or company of men, came in a connected, or continuous, body. (TA.)

ثُعَالِبُ أَرْضُ مِثْلَةٌ A land in which are many ثُعَالِبُ [or foxes]; (S, K;) like مِثْلَةٌ meaning "a land in which are many عَقَارِبُ [or scorpions];" (S;) as also مِثْلَبَةٌ. (K in art. ثعلب. [But see this last word.])

ثعلب

Q. 1. ثُعْلَبٌ He (a man) was cowardly, and eluded, or turned away, or went this way and that, or to the right and left, quickly, and deceitfully, or guilefully; as also ثُعْلَبٌ: his doing so being thus likened to the running of the ثُعْلَبُ. (TA.) And ثعلب منه فِرْقًا [He was cowardly, and eluded him, or turned away from him, &c., through fear]; i. e., from another man. (TA.)

Q. 2. ثُعْلَبٌ: see above.

ثُعْلَبٌ [The fox; *canis vulpes* of Linn.: but in the dial. of Egypt, the *jachal*; *canis aureus* of Linn.: the former animal being there called أَبُو الْحُصَيْنِ, as it often is by the Arabs of other countries:] a certain beast of prey; (TA;) well known: (S, K:) applied to the male and the female; so that one says ثُعْلَبٌ ذَكَرٌ and ثُعْلَبٌ أُنْثَى; but if one would designate the male by a single word applying to it only, he says ثُعْلَبَانٌ, with damm to the ث and ل: (IAmb, Msh:) or the former applies to the female: (K:) or the female is called ثُعْلَبَةٌ; (Ks, S, Mgh, K;) and the male, ثُعْلَبَانٌ (Ks, S, K) and ثُعْلَبٌ, (K,) [accord. to some,] like as one says عَقْرَبَةٌ [and عَقْرَبَانٌ] and عَقْرَبٌ: (Msh:) or ثُعْلَبٌ is the male; and the female is called ثُعْلَبَةٌ: (Az, TA: [but see this word is art. ثعل:]) the pl. of ثعلب is ثُعَالِبُ and ثُعَالٍ, (K,) accord. to Lh: but ISd disapproves of this [latter pl.]; and Sb does not allow it except in poetry. (TA.) F charges J with error in citing, as a proof that ثُعْلَبَانٌ signifies the male, the following verse:

- أَرَبٌ يَبُولُ الثُّعْلَبَانَ بِرَأْسِهِ •
- نَقَدَ دَلٌّ مِّنْ بَالَتْ عَلَيْهِ الثُّعَالِبُ •

[Is he a Lord, upon whose head the he-fox makes water? (the ب in بَرَأْسِهِ being syn. with عَلَى: so in the Mughnee, in art. ب:) Vile indeed is he upon whom the foxes make water!] said by a man who was keeper of an idol, on seeing a he-fox make water upon it: but in this, F opposes also Ks and others; and it is asserted by several autho-

rities that the correct reading of the word ثُعْلَبَانٌ in a trad. whereby F attempts to establish his charge against J is not ثُعْلَبَانٌ, dual. of ثُعْلَبٌ, as he pronounces it to be, but ثُعْلَبَانٌ, which is said to be the masc. of ثُعْلَبٌ, like as أَفْعَوَانٌ and عَقْرَبَانٌ are mascs. of أَفْعَى and عَقْرَبٌ. (TA.) — دَوَاءُ الثُّعْلَبِ [for which Golins seems to have found in a copy of the K الثُّعْلَبِ] A well-known disease, [namely, alopecia,] (S, K,) in consequence of which the hair falls off. (S.) — عِنَبُ الثُّعْلَبِ [Fox-grape: rendered by Golius "*uvæ vulpinæ*, i. e. *solanum*:" but now applied by some to the gooseberry: and the *solanum nigrum*, or garden-nightshade, is now commonly called عِنَبُ الذُّنْبِ:] a certain astringent, cooling plant: seven (or, as in one copy of the K, nine) حَبَّاتٍ [which here seems to mean berries] thereof, swallowed, are a cure for the jaundice (اليرقان), and stop pregnancy, (K, TA,) like the berries of the حَرْوَعُ [or castor-oil-plant], for the year, or, as some say, absolutely. (TA.) — أَجْعَرُ A hole, or aperture, whence rain-water flows. (TA.) [And particularly,] The outlet, hole, or aperture, (مَخْرَجٌ, S and Msh, or جُحْرٌ, K, or ثُقْبٌ, TA,) whence the rain-water flows from the place where dates are dried. (S, Msh, K, TA.) And The place whence the water flows forth (L, K) from, (L, TA,) or to, (K, [probably a mistake,]) a watering-trough or tank. (L, K.) — The upper extremity of a spear-shaft that enters into the head thereof. (S, K.) — The lowest part of a palm-shoot when it is cut from [the root of] the mother-tree: or the lowest part of a [shoot such as is termed] رَأْسُ ثُجُوبٍ, on the trunk of a palm-tree. (AA, K.)

ثُعْلَبَةٌ: see ثُعْلَبٌ. — Also The os coccygis, or tail-bone; syn. عَضْعُصٌ. (K.) — And The podex, or the anus; syn. إِسْتٌ. (K.)

ثُعْلَبَانٌ: see ثُعْلَبٌ, in three places.

ثُعْلَبِيَّةٌ A running of the horse like the running of the dog. (K.)

ثُعْلَابَةٌ: see ثُعْلَبٌ, and see art. ثعل.

أَرْضُ مِثْلَبَةٍ A land having ثُعَالِبُ [or foxes]: (S:) or, having many thereof; as also مِثْلَبَةٌ: (S:) or, having many thereof; as also مِثْلَبَةٌ: (K;) which is from ثُعْلَابَةٌ; or it may be from ثُعْلَبٌ, like مِثْلَبَةٌ applied to "a land having many عَقَارِبُ [or scorpions]." (S, L.)

نغر

1. نَغَرَهُ, (T, A, K,) aor. =, (K,) inf. n. نَغْرٌ, (T,) He broke it; (T, A;) namely, a part of a wall; (A;) he demolished it: this is [said to be] the primary signification: he demolished it, or pulled it down; namely, a wall: (T:) and he broke it (namely, anything, [as a wall and a vessel, &c.,]) A so as to make a gap in it, or a hollow in its edge. (A, K.) — Also, (IAAr, S, Msh, K,) aor. as above, (Msh, K,) He broke his نَغْرُ [or front teeth], (S, Msh, K,) or his teeth. (IAAr, and TA as from the K.) And نَغَرْتُ, in the pass. form, inf. n. نَغْرُورٌ, He (a boy) had his نَغْرُ

[or front teeth] broken. (Msh.) — نَغَرْتُ سِنَهُ I pulled out his tooth. (El-Hujeymee, TA.) And نَغَرَ He (a man) had a tooth, or teeth, pulled out. (As, TA.) — Also نَغَرَ, (AZ, S, Mgh, Msh, K,) inf. n. نَغْرُ, (AZ, Msh,) He (a boy) shed his central milk-teeth, (AZ, S, Mgh, K,) or his نَغْرُ [or front teeth]: (AZ, Msh:) or نَغَرَ has this latter meaning, (A, K,) or نَغَرَ; (As, TA;) and نَغَرَ, (K,) or نَغَرَ, (Sh, TA,) or نَغَرَ, (Msh,) signifies he shed his teeth: (Sh, Msh, K:) نَغَرَ is said to have this last signification in the Kifāyet el-Mutahaffidh; and نَغَرَ and نَغَرَ are there said to have the contr. signification, explained below [see 8]. (Msh.) — نَغَرَ also signifies He had his mouth bruised; and so نَغَرَ. (K.) — نَغَرَ الثَّلَمَةَ aor. =, He stopped up, or obstructed, the gap, or breach: thus the verb bears two contr. significations. (K.) And نَغَرْنَاهُمْ We stopped up, or obstructed, against them the gaps, or passes of the mountain; (S, TA;) we stopped up, or obstructed, against them the place of exit, so that they knew not what way to take. (A.)

4: see 1, in two places: — and 8 also, in two places.

8. نَغَرَ (AZ, Sh, S, Mgh, Msh, K) and نَغَرَ (AZ, Mgh, Msh) and نَغَرَ, (K,) originally نَغَرَ, (AZ, S, K,) He (a boy) bred his central milk-teeth, (S,) or his نَغْرُ [or front teeth]; (Sh, Msh, K;) as also نَغَرَ: (K:) or he bred his teeth after the former ones had fallen out: (AZ, Mgh:) and نَغَرَ, inf. n. نَغَارٌ, of the measure of أَكْرَمٌ, inf. n. أَكْرَمٌ, he grew his نَغْرُ [or front teeth] after the former ones had fallen out: by some, نَغَرَ and نَغَرَ are used specially in relation to a beast: the Benoo-Kilāb thus used the former; not in relation to a boy. (Msh.) — See also 1, in five places.

نَغْرُ The front teeth; (S, A, K;) syn. مَسِيرٌ; (Msh;) described by a poet as eight in number, four upper and four lower: (TA:) afterwards applied to the central incisors: (Msh:) or all the teeth (TA) while they remain in their places of growth, (K, TA,) before they fall out: (TA:) or the teeth, (K, TA,) all of them, whether in their places of growth or not: (TA:) or the mouth: (K:) pl. نَغْرُورٌ. (TA.) [Hence, ضَحِكَ نَغْرَهُ He laughed so as to show his front teeth, or his teeth.] — Any gap, opening, interstice, or open intervening space, (M, K,) in a mountain, or in the bottom of a valley, or in a road along which people pass; (TA;) as also نَغْرَةٌ: (A, TA:) or the latter signifies a gap, or breach, in a wall &c.; the hollow of the broken edge of a vessel &c.; and its pl. is نَغْرُ. (S.) You say, هَذِهِ مَدِينَةٌ نَغْرُورٌ This is a city in which are gaps, or breaches. (S.) — †A frontier-way of access to a country, [in the CK, قُرُوج is erroneously put for قُرُوج, the word occurring in its place in MSS. of the K and in the S,] such as is a place of fear; (S, K;) as also نَغْرُورٌ: (K:) the part of a country from which the invasion of the enemy is feared; so that it is like a gap in a wall, from

which one fears the invasion of the robber: (Mḡb:) a place from, or through, which one fears the enemy's coming, in a mountain or fortress: (T, TA:) the frontier of a hostile country: (K:) a place that is a boundary between the countries of the Muslims and the unbelievers: (IAth, TA:) pl. نُغُور. (Mḡb.) You say, لَنْ يَسُدَّ النُّغُورَ ! [Such a one stops up, or obstructs, the frontier-access of the country by his bravery]. (A.) — See also نُغْرَة, in two places. — اُنْغُرُوا نُغُورًا ! They became dispersed, or scattered, (JK, A, K,) and lost, or in a state of perdition: (A, K:) sing. نُغْر. (JK, K.)

نُغْرَة; pl. نُغْر: see نُغْر, in two places. — Also The pit of the uppermost part of the breast, or chest, between the two collar-bones; (S, M, K;) the pit in the middle of the نَحْر: pl. as above: (Mḡb:) in a camel, the pit which is the stabbing-place: and in a horse, [the part] above the جَوْجُو, (K,) which is the prominent portion of the نَحْر, between the upper parts of the فُهْدَتَانِ [or two portions of flesh on the right and left of the breast]. (TA.) — A tract, or quarter, of the earth, or of land; (JK, K;) as also نُغْر. (TA.) You say, مَا بِتِلْكَ النُّغْرَةِ مِثْلُهُ There is not, in that tract, or quarter, of the earth, his, or its, like. (TA.) — A plain, level, or even, road; (K;) as also نُغْر: (TA:) or any road that people tread, or pass along, with ease; because they furrow its surface: (T, TA:) pl. as above. (A.) [Hence,] نُغْرُ الْمَسْجِدِ The ways leading to the mosque: or نُغْرَةُ الْمَسْجِدِ means the upper part of the mosque [app. next to the kibleh]. (TA.) And هُوَ يَخْتَرِقُ هُوَ يُخْرِقُ ! [He travels] the ways of glory. (A.)

نُغْر: see نُغْر.

نَاغِرَة The root, or lower part, of a tooth: pl. نَوَاغِر. (JK.)

مُنْغَر The place through which a tooth passes, in the head [or gum]. (TA.)

مُنْغَر: see what follows.

مُنْغُور Having his نُغْر [or front teeth], (A,) or his teeth, (IAqr, TA,) broken. (IAqr, A, TA.) — Having his mouth bruised; as also مُنْغَر. (TA.) — A boy (AZ, S) shedding his central milk-teeth, (AZ, S, K,) or his نُغْر [or front teeth]. (AZ, A, Mḡb.)

نغر

4. اِنْغَر It (a valley) produced the kind of plant called نَغَام: (K:) or abounded therewith. (A, TA.) — And ! It (the head) became like the نَغَامَة in whiteness. (K, TA.)

نَغَام A kind of plant, (S, Mḡb, K, TA,) generally (Mḡb) found in the mountains, (S, Mḡb,) having a green stem, (TA,) which becomes white when it dries, (S, Mḡb, TA,) and to which hoariness is likened; (S, Mḡb; [Golius, app. misled by a false reading in a copy of the S, says "simile anetho;"]) it has a thick [head, or blossom, such as is called] سَنَة, and [it is said that] it does not grow save upon a black mountain-top, and is found in Nejd and Tihāmah: (TA:) A'Obeid

says that it is a kind of plant, (TA,) IF, that it is a tree, (Mḡb,) with a white blossom and fruit, (Mḡb, TA,) to which hoariness is likened: (TA:) it is called in Persian درمنه; (K; [written in different copies of that work دَرْمَنَة and دَرْمَنَة and دَرْمَنَة; the last of which is said in the TA to be the right reading; a word said to mean worm-wood, and hyssop; or, accord. to Meninski, as mentioned by Freytag, zedoary; but this last is called in Persian زَرْنَبَا, with which word درمنه may have been confounded;]) or درمنه اسيد, (S,) or دَرْمَنَة اسيد, in which [SM thinks] the former word is a contraction of دَر مِيَانَة; the two together meaning "in the middle white:" (TA:) the n. un. is with ة: (S, K;) and اُنْغَمَة is a quasi-pl. n.; (K;) as though the ا were a substitute for the ة of اُنْغَمَة. (TA.)

نَغَام A colour white like the نَغَام: (K:) in the L, a head wholly white. (TA.)

نَغَام: see نَغَام.

نغو

1. نَغَتْ, aor. ٢, (S, Mgh, K,) inf. n. نَغَا, (S, [in a copy of the Mgh, نَغَا,]) She, or it, bleated, or cried, (S, Mgh, K,) [on the occasion of bringing forth, and on other occasions;] said of a sheep or goat [&c.]. (S, Mgh, K, TA.)

4. اِنْغَى He made a sheep or goat [&c.] to utter the cry termed نَغَا. (K.) — اَتَيْتُهُ فَمَا اُنْغَى I came to him and he gave not anything: (K:) or نَغَا and he gave not a sheep or goat, &c., that uttered the cry termed نَغَا, nor a camel that uttered the cry termed نَغَا. (TA.)

نَغَا A single cry of the kind termed نَغَا. (TA.)

نَغَا The bleating, or crying, or cry, (S, K,) of the sheep and goat and the like, (S,) or of the sheep or goat, and gazelle, &c., on the occasion of bringing forth, (M, K,) and on other occasions; (M;) as also نَغَا, like رَاغِيَة in relation to camels, and صَاهِلَة in relation to horses. (TA.) — Also, (K,) thus we find in the copies of the K, but correctly نَغَا, as in the Tekmileh [and in the JK], (TA.) The fissure in the lip of the sheep or goat. (K.)

نَغَا: see what next precedes.

نَاغ [part. n. of نَغَى: and hence, —] A sheep or goat [&c.]; (TA;) as also [its fem.] نَاغِيَة. (S, K, TA.) You say, مَا لَهُ نَاغٌ وَلَا رَاغٌ (TA) and مَا لَهُ نَاغِيَة وَلَا رَاغِيَة (S, TA) He has not a sheep or goat, nor a camel: (S, TA:) or مَا لَهُ رَاغِيَة he has not a she-camel nor a sheep or goat. (Har p. 333.) And مَا بِالْأَدَارِ نَاغٌ وَلَا رَاغٌ There is not in the house any one. (S, TA.)

نَاغِيَة fem. of نَاغ [q. v.]. — See also نَغَا.

نغا

نَغَال The measure نَغَا, (T, Jm, S, M, K,) of the measure نَغَا, (S,) or نَغَا, (Mgh, Mḡb,) of the measure of غَرَاب,

(Mḡb,) [a coll. gen. n.,] i. q. خَرْدَل [i. e. Mustard]; (S, M, K;) in the dial. of the people of El-Ghowr: (M:) or خَرْدَلٌ worked together, or mixed up. or compounded, (مُعَالَج) with صِبَاغ [i. e. sauce, or fluid seasoning]: (M, Mgh:) or what is called حَرْق (S, M, K, TA) in the dial. of the people of El-Ghowr, (TA,) or, (M,) which is the same thing, (TA,) what is called حَبُّ الرِّشَاد (M, Mgh, Mḡb, TA) in the dial. of the people of El-'Irāk, (TA,) which is eaten in case of necessity: (Mḡb: [see art. رَشَد:]) n. un. with ة: (S, M, K:) the ة may be original, or it may be substituted for ي or و: (M:) Sgh says, in the O, that he thinks the latter to be the case. (TA.) It is said in a trad., مَا ذَا فِي الْأَمْرَيْنِ مِنَ الشِّفَاءِ الصَّبْرِ وَالشَّقَاءِ [What remedy is there in the two most bitter things, aloes and the شَقَاء?]. (T, Mgh: but in the latter, the last word is without reshdeed to the ف.)

نغر

1: and 2: see 4.

4. اِنْغَر He bound, tied, or fastened, upon him a نُغْر [or crupper]; (S, M, A, Mḡb, K;) namely, a beast, a horse, an ass, or a camel: (S, M, TA, &c. :) or he made for him (namely, a camel or an ass &c., TA) a نُغْر [or crupper]. (M, K.) [Hence,] اِنْغَرْتُهُ بَيْعَةً سَوْءًا ! [app. I imposed upon him a bad sale so that he could not rid himself of it; lit.] I stuck a bad sale to his backside. (A, K.) — اِنْغَرْتُهُ He drove him, or urged him on, from behind; (A, K;) as also نُغْر, inf. n. نُغْر; (K;) in some copies of the K, نُغْر, nor. ٢. (TA.) — اِنْغَرْت She (a goat) showed, or gave evidence of, pregnancy, or bringing forth. (K: in the CK, بَيَّنَّتِ الْوِلَادَ: in MS. copies of the K, and in the TA, الْوِلَادَة.)

10. اِسْتَنْغَر ! He (a man, M) put [a part of] his اِزَار [or waist-wrapper] between his thighs, twisted together; (M, K;) he (a wrestler) turned back the extremity of his garment [between his thighs] and stuck it in the part where it was bound round his waist: (A:) or اِسْتَنْغَر بَوْبِهِ (S, Mḡb,) or اِسْتَنْغَر اِزَارَهُ (Mgh,) he (a man) turned back the extremity of his garment between his legs to the part where it was bound round his waist; (S;) or he (a wrestler, T, Mgh) bound his garment, (IF, Mḡb,) or his اِزَار, (T, Mgh,) round the lower part of his body, (IF, Mgh, Mḡb,) or round his thighs, (T,) and then turned back its extremity between his legs, and stuck it in the part where it was bound round his waist, behind. (T, IF, Mgh, Mḡb.) — اِسْتَنْغَرْت said of a menstruous woman, signifies the like; (Mḡb;) i. q. تَلَجَمَتْ (A, Mḡb;) She closed her vulva with a broad piece of rag, or stuffed it with some cotton, and fastened the [or each] extremity of the bandage to a thing tied round her waist. (T, L.) — And اِسْتَنْغَر (M,) or اِسْتَنْغَر بَذَنِيهِ (S, A, Mḡb, K,) said of a dog, اِسْتَنْغَر put his tail between his thighs, (S, M, A, Mḡb, K,) making it to cleave to his belly. (M, K.)

نَغْر (S, M, Mḡb, K) and نُغْر (M, K) The vulva

ثَقْب Weight: or a weight: syn. ثَقْل. (T.)

ثَقْن A disease in the ثَقْنَة [q. v.]. (K.)

ثَقْن مَزَادَة The sewed sides of a leathern water-bag. (S.)

ثَقْنَة [The callosity, or callous protuberance, upon] the knee; and what touches the ground, [in the act of lying down,] of [the callosity upon the breast called] the كَرْكِرَة and the سَعْدَانَة, [two words having the same meaning, for the latter of which the K erroneously substitutes the pl. form,] and of [each of the stifle-joints, i. e.,] the roots, or lower parts, of the thighs; of the camel: (M, K:*) pl. ثَقْن and ثَقْن (M, K) and ثَقْنَات: (T, S, M:)

the ثَقْنَات of the camel are the parts that fall upon the ground when the animal lies down, and that become rough, or callous, such as the two knees, &c.; (S:); the parts that are next the ground when the camel lies down, one of them being the كَرْكِرَة, with which they are five in number [as explained above]: or, as some say, the ثَقْنَة is [only the stifle-joint, i. e.,] the joint between the thigh and the ساق [or leg properly so called], internally, [meaning anteriorly,] and [the knee, i. e.,] the joint between the shank and the arm: (T:); or, accord. to some, any part that is next the ground, of any quadruped, when he lies down like the camel and like the sheep. (M.)—Hence, (TA,) [The stifle-joint, i. e.,] the joint between each thigh and leg, internally, [meaning anteriorly,] of a horse. (M, K.)—Hence also, (TA,) The knee of a man: or [so accord. to the M, but in the K “aud,”] the place of union of the shank and thigh: (M, K:); [or the lower portion of the fore part of the knee, which becomes callous in consequence of much kneeling: see 3, first sentence. Hence,] ‘Abd-Allah Ibn-Walib Er-Rāsibee was surnamed ذُو الثَقْنَات (S, M, K*) from his much praying, (M,) because long prostration produced an [indurating] effect upon his ثَقْنَات: (S, K:); and ‘Alee Ibn-El-Hoseyn Ibn-‘Alee, (K, TA,) known by the appellation of Zeyn-el-‘Abideen, (TA,) was [likewise] so surnamed, (K, TA,) because those parts of him upon which he prostrated himself were like the ثَقْنَة of the camel in consequence of his much praying: (TA:); so too was ‘Alee Ibn-Abd-Allah Ibn-El-‘Abbās. (A, K.)—الثَقْنَة مِنَ الْجِلَّةِ

(K, [in some of the copies of the K الْجِلَّةِ, which, as is said in the TA, is a mistake,]) ثَقْنَاتِ الْجِلَّةِ (AHn, M,) The two edges of the lower part of the جِلَّةِ, (AHn, M, K,) [meaning,] of the dates [contained in the receptacle thus called; app. because the dates in the edges become more dry and hard than the main portion]. (AHn, M.)—Also A number, and a company, of men. (M, K.)—And [as fem. of ثَقْن, which is perhaps unused,] A she-camel that strikes with her ثَقْنَات [here meaning her stifle-joints] on the occasion of her being milked. (M, K.) Her case is easier than that of the ضَجُور. (M.)

ثَقْن (M,) or ثَقْن (TA,) may mean Large in the ثَقْنَات. (M, TA.)

ثَقْن: see ثَقْن: and see also ثَقْن.

ثَقْن لِحْصِهِ A man who keeps, cleaves, clings, or holds fast, to his adversary, or antagonist. (M.) [See also ثَقْن.]

ثَقْن: see ثَقْن.

ثَقْن A camel whose ثَقْنَة [here meaning his stifle-joint] has hit, or hurt, his side and his belly, (K, TA,) usually. (TA.)

ثَقْن Keeping to a person, or thing, constantly, perseveringly, or assiduously: (T, M:); or keeping, cleaving, or clinging, to another: as also ثَقْن or ثَقْن (K, accord. to different copies,) [or, probably, ثَقْن, q. v.].

ثَقِب

1. ثَقِب, aor. 2: see art. ثَقِي.

ثَقِي

1. ثَقِب, aor. 2: (M, K) and 2, (K,) He followed him; (M, K:); as also أَتَقِب: or he was with him, near after him, or at his heels, as though treading in his footsteps: (TA:); or ثَقِبَتِ الرَّجُلُ signifies I was with the man, near after him, &c.: and جَاءَ يَتَقَبُوهُ, he came following him. (M.)—ثَقِبَتِ الْقَوْمُ I drove away, or drove away and pursued closely, or hunted, the people, or company of men; syn. طَرَدْتُ: (K:); perhaps from أَتَقِب, which also signifies طَرَدَهُ. (TA.)

2. ثَقِي الْقَدَرِ, (S, M, K, [in the CK, the verb is erroneously without teshdeed,]) He put the cooking-pot upon the أَثَافِي [pl. of أَثَفِيَة, q. v.]; (S, M, K:*) as also أَثَقَا; (M, K:); and أَثَقَا (K,) inf. n. تَأَثَفِي; (TA:); and أَثَقَا; (so in some copies of the K:); or أَثَقَا, (so in other copies of the K, and in the TA,) inf. n. يَتَأَفِي: (TA:); or أَثَقَا signifies he put, or made, for it أَثَقَا. (S.)—[Hence,] ثَقِبَتِ الْمَرْأَةُ The woman was a wife of a man who had two wives beside herself; she being the third of them; they being likened to the أَثَافِي of the cooking-pot. (M.) And ثَقَبَ ثَقَبَاتِ He took three women as his wives. (K.)

4. ثَقِي الْقَدَرِ: see 2, in two places. See also Q. Q. 1 in art. ثَقِي. — And ثَقِي said of a man: see 2.

5. ثَقِي فَلَانًا عَرَقَ سَوْءٍ [Evil origin, or a bad hereditary disposition,] withheld such a one (قَصْرَبَهُ) [in the CK, erroneously, قَصْرَبَهُ] from generous actions. (K.)

ثَقِب, or ثَقِب; n. un. with 2: see art. ثَقِب.

ثَقِبَة (S, M, K, &c.) and ثَقِبَة (Fr, A'Obeyd, K) The stone [which is one of the three] whereon the cooking-pot is placed: (M, K:); it is a stone like the head of a man: (T, TA:); pl. أَثَافِي and أَثَافِي. (S, K, &c.) [See more in art. ثَقِب.]

ثَقِب, and its fem. ثَقِبَة: see what next follows, in three places.

ثَقِب, (M,) or ثَقِب, (K, [but this is probably a mistranscription,]) † A man of whom many wives die: (M, K:); or of whom three wives have died: (M, K:*) and ثَقِبَة, (T, M,) or ثَقِبَة, (K, [but this, again, is probably a mistranscription,]) † a woman of whom many husbands die: (M, K:); or of whom three husbands have died: (M:); or it signifies also (K) a woman who has buried three husbands: (IAar, T, K:); or ثَقِبَة signifies [like مَوْتَة] † a woman whose husband has two wives beside her; she being the third of them; they being likened to the أَثَافِي of the cooking-pot: and ثَقِبَة, † a woman of whom three husbands have died: and ثَقِب, † a man of whom three wives have died. (S:); — ثَقِبَة, (S,) or ثَقِبَة, (K,) also signifies † A brand, or mark made with a hot iron, upon an animal, resembling the أَثَافِي [of the cooking pot]. (S, K.)

ثَقِب, and its fem. ثَقِبَة: see what next precedes.

ثَقِب الْقَدَرِ مَوْتَة A cooking-pot put upon the أَثَافِي. (K* and TA, and M in art. ثَقِب, q. v. [In the CK, erroneously, مَوْتَة.])

ثَقِب

1. ثَقِب, (S, A, K, &c.) aor. 2, (JK, Mgh,) inf. n. ثَقِب, (JK, S, Mgh,) He made a hole in a thing (JK, S, A, Mgh, Mgh, K) with a ثَقِب; (A, Mgh;) meaning, a hole of small size; (Mgh;) such as passed through; he perforated, bored, or pierced, it: (A, Mgh, K:); and in like manner, ثَقِب, (K,) but this signifies he did so much, or to several, or many, things; (S, TA:); and ثَقِب, (K, TA.) You say, ثَقِبَ الدَّرُّ [He bored, or perforated, or pierced, the pearls]; (A, TA:); and الثَّقَبُ [the ear]. (Mgh.) And ثَقِبَ الْقَرْحُ He pierced, or punctured, the purulent pustule, in order that the fluid, or water, in process of excretion, might issue. (A, TA.) And ثَقِبَ الْحَلْمُ الجِلْدُ The [ticks called] ثَقِب pierced holes in the skin. (A, TA.) And ثَقِبَ الْبَرَاقِعُ (A, Mgh) They made holes in the face-veils, (Mgh,) لِعُيُونِنَ [for their eyes]: (A:); said of women. (Mgh.)—[Hence,] ثَقِبَ الْكَوْكَبُ (K, and Ham p. 701,) [aor. 2,] inf. n. ثَقُوب, (JK, Ham,) † The star shone brightly [as though it pierced through the darkness: see ثَقِب]: (K:); or shone and glistened intensely. (Ham ubi supr.) And ثَقِبَتِ النَّارُ, (S, L, K,) aor. 2, (S, L,) inf. n. ثَقُوب, (S, L, K) and ثَقَابَة, (S, L,) † The fire burned brightly; burned, blazed, or flamed, up. (S, L, K.) And ثَقِبَ الزُّنْدُ (JK, TA,) aor. 2, inf. n. ثَقُوب, (TA,) † [The زَنْد emitted fire]: said when the spark falls (JK, TA) upon [or from] the زَنْد [or wooden instrument for producing fire]. (JK.)—ثَقِبَتِ الرَّائِحَةُ The odour diffused itself, and rose. (K, TA.)—ثَقِبَ رَأْيُهُ, (K,) inf. n. ثَقُوب, (TA,) † His judgment was penetrating; syn. نَفَذَ. (K.)—ثَقِبَتِ النَّاقَةُ, (JK, S, K,) aor. 2, inf. n. ثَقُوب, (JK, TA,) † The she-camel had

much milk; abounded with milk. (JK, S, K.)
 = ثَقَبَ, aor. ٢, (K,) inf. n. ثَقَابَةٌ, (JK, A, K,)
 † *He* (a man, JK, A) *was, or became, very red;*
 (JK, A, K;) *so as to be likened to the flame of*
fire. (A, TA.)

8. ثَقَبَ: see 1, in two places. — [Hence,]
 † *He* (a bird) *soared high, piercing the region of*
the air next to the clouds: (A, TA:) *or reached,*
or ascended to, the midst of the sky. (TA.) —
 ثَقَبَ الشَّيْبُ, (JK, A, K,) inf. n. ثَقِيبٌ; (JK,
 K;) and ثَقَبَ فِيهِ; (IAqr, K;) † *Hoariness ap-*
peared upon him: (K:) *or began to appear upon*
him: (A, TA:) *or became intermixed in his hair;*
or appeared and spread upon him; *or his black-*
ness and whiteness of hair became equal. (A,
 TA.) And ثَقَبَ الشَّيْبُ بِاللَّحْمَةِ † *Hoariness com-*
menced in the sides of the beard. (A.) — ثَقَبَ
 عَوْذُ الْعَرْجِ † *The stalk of the عَرْج [q. v.], the*
plant being rained upon, became soft: (S:) *or the*
sap ran in it, and it put forth leaves. (JK, A.)
 When it has become blackish, one says of it,
 قَبِلَ: when it has increased a little, أَذْبَى; in
 which state it is fit to be eaten: and when its
 أخوص are perfect, ثَقَبَ. (S.) — ثَقَبَ, (A, K,)
 inf. n. ثَقِيبٌ, (S, K,) also signifies † *He made*
a lamp, and a fire, to burn, shine, glisten, or
gleam, very brightly, as though piercing through
the darkness, and dispelling it; and so † ثَقَبَ;
 (A, TA;) and the latter, *he kindled a fire* (TA)
 with tinder, (A, TA,) or camel's dung, or the
 like: (A:) or both signify *he made a fire to burn*
brightly; to burn, blaze, or flame, up; (S, K;) and
 so † ثَقَبَ: (K:) or, accord. to AZ, † ثَقَبَ النَّارَ,
 inf. n. اِثْقَابٌ, signifies *he scraped a hole for the*
fire, in the ground, then put upon it, [i. e. the
fire] dung, such as is called بَعْر, and small pieces
of fire-wood or similar fuel, and then buried it
in the dust; and so † ثَقَبَ النَّارَ, and ثَقَبَ بِهَا;
 as also † ثَقَبَ النَّارَ مَسَكَ, inf. n. تَسْبِيكٌ; and † ثَقَبَ
 signifies also *he struck fire:* and † اِثْقَابٌ, inf. n.
 as above, *he made a spark to fall from a زَنْد,*
 q. v. (TA.)

4: see 2, in three places.

5: see 1, first sentence: — and see also 2, in
 four places: — and 7, in two places.

7. اِنْثَقَبَ *It was, or became, perforated, bored,*
or pierced; and in like manner, [but properly,
 as quasi-pass. of 2, signifying *it was, or became,*
perforated, &c., much or in many places,] † اِنْثَقَبَ.
 (K.) You say, اِنْثَقَبَ الْجِلْدُ † *The skin was, or*
became, pierced with holes by the [ticks called]
خَلَم. (S, A.)

ثَقَبَ (S, A, Mgh, Mghb, K) and ثَقِبَ (Mghb)
 and ثَقْبَةٌ (S, A, Mgh, Mghb) *A hole, perforation,*
or bore, that penetrates, or passes through, a
thing; (A, Mgh, K;) accord. to Mtr, (Mghb,) *only*
such as is small; (Mgh, Mghb;) *such as is*
large being termed ثَقْبٌ, with ن: (Mgh:) or a
hole that is not deep: or, as some say, a hole
descending into the earth: (Mghb: [but this last
 explanation is not of general application:]) *said*
to be opposed to شَقِي: (TA:) pl. [of mult.] (of
the first word, S, Mghb, K) ثَقُوبٌ (S, A, Mghb,

K) and [of pauc.] اَثْقَابٌ (K) and (of ثَقْبَةٌ, S, Mghb)
 ثَقَبٌ (S, A, Mghb) and ثَقِبٌ. (S [in which this
 last is said to be with damm, meaning, to the ق,
 not (as some have supposed) to the ث only,]
 and A.)

ثَقِبَ: } see ثَقَبَ.
 ثَقْبَةٌ: }

ثَقَابٌ: see what next follows.

ثَقُوبٌ † *Fuel; or a thing with which fire is*
kindled, or made to burn brightly, or to burn,
blaze, or flame, up; (JK, S, A;) as also † ثَقَابٌ;
 (K;) *consisting of small sticks, (S, TA,) or dung,*
such as is called بَعْر; (A, TA;) and tinder. (JK,
 A, TA.)

ثَقِيبٌ † *A man very red;* (JK, A, K;) *so as*
to be likened to the flame of fire: (A:) *fem.*
 with ة. (JK, A.) — See also ثَقِيبٌ, in three
 places.

ثَقَابٌ † *A star, and a lamp, and fire, (A,) or*
a flame of fire, or a shooting star, (S,) shining
brightly: (S:) *or shining, glistening, or gleaming,*
very brightly, as though piercing through the
darkness, and dispelling it. (A, TA.) الثَّجَمُ الثَّقَابُ
 [in the Kur lxxxvi. 3] means † *The star, or aster-*
ism, brightly shining; (Fr, Bd, L;) as though it
 pierced through the darkness, or the celestial
 spheres, by its light: (Bd:) *or the star, or aster-*
ism, that is high, above the others: or the planet
Saturn: (L, K:) or the Pleiades, or any star
or asterism, brightly shining; because it pierces
through the darkness by its light. (Jel.) — † *A*
زَنْد (q. v.) that emits fire, when struck. (TA.) —
 † Applied to حَسَب [i. e. nobility, or grounds of
 pretension to respect or honour, it means *Famous*
and exalted: (Lth, JK, A, TA:) *or bright;*
brilliant. (As, TA.) — And hence, † applied to
 knowledge [as meaning *Penetrating, or brilliant*].
 (As, TA.) You say also ثَقَابُ الْعِلْمِ, for ثَقِيبُ
 الْعِلْمِ, meaning † *Brilliant [or penetrating] in*
knowledge; as also † مِثْقَابٌ: (TA:) which latter
 signifies also † *learned, and sagacious, or intelli-*
gent; (TA;) *penetrating in judgment:* (K:)
 and ثَقَابُ الرَّأْيِ † *a man of sound and penetrating*
judgment, sagacity, or intelligence. (A, TA.) —
 اَتَتْنِي عَنْهُمْ عَيْنٌ ثَقَابَةٌ, (JK,) or عَيْنٌ, (A, TA,) †
 † *There came to me, from them, or from thee,*
certain, or sure, news or information. (JK, A,
 TA.) — † ثَقَابَةُ نَاقَةٍ † *A she-camel having much*
milk; abounding with milk; (AZ, JK, S, A, K;) *as*
also † ثَقِيبٌ; (AZ, JK, K;) and † ثَقِيبَةٌ: (TA,
voce نَعِيبَةٌ: pl. (of the former, A) نُوقٌ ثَقِبٌ, (so
in a copy of the A,) or ثَقِبٌ. (TA.) One says
also, اِنَّهَا لَتَقِيبُ مِنَ الْاِبِلِ, meaning Verily she
is one that vies with the other camels abounding
with milk, and surpasses them in abundance
thereof. (TA.)

اَثْقَبُ [More, and most, piercing, or pene-
 trating: &c.] — [Hence,] † اَثْقَبُ حَطَبٌ نَارًا † *The*
most excellent of fire-wood in yielding fire. (TA
 in art. مَط.)

اَلْثَقُوبُ † *A man (TA) who enters, or penetrates,*
much into affairs. (K, TA.)

مِثْقَابٌ † *A great road, (K, TA,) which people*
[as it were] pierce, or perforate, by their tread.
 (TA.) [See also what next follows.]

مِثْقَابٌ *An instrument with which one perforates,*
bore, or pierces; a drill, or the like: (S, A, Mgh,
 K:) pl. مِثْقَابٌ. (A.) — And hence, † *A road*
passing through a mountain; as though perfor-
ating it: (A, TA:) *or a road passing through a*
stony and rugged tract: (L, TA:) and, with the
 article ال, particularly applied to the road of El-
 'Irāk, (A, K,) from El-Koofeh (K) to Mekkeh:
 (A, K:) *or a road between El-Yemámeh and El-*
Koofeh: (L, TA:) and a road between Syria
and El-Koofeh: (K:) or, accord. to El-Bekree
and the Marásid, a road called after a man named
مِثْقَاب. (MF, TA.) Hence the saying, هُوَ طَلَّاعٌ
 مِثْقَابٍ. [ثَبَّةٌ [q. v. voce ثَبَّةٌ] i. q. طَلَّاعٌ الثَّبَابَا. (A,
 TA.) — See also ثَقَابٌ.

دُرٌّ مِثْقَابٌ (S, A) i. q. مِثْقُوبٌ [i. e. *Bored, per-*
forated, or pierced, pearls:] (S, TA:) the pl. of
 the latter is مِثْقَابٌ. (TA.) — † اِهَابٌ مِثْقَابٌ †
 † *hide pierced with holes by [the ticks called] خَلَم.*
 (A, TA.) — † حَنَّ كَمَا حَنَّ الْبِرَّاعُ الْمِثْقَابُ † *He, or*
it, uttered plaintive sounds like the reed pierced
with holes; i. e., the musical reed. (A, TA.)

مِثْقُوبٌ: see مِثْقَابٌ.

ثقف

1. ثَقَّفَ, aor. ٢, inf. n. ثَقَافَةٌ; and ثَقَّفَ, aor. ٢,
 inf. n. ثَقَّفَ (S, K) and ثَقَّفَ; (K;) † *He* (a man,
 S) *became skilled, or shifful; and light, active,*
quick, or sharp; and intelligent, or sagacious.
 (S, K, TA.) — ثَقَّفَ, aor. ثَقَافَةٌ, is also said of
 vinegar (خَلٌّ), meaning *It was, or became, very*
acid; and so ثَقَّفَ. (TA. [But I suspect that
 this may have been taken from a MS. in which
 خَلٌّ has been erroneously put for زَجَلٌ. In the
 JK, I find ثَقَّفَ ثَقَافَةً وَقَدْ ثَقَّفَ ثَقَافَةً
 ثَقَّفَهُ, aor. of the latter ٢: see 3. — ثَقَّفَتِ الشَّيْءَ,
 aor. ٢, inf. n. ثَقَافَةٌ and ثَقُوفَةٌ, *I was, or became,*
skilled in the thing. (Ham p. 772.) — And ثَقَّفَ
 signifies *The learning a thing quickly:* [its verb
 is ثَقَّفَ or ثَقَّفَ:] you say, ثَقَّفْتُ الْعِلْمَ فِي أَوْحَى
 مَدَّةٍ, and الثَّقَانَةُ, *I acquired knowledge, or the*
science, and the art, or handicraft, quickly [in
the shortest period]: (TA:) and ثَقَّفْتُ الْحَدِيثَ
I understood the narration, or tradition, &c.,
quickly. (Mghb.) ثَقَّفَهُ, aor. ٢, (S, Mghb, K,) inf. n.
 ثَقَّفَ (S, K, *) or ثَقَّفَ, (Mghb,) [but the former
 is better known,] primarily signifies, *He per-*
ceived it, or attained it, by knowledge, or by
deed: (Bd ii. 187:) *or he perceived it, or at-*
tained it, by his sight, by expertness in vision:
 and hence, (Er-Rághib, TA,) † *he reached him,*
or overtook him, (IF, Mghb, K, and Er-Rághib,) in
war, or fight: (Mghb:) or (K) † *he found*
him: (S, K, and Bd in ii. 187 &c.) *or † he*
found him in the way of taking and over-
coming: (Ksh in ii. 187:) or (K) † *he took him,*

or it, (Lth, Mgh, K,) namely, a thing: (Mgh:) or (K) by implication, (Bd in ii. 187,) † he gained the victory, or mastery, over him; overcame him; (IDrd, Mgh, K, and Bd ubi suprâ;) or got possession of him. (IDrd, Mgh, K.) It is said in the Kur [ii. 187 and iv. 93], وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ, (Ksh, Bd, Jel, TA:) or wherever ye take them, or overcome them, or overtake them. (TA.) And exs. occur also in the Kur [iii. 108 and] viii. 59 and xxxiii. 61 [and lx. 2]. (TA.) For another ex., see 4, below. — ثَقَفَهُ also signifies He thrust him, or pierced him, [with a spear or the like,] namely, a man. (Ham p. 772.) — See also 2.

2. ثَقَفَهُ, (S, Mgh, K,) inf. n. تَثْقِيفٌ, (S, Mgh, K, KL,) He straightened it, or made it even, (S, Mgh, K, KL,) or straightened what was crooked thereof; (Mgh;) namely, a spear, (S, KL,) [and a bow, (see ثَقَافٌ,)] or a crooked thing; with the ثَقَاف: (Mgh:) [and so ثَقَفَهُ, accord. to an explanation of the inf. n. تَثْقِيفٌ in the KL.] تَثْقِيفٌ, as meaning The directing the arrow upon the bow straightly towards the object aimed at, is not approved. (Mgh.) — Hence, (Mgh,) † He disciplined him, or educated him well, and unended him, or improved him. (Mgh, TA.) You say, لَوْلَا تَثْقِيفُكَ وَتَوْفِيقُكَ مَا كُنْتُ شَيْئًا, [But for thy disciplining, or good educating, and amending, or improving, and thy teaching, I had not been anything]. (TA.) — You say also, of vinegar الطَّعَامُ يَتَقَفُّ, i. e. It makes food acid. (Har p. 227.)

3. ثَقَافُهُ, (K,) inf. n. of the former مُثَاقَفَةٌ, (TA,) and aor. of the latter ثَقَفَ, (K,) He vied with him, or strove to surpass him, in skill, (K, TA,) and intelligence, or sagacity, and the perceiving, or attaining, of a thing, and the doing thereof, (TA,) and he surpassed him therein. (K, TA.) Er-Rûghib says that this is metaphorical. (TA.) [Accord. to J,] الثِّقَافَةُ is from ثَقَفَ in the first of the senses explained above. (S.) — ثَقَافٌ also signifies The contending with another: and particularly in fight, or with the sword: (K: [see also ثَقَفَ, below:]) and the using of, or performing with, the sword; like ثَقَافَةٌ. (TA.) And ثَقَافُهُ, inf. n. مُثَاقَفَةٌ, He played with him with the sword, or some other weapon. (TA.)

4. أَثَقَفْتُهُ [I was made to gain the mastery over him, or to overcome him: or, which is virtually the same,] he was appointed for me [that I might have the mastery over him]. (Sgh, K.) 'Amr Dhu-l-Kalb says,

- فَإِنْ أَثَقِفْتُمُونِي فَأَقْتُلُونِي
- وَإِنْ أَثَقَفْتُ فَسَوْفَ تَرَوْنِي بِأَلِيٍّ

And if ye [be made to] gain the mastery over me, i. e. if it be appointed for you to meet me [and overcome me], then slay me: but if I meet [you and overcome], then shall ye see my condition: but some relate it thus: وَمَنْ أَثَقَفْتُ, meaning but whom I meet, of you, I will slay him: (Skr, Sgh,

TA:) [and J gives it thus:] نَافِمًا تَتَقَفُونِي إِلَهُ [meaning And if ye meet me &c.]. (S.)

5. تَثَقَّفَ † [He was, or became, disciplined, or educated well, and amended, or improved; quasi-pass. of 2, q. v.] You say, مَلَّ تَثَقَّفْتُ إِلَّا عَلَى يَدِكَ, [Was I, or have I been, disciplined, &c., save by thy agency, or means?]. (A, TA.)

6. تَنَاقَفُوا They contended, or played, one with another, with swords, or other weapons. (TA.)

ثَقَفٌ Skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious; as also ثَقِيفٌ and ثَقِيفٌ (S, K) and ثَقِيفٌ and ثَقِيفٌ: (K:) or ثَقِيفٌ signifies quick in understanding a narration: (Mgh:) and ثَقَافٌ, applied to a woman, intelligent, or sagacious. (K.) You say also رَجُلٌ ثَقَفٌ لَقَفٌ and ثَقِيفٌ لَقَفٌ, meaning A man who is a relater, a poet, an archer or a caster of the spear &c.: (Lth, JK, TA:) or light, active, quick, or sharp, and skilful: (S and K in art. ثَقَفَ:) or quick in understanding what is said to him; and in taking what is thrown to him: or skilful in his art, or handicraft: (TA in that art:) or a man who keeps, preserves, or guards, and manages, or orders, well, that which he possesses: (ISK, TA:) and Lh adds ثَقِيفٌ ثَقِيفٌ: and Ibn-'Abbâd, ثَقِيفٌ ثَقِيفٌ. (TA.) — A man quick in taking, or seizing, his opponents, or adversaries. (Ksh ii. 187.) — ثَقَفٌ, or (as it is written in one place in the TA) ثَقَفٌ, also signifies Contention: and particularly in fight, or with the sword: like ثَقَافٌ [inf. n. of 3, q. v.]. (TA.)

ثَقَفٌ } see ثَقَفٌ.
ثَقَفٌ }

ثَقِيفٌ see ثَقَفٌ, in two places.

ثَقَافٌ see ثَقَفٌ.

ثَقَافٌ Skill, and intelligence, or sagacity; as also ثَقَوْنَةٌ. (TA.) — Also An instrument with which spears are straightened, (S, K, TA,) and bows also, (TA,) and [other] crooked things; (JK, Mgh, TA;) made of iron: (JK, TA:) or a strong piece of wood, a cubit in length, having at its extremity a hole large enough to admit the bow, [or the spear], which is inserted into it, and pinched and pressed in the part that requires this to be done until it becomes in the state that is desired; but this is not done to bows nor to spears until they have been greased, and prepared with fire, or exposed thereto so as to have become altered in colour: (AHn, TA:) the pl. [of pauc.] is أَثَقَافَةٌ and [of mult.] ثَقَفٌ. (JK, TA.) — [Also The handle of a shield of the kind called حَجَفَةٌ: see إِخَاذَةٌ.]

ثَقِيفٌ see ثَقَفٌ, in three places. — Also Very acid; applied to vinegar; (K;) and so ثَقِيفٌ (S, K,) like حَرِيفٌ applied to the onion. (S.) And أَبُو ثَقِيفٍ † Vinegar [itself]; so named because it makes food acid. (Har p. 227.) — Also, and ثَقِيفٌ, A thing skilled in. (Ham p. 772.) — And both these words, A man thrust or pierced [with a spear or the like]. (Ham ibid.)

ثَقَافَةٌ The use of, or performance with, the sword; like ثَقَافٌ [inf. n. of 3, q. v.]. (TA.) You say, هُوَ حَسَنُ الثَّقَافَةِ بِالسَّيْفِ [He is good in respect of performance with the sword]. (TA.)

ثَقَافٌ see ثَقَوْنَةٌ.

ثَقِيفٌ see ثَقَفٌ, in two places: — and see ثَقِيفٌ.

أَثَقَفَ More, and most, skilled, or skilful, [in a general sense, and particularly] in contending, or playing, with the sword, or other weapon. (TA.)

مُثَقَفٌ A spear straightened, or made even. (TA.) [Accord. to Freytag, it is poetically used as signifying A spear itself; and so with 6.]

مُثَقَفٌ see ثَقِيفٌ.

ثقل

1. ثَقُلَ, aor. ثَقُلَ, inf. n. ثِقَلٌ (S, Mgh, K, &c.) and ثَقَالَةٌ, a contraction of the former, (Mgh,) and ثَقَالَةٌ (K, TA, in the CK ثَقَالَةٌ, but) like كَرَامَةٌ, (TA,) It (a thing, S, Mgh) was, or became, heavy, weighty, or ponderous. (S, K.) [See ثَقُلَ, below.] — See also 4. — † It was, or became, heavy, weighty, or preponderant, ideally. — ثَقُلْتُ مَوَازِينَهُ, in the Kur ci. 5, means † And as to him whose good deeds shall be preponderant. (Bd, Jel.) [See also Kur vii. 7 and xxiii. 104.] — † It was, or became, heavy, or weighty, as meaning onerous, burdensome, oppressive, afflictive, grievous, or troublesome. You say, ثَقُلَ الْقَوْلُ † The saying was [heavy, or weighty, &c.; or] unpleasant to be heard. (TA.) And it is said in the Kur vii. 186, ثَقُلْتُ فِي السَّمَوَاتِ وَالْأَرْضِ † It (the time of the resurrection) will be momentous, or formidable, [in the heavens and on the earth, or] to the inhabitants of the heavens and the earth, (Bd, Jel.) to the angels and men and genii; app. alluding to the wisdom shown in concealing it: (Bd:) or it means the knowledge thereof [is difficult]: (Ibn-'Arafah, TA:) or it is occult, or hidden. (Kt, TA.) [ثَقُلَ is also said of a word, and of a sound, meaning † It was heavy, or not easy, of utterance; or heavy to the ear: see 2. And of an affair, or action, meaning † It was afflictive, grievous, troublesome, or difficult. In these and similar senses, it is trans. by means of عَلَى: you say, ثَقُلَ عَلَيْهِ † It was, or became, heavy, weighty, onerous, &c., to him. In like manner also it is said of food, meaning † It was, or became, heavy to the stomach; difficult of digestion.] You say also, ثَقُلَ سَمْعُهُ † [His hearing was, or became, heavy; or] his hearing partially went. (K, TA.) — † He (a man) was, or became, heavy in sickness, or disease: [and in like manner, in his sleep:] the verb is thus, with damm to the ق; though said in the K to be ثَقُلَ, like فَرِحَ, as meaning his disease became violent; (Fet-h el-Bâree, TA;) not improbably through error or inadvertence. (MF.) — † He was, or became, heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit, or intelligence; stupid. You say, ثَقُلَ عَنْ قَبُولِ مَا يُنْقَى إِلَيْهِ † [He is averse from receiving, or accepting, or admitting, or is

slow to receive, &c., what is said to him]. (TA.) — Also, said of the **ثَمَار**, **عَرْج**, and of the **ثَمَار**, **↑** Its shoots became luxuriant, or succulent, or sappy. (K, TA.) — **ثَقَلَهُ**, (JK, S, K, K,) **ثَقَلَهُ**, (K,) aor. 2, (TA,) inf. n. **ثَقْلٌ**, (K,) He tried the weight of it, (JK, S, K,) namely, a thing, (K,) or a sheep or goat, (S,) by lifting it [with his hand] to see if it were heavy or light. (S, TA.) — **ثَقَلَ الشَّيْءُ**, aor. and inf. n. as above, (S,) The thing surpassed the thing in weight; outweighed it. (PS.) — See also 2.

2. **ثَقَلَهُ**, inf. n. **ثَقِيلٌ**, He, or it, made it, or him, **ثَقِيلٌ** [i. e. heavy, properly and tropically]: (K:) **ثَقِيلٌ** is the contr. of **تَخْفِيفٌ**; (S;) and signifies the making heavy in weight [&c.]; as also **ثَقْلٌ** [inf. n. of **ثَقَلَهُ**]. (KL.) — [Hence, **↑** He made it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: and particularly a word by uttering hemzeh with its true, or proper, sound, which is commonly termed **تَحْقِيقُ الْهَمْزَةِ**, and opposed to **تَخْفِيفُهَا**; and by making a quiescent consonant movent: often occurring in these senses in lexicons and grammars: opposed to **خَفَفَهُ**.]

4. **اِثْقَلَهُ** He, or it, (a load, S, or a thing, Mgh,) [burdened him: or] burdened him heavily: (K:) or beyond his power; overburdened him. (JK, Mgh, TA.) — **↑** In the latter sense, said also of a debt: and of sickness, or a disease: (JK:) or, said of sickness, or a disease, and of sleep, and of meanness, or sordidness, **↑** it [burdened him,] overcame him, and rendered him heavy. (K, TA, TK.) — **اِثْقَلَتْ**, said of a woman, She became gravid; her burden became heavy in her belly: (S:) or she had a burden, (Akh, S, and Bd in vii. 189,) by reason of the greatness of the child in her belly: (Bd, Jel:) or her pregnancy became apparent, or manifest; as also **ثَقَلَتْ**. (K.)

6. **تَثَقَّلَ عَلَى شَيْءٍ** He pressed heavily, or bore his weight, upon a thing: see **مُتَثَقِّلٌ**. — **↑** **تَثَقَّلُوا** [They were heavy, sluggish, or spiritless:] they did not rise and hasten to the fight when commanded to do so. (IDrd, K.) And **تَثَقَّلَ إِلَى الْأَرْضِ**, (S and K in art. **أَرْضٌ**, &c.,) and **اِثْقَالَ إِلَى الْأَرْضِ**, the former being the original form of the verb, (Bd and Jel in ix. 38,) **↑** He was, or became, heavy, slow, or sluggish, (Bd, Jel,) averse from warring against the unbelievers, (Jel,) and inclining to the earth, or ground; (Bd, Jel;) or propending thereto. (Bd.) And **اِثْقَالَ إِلَى الدُّنْيَا** **↑** He propended to the present world. (TA.) And **تَثَقَّلَ عَنْهُ** **↑** He was heavy, or sluggish, and held back from it. (K.)

10. **اسْتَقْلَهُ** contr. of **اسْتَخَفَّهُ**; (S and K and TA in art. **خَف**;) He deemed it, or him, **ثَقِيلٌ** [i. e. heavy, properly and tropically]. (TA in that art.) — [Hence, **↑** He deemed it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: often occurring in this sense in lexicons and grammars.] — **↑** **اسْتَقْلَ نَوْمًا** **↑** He was overcome, and rendered heavy, by sleep: and in like manner, **مَرَضًا**, by sickness or disease: and

نَوْمًا, by meanness or sordidness: see its pass. part. n., below]. (JK.)

ثَقُلَ Weight: or a weight: syn. **وَزَنٌ**: (S, Mgh, KL:) pl. **أَثْقَالٌ**. (S.) So in the phrase **أَعْطِهِ ثَقْلَهُ** [Give thou him his, or its, weight]. (S, Mgh.) See also **مِثْقَالٌ**. You say also, **أَلْقَى ثَقْلَهُ** or **ثَقَلَهُ** [He threw upon him his weight: see **مِثْقَالٌ**, last sentence: and see **جَرَمٌ**]. (S in art. **أَوْق** &c., accord. to different copies.) — And **أَثْقَالٌ**, or **بُحْرَانٌ**: (KL:) or a heavy load or burden: pl. as above. (K.) **وَتَحْمِيلٌ أَثْقَالَهُمْ**, in the Kur xvi. 7, means **And they carry your loads, or burdens**; (Bd:) or **your heavy loads or burdens**. (TA.) — **أَثْقَالٌ** (as pl. of **ثَقْلٌ**, K, or of **ثَقْلٌ**, Bd) also signifies **↑** The treasures, or buried treasures, of the earth: and its dead, or corpses. (K, TA, and Bd and Jel in xcix. 2.) — Also (as pl. of **ثَقْلٌ**, K) **↑** Sins. (JK, K.) So in the saying in the Kur [xxix. 12], **وَيَحْمِلُونَ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ** [And they shall assuredly bear their sins, and sins (of others whom they have seduced) with their sins]. (TA.)

ثَقْلٌ A thing, or things, that a man has with him, of such things as burden him: (Ham p. 295:) [and particularly] the household-goods, or furniture and utensils, (El-Farábee, JK, S, Mgh, Mgh, K, Ham ubi suprâ, and Bd in xcix. 2,) and (accord. to El-Farábee, Mgh) the household and kindred and party, or domestics, or servants, (JK, S, Mgh, Mgh, K, and Ham,) of a man, (Ham,) or of a traveller: (JK, S, Mgh, Mgh, K:) [or the travelling-apparatus and baggage and train, of a man:] pl. **أَثْقَالٌ**; (JK, S, Mgh, Mgh, K;) with which **ثَقْلَةٌ** is syn., (JK, S, K,) as are also **ثَقْلَةٌ** and **ثَقْلَةٌ** and **ثَقْلَةٌ**; (K;) as meaning all the household-goods or furniture and utensils of persons going on a journey. (S, K.) — See also **ثَقْلٌ**. — **↑** The requisites and apparatus, instruments, tools, or the like, of a man: (Ham ubi suprâ:) as, for instance, **↑** the books and writing-reeds of the learned man: every craftsman has what is thus termed. (TA.) By the saying

كَلَّا ثَقَلْنَا طَامِعٌ بِغَنِيمَةٍ

the author thereof, Iyâs Et-Tâ-ee, means **Each of our two armies, the possessors of the ثَقْلَانِ [or apparatus, or weapons, &c., of war, is longing for spoil]:** or an army may be termed **ثَقْلٌ** because it is heavy in assault. (Ham ubi suprâ.) — **Anything held in high estimation, in much request, and preserved with care.** (K, TA.) Hence the trad., **إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِزَّتِي** [Verily I am leaving among you the two objects of high estimation and of care, the Book of God, and my kindred, or near kindred]: (K:) or they are thus called because of the heaviness of acting in the manner required by them: (Th, TA:) or as being likened to the requisites and apparatus, instruments, tools, or the like, of a man. (Ham ubi suprâ.) — Also **Eggs of the ostrich**; because he who takes them rejoices in them, and they are food. (TA.) — **الْمَنْحَلَانِ** **Manhind and the jinn or genii**; (S, Mgh, K;) because, by the discrimi-

nation that they possess, they excel other animate beings. (TA.) It may also mean **The Arabs and the foreigners: or mankind and other animate beings.** (Ham ubi suprâ.)

ثَقُلَ Heaviness; weight, or weightiness; ponderousness; gravity; contr. of **خَفَّةٌ**: (S, K, and Er-Râghib:) and **preponderance**: in its primary acceptation, relating to corporeal objects: then, to ideal objects. (Er-Râghib, TA. [See **ثَقُلَ**, through-out.]) See also **ثَقُلَ** — **ثَقُلَ فِي أُذُنِهِ ثَقْلٌ** [In his ear is a heaviness, or dulness,] is said of him whose hearing is not good; as though he were averse from receiving, or accepting, or admitting, or slow to receive, &c., what is said to him. (TA.)

ثَقْلَةٌ: see **ثَقْلٌ**. — Also **↑** A fit of drowsiness, or of slumber, that overcomes one: (JK, M, K:) and **↑** a heaviness experienced in the chest, (K, TA,) or in the body, (TA,) from food: as also **↑** **ثَقْلَةٌ**: (K, TA:) or the former, or **↑** the latter, (accord. to different copies of the S,) **↑** a heaviness and languor in the body: (S:) and **↑** the latter, **↑** a heaviness that is experienced on the heart. (JK.)

ثَقْلَةٌ: see **ثَقْلٌ**.

ثَقْلَةٌ: see **ثَقْلٌ**: — and see **ثَقْلَةٌ**, in three places.

ثَقْلَةٌ: } **ثَقْلٌ**.
ثَقْلَةٌ: }

ثَقَالٌ: see **ثَقِيلٌ**, in two places. — Also, applied to a woman, (JK, S, K,) **Heavy**; (S;) **large in the hinder part, or posteriors**: (JK, S, K, TA:) or **heavy** (K, TA) in an ideal sense. (TA.)

ثَقَالٌ: see **ثَقِيلٌ**.

ثَقِيلٌ part. n. of **ثَقُلَ**; (S, Mgh, K;) **Heavy**, **weighty**, or **ponderous**: (S, K, and Er-Râghib:) and so in relation to another thing; **preponderant**: primarily applied to a corporeal thing: (Er-Râghib, TA:) and **ثَقَالٌ** and **ثَقَالٌ** signify the same: (K:) pl. **ثَقَالٌ** and **ثَقَالٌ** and **ثَقَالَةٌ** [which last, however, seems to be applied only to rational beings, agreeably with analogy]. (K.) — [Like its verb,] it is also applied to an ideal thing. (Er-Râghib, TA.) [Thus it signifies **↑** Heavy, or weighty, in the sense of onerous, burdensome, oppressive, afflictive, grievous, or troublesome: momentous, or formidable: difficult: heavy, or not easy, of utterance; or heavy to the ear; applied to a word and a sound; and particularly to a word in which a single consonant is made double, and to one in which a quiescent consonant is made movent, like **ثَقِيلٌ**: heavy to the stomach; difficult of digestion: heavy applied to the hearing: see the verb.] **ثَقِيلًا**, in the Kur [lxiii. 5], means **↑** A heavy, or weighty, saying. (TA.) **النُّونُ الثَّقِيلَةُ** means **↑** [The heavy-sounding ن; as in **يَقْعَلْنَ** &c.]; the contr. of **الْخَفِيفَةُ**. (TA in art. **خَف**.) — It is also applied to a man, (JK,) meaning **↑** [Heavy in sickness, or disease; or] suffering a violent disease: (K:) [and **heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit,**

or intelligence; stupid:] and so is **مُسْتَقِيلٌ**: (JK:) which also means, particularly, **†overcome, and rendered heavy, by sleep** (نَوْمًا), (JK, *K, *TK,) and by sickness or disease (مَرَضًا), and by meanness or sordidness (نُؤْمًا). **ثَقُلَ النَّاسُ** (K.) **ثَقُلَ النَّاسُ** [expressly said in the TA to be with *kesr*, but in the CK, erroneously, **ثَقُلَ**,] and **ثَقُلَ النَّاسُ** mean **†Those men whose company is disliked; (K;) whom others deem heavy: each is pl. of ثَقِيلٌ.** (TA.) One says, **أَنْتَ ثَقِيلٌ عَلَى جِئْسَانِكَ** [Thou art heavy, or dull, or unwelcome, to thy companions with whom thou sittest]. (TA.) And (to him who is ثَقِيلٌ, TA in art. نَسْر.) **مَا أَنْتَ إِلَّا ثَقِيلٌ** (نَسْر.) **ثَقِيلٌ** [Thou art no other than one who casts a gloom upon others, and chills them: lit., heavy of shade, or shadow; cold of breeze]. (TA.) **ثَقِيلٌ**, applied to a man, is mostly used in dispraise: but sometimes, in praise: (Er-Rāghib, TA:) used in praise, it signifies **†Grave, staid, steady, sedate, or calm.** (Kull.) Applied to a horse, **†Slum;** (Kull;) and so **ثَقُلَ** applied to a camel; (K;) a meaning also assigned to **ثَقُلَ**, with **ف**; (TA;) and **مُسْتَقِيلٌ**, applied to a horse or the like. (JK.) **انْفِرُوا خِفَافًا وَثِقَالًا** in the Kur [ix. 41], means **†[Go ye forth to fight] prompt and not prompt: (Kātib, Bd, Jel, TA:) or whether moving be easy to you or difficult: (Bd, *TA:) or riding and walking: or lightly armed and heavily armed: or healthy and sick: (Bd:) or strong and weak: (Jel:) or rich and poor: (Jel, TA:) or young and old. (TA.)**

ثَقِيلٌ A deer of full weight; (Z;) not deficient: (S, K:) pl. **ثَوَاقِلُ**. (S, Z, K.) — **أَصْبَحَ ثَقِيلًا** [He became, or became in the morning, heavy by reason of sickness, or disease. (Abou-Naṣr, K, TA.)

أَثْقَلَ More [and most] heavy. (TA.)

مُسْتَقِيلٌ Heavily burdened: (TA:) or burdened beyond his power; overburdened. (JK, TA.) — **†Weighed down, or oppressed, by sickness, or disease, (JK,) and by debt. (JK, Er-Rāghib.)** — See also **ثَقِيلٌ**.

مُسْتَقِيلٌ, applied to a woman, **Gravid; whose burden has become heavy in her belly: (S:) or whose pregnancy has become apparent, or manifest. (K.)**

مُسْتَقِيلٌ: see **ثَقِيلٌ**. — Also **†Ill received; disappointed; not rendered an object of love to hearts.** (Ham p. 37.)

مُسْتَقِيلٌ A stone of marble; (JK;) a piece of marble by which a carpet is made heavy: (K:) by rule it should be with *kesr* to the **ق**. (TA.)

مُسْتَقِيلٌ The weight (مِيزَانٌ, JK, S, K, or وَزَنٌ, Mgh, TA, and Jel in iv. 44 and x. 62 and xxi. 48, or زَنَةٌ, TA) of a thing, (JK, S, Mgh, K,) of the like thereof (مِنْ مِثْلِهِ [but why this is added I do not see]); (S, Mgh, K;) [i. e.] its equal in weight; (PS, and Bd in x. 62;) its quantity (مِقْدَارٌ). (Bd in xxi. 48.) **مَا يَقْرَبُ عَنْ رَبِّكَ مِنْ** (Bd in xxi. 48.) **مُسْتَقِيلٌ** in the Kur x. 62, means **There is not** Bk. I.

hidden from thy Lord aught of the weight of the smallest ant: (Jel:) or a thing equal in weight to a small ant; or to the notes that are seen in a ray of the sun that enters through an aperture. (Bd.) — **A thing with which one weighs; as also ثَقُلٌ; i. e., any of the weights of the balance. (Er-Rāghib, TA.)** — **A certain weight, of which the quantity is well known; (JK;) a dirhem and three sevenths of a dirhem; (Mgh, and K in art. مَك;) i. e., the seventh part of ten dirhems: (Mghb:) or [a dirhem and a half; so in the present day; i. e.,] seventy-two sha'eerehs: (El-Karmānee, TA:) or twenty keerāts. (Hidāyeh, TA.)** — **[A certain coin; i. q. دِينَار, q. v.; (Mghb in art. دِنَر) a مِثْقَال of gold: pl. مِثْقَالٌ. (S, K.)** — **He threw upon him his weight, or burden; syn. مَوْنَتُهُ [perhaps meaning the burden of supporting him]. (Abou-Naṣr, S, K.) [See also ثَقُلَ.]**

مُسْتَقِيلٌ Bearing one's weight upon a thing: whence the saying, **وَطِئَتْ وَطْأَةَ الْمُسَاقِلِ** [He trod upon him, or it, with the tread of him who bears his weight, or presses heavily]. (TA.)

ثَقِيلٌ: see **مُسْتَقِيلٌ**.

تل

1. **تَلَّ** (S, Mgh, Mghb,) aor. **تَلَّ**, (Mghb,) inf. n. **تَلٌّ**, (S, Mghb,) or **تَلٌّ**, (Mgh,) or this is a simple subst., (Mghb,) and **تَلٌّ**, (Mgh,) [or this last is also a simple subst.] **She (a mother) lost him, or became bereft of him; namely, her child, (S, Mgh, Mghb,) by death: (Mgh:) and تَلَّ**, aor. **تَلَّ**, (K,) inf. n. **تَلٌّ**, (TA,) **he lost him; namely, a friend, or person beloved, or a child. (K.)** **تَلَّكَ** [lit. meaning *May thy mother be bereft of thee*] is an imprecation against him to whom it is addressed, not said with the desire of its having effect, but on an occasion of vehement love, like **لَا أَبَا لَكَ**, [and قَاتَلَكَ اللَّهُ] &c. (Har p. 165.)

4. **أَتَلَّتْ** A state of bereavement came to her; (K;) namely, a woman: or **she became in a state of bereavement. (TA.)** — **أَتَلَّتْهَا اللَّهُ وَتَدَمَّتْ** God made her to be bereft of her child [by death]. (Mghb, K.) And **أَتَلَّهُ اللَّهُ أُمُّهُ** God made him to be bereft of his mother [by death]. (S.)

تَلٌّ: see what next follows.

تَلٌّ The loss, or the state of being bereft, of a child [by death], (S, Mghb, K,) or of a friend, or person beloved; (K;) i. e., a woman's loss of her child; (S, Mghb;) as also **تَلٌّ** [which is the inf. n. by general consent], (S, K,) and **تَلٌّ**. (TA.) It is said in a prov., **العَفْوُ تَلٌّ مَنْ لَمْ يَتَلَّ** [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child]. (TA.) — Also **Death; and a state of perdition or destruction. (K.)**

تَلٌّ: see **تَلٌّ**.

تَلٌّ; fem. **تَلٌّ** and **تَلٌّ**: see **تَلٌّ**.

تَلٌّ: see **تَلٌّ**. — **فَلَا تَكُنْ** **†A desert in which the traveller becomes lost. (K, TA.)**

تَلٌّ, applied to a man, **Bereft of a child, or of a friend, or person beloved; as also تَلٌّ or تَلٌّ** [with or without *tenween*, as is shown by the two forms of the fem. mentioned in what follows, but generally without]: (K:) and applied to a woman; (S, Mgh, K;) and sometimes **تَلٌّ**; (Mghb;) as also **تَلٌّ** (S, Mgh, K) and **تَلٌّ** (IAar, K,) which is rare, (K,) and **تَلٌّ** (S, K;) meaning **bereft of her child [by death]; (S, Mghb;) pl. (of تَلٌّ, TA, [and of تَلٌّ,]) تَلٌّ**, [and of تَلٌّ also تَلٌّ, as is implied in the TA voce عَجْرٌ,] and (of تَلٌّ, TA) **تَلٌّ**. (Mgh, TA.)

عُتُولٌ and **عُتُولٌ** i. q. **عُتُولٌ** (S, K) and **عُتُولٌ**, i. e., **The fruit-stalk (شِمْرَاخ) upon which are the ripening dates: pl. أَتَاكُلُ**, [app. a contraction of أَتَاكُلُ, like عُتَاكُلُ] occurring in poetry. (S.) These two words are mentioned here by J and Sgh, and F has followed them; but they should be mentioned among words whose first radical letter is *hemzeh*, for the **ع** is a radical, substituted for **ع**. (TA.)

عُتُولٌ: see what next precedes.

مُسْتَقِيلٌ A woman whose state of bereavement is constant: (K:) or who is in a state of bereavement: (TA:) pl. **مُسَاكِلُ** (K) [or this is pl. of مِسْكَلٌ]. Hence, **نِسَاءُ الْغَزَاةِ مَسَاكِلُ** [The wives of the warriors are constantly bereft, or often bereft, of their husbands]. (TA.) — **قصيدة مُسْكَلَةٌ**: An ode in which bereavement is mentioned. (Ibn-'Abbād, Z, K.)

رُمَحُهُ بِلَوَائِدَاتِ مَسْكَلَةٍ [His spear is a cause of bereavement to mothers] (S, K) is a saying similar to **الْوَلَدُ مَسْكَلَةٌ وَمَسْكَلَةٌ** [explained in art. بَحَل]. (S.)

مُسْكَلٌ A woman much, or often, bereft of her children: (Mghb, TA:) pl. **مَسَاكِلُ** (TA) [or مَسَاكِلُ: see **مُسْكَلٌ**]. — And **A she-camel that is accustomed to lose her young by death or by slaughter or by gift: pl. مَسَاكِلُ**. (Ham p. 746.)

تل

1. **تَلَّ** (T, S, K,) aor. **تَلَّ**, inf. n. **تَلٌّ**, (T,) **He put [or poured] back the earth into a grave, and a well, after digging it: (T:) or he poured the earth into a well, (S, K,) &c. (S.)** — Also, (S, M, K,) aor. as above, (M,) and so the inf. n., (S, M,) **He poured forth pieces of money. (S, M, K.)** — Also, (K,) aor. and inf. n. as above; (TA;) and **تَلَّلَ**; (M, K;) **He moved, or put in motion, with his hand, or he broke at one of its sides, [app. so as to make it pour down, or fall,] a quantity of earth collected together, or a sand-heap, (M, K,) or a house: (O, TA:) or he dug it. (TA.)** — And the former, (S, M, K,) aor. as above, (S, M,) and so the inf. n., (M, TA,) **He threw down, or demolished, a house, (S, M, K,) by digging beneath the wall, and then pushing, so that it fell in ruins: (S, TA:) and he demolished, and broke, a thing. (M.)** — [Hence,] **تَلَّ اللَّهُ عَرْشَهُمْ** **†God destroyed their dominion:**

and **ثُلَّ عَرْشُهُ** *Their might, or power, departed:* (§:) or **ثُلَّ اللَّهُ عَرْشُهُ** *God caused him to die; or caused his dominion, or his might, or power, to depart:* (K, TA:) and **ثُلَّ عَرْشُهُ**, inf. n. **ثُلَّ**, *His means of support became destroyed, and ceased;* (M, A;*) or *he became abased, or in an abject condition;* (IDrd, M;) or, accord. to Er-Rāghib, it means **أُسْقَطْتُ ثُلَّةَ مَنْهُ** [perhaps a company of men (**ثُلَّةٌ**) was made to fall away from him]: (TA:) El-'Othee says that **عرش** here has two meanings; namely, a throne, and a booth, or shed, constructed for shade. (TA. See art. **عرش**.) You say also, **ثُلَّ عَرْشُهُ** and **عَرْشُهُ**, meaning *He was slain:* and a poet says, of a sword, **ثُلَّ عَرْشُهُ**, meaning *[It severed] the base of his neck; the part where his neck was set on his back.* (IDrd, M.) — And **ثُلَّ**, (Aṣ, S, M, K,) aor. as above, (Aṣ, S, M,) inf. n. **ثُلَّ** (Aṣ, S, M, K) and **ثُلَّ**, (Aṣ, S, K,) *He killed, or destroyed,* (Aṣ, S, M, K,) a man, (Aṣ, S,) or men. (M, K.) And **ثُلَّ** *He died, or perished.* (T.) — **ثُلَّ الْبَيْتُ**, (M, K,) aor. **ثُلَّ**, (M,) inf. n. **ثُلَّ**, *He took, or cast, forth the earth from the well;* (M, K;) and *the mud from the bottom of the well.* (M.) — **ثُلَّ الْوِعَاءُ**, aor. and inf. n. as in the next preceding case, *He took what was in the receptacle;* as also **ثُلَّ الثَّلَّةُ**; the latter from Ibn-'Abbād. (TA.) — **ثُلَّتِ الدَّابَّةُ**, (S, K,) and **ثُلَّ**, (M, O,) aor. **ثُلَّ** [irregularly], (S, TA,) inf. n. **ثُلَّ**, (TA,) *The beast, and the solid-hoofed animal, dunged.* (S, M, O, K.) — And **ثُلَّ** *He became rich, or in a state of competence.* (T.)

4. **ثُلَّ** *He (a man, S) abounded in what is termed ثُلَّةٌ (S, K,) which may mean either wool or a flock of sheep or goats: both these meanings are assigned to it in this case by Z. (TA.)* — **ثُلَّ** *He ordered, or commanded, the repairing of it;* (M;) or *the repairing of what had been thrown down, or demolished, of it.* (IAṣr, S, K.)

5. **ثُلَّ** *It (a house) became thrown down, or demolished;* (K;) as also **ثُلَّ**: (TA:) or *it (a house) became thrown down, or demolished, and it fell by degrees, part after part.* (M.) And **ثُلَّتِ الرَّكْبَةُ** *The well became demolished.* (TA.)

7. **ثُلَّ** *It (a thing) poured forth, or became poured forth.* (TA.) — **اِثْلُوا** i. q. **اِثْلُوا** [app. as meaning *They poured themselves forth*]. (K.) You say, **اِثْلُوا عَلَيْهِ** *They poured forth, or down, upon him, or against him.* (Z, TA in art. **ثُلَّ**.) — See also 5.

8: see 1, near the end.

R. Q. 1. **ثُلَّ**: see 1, near the beginning.

ثُلَّةٌ *The earth that is taken forth from a well:* (T, S, M, K:) and *the mud that is taken forth from the bottom of a well:* (M:) and *the space upon which is cast the earth taken forth from a well, around its mouth; which space, when the well has been dug in a place that is not the property of any one, belongs exclusively to the owner of the well:* (A'Obeyd, T:) pl. **ثُلَلٌ**. (K.) —

ثُلَّةٌ مَلُونَةٌ *A grave (تُرْبَةٌ) filled up with earth, after it has been dug.* (T.) — *A thing that is made of clay, or mud, (M,) like a مَنَارَةٌ [q. v.], (K,) in the desert, for the sake of its shade.* (M, K. [Erroneously written by Golius and Freytag **مَنَّةٌ**, and compared to **مَظَلَّةٌ**].) — *Wool, (T, S, M, K,) alone:* (M, K:) or *a portion of wool collected together:* (Er-Rāghib, TA:) and *wool and goats' hair (شَعْر) and camels' hair (وَبَر) together;* (Abou-Yoosuf, T, S, K;) but not the second of these alone, nor the third alone: (Abou-Yoosuf, T, S:) or it signifies *camels' hair (وَبَر) also:* (T:) or *wool and شعر and وبر together;* but none of these alone. (M.) **كَسَا جَيْدَ الثَّلَّةِ** is said to mean *A كَسَا of good wool:* (S, M:) and **حَبْلُ ثُلَّةٍ**, *a rope of wool.* (S.) It is said in a prov., **لَا تَعْدَمُ صَنَاعُ ثُلَّةٍ** [*A clever woman is not without wool to spin or weave when she has nothing else to do*]: applied to a skilful man. (TA.) And you say, **عِنْدَ فُلَانٍ ثُلَّةٌ كَثِيرَةٌ**, meaning *Such a one has much wool and goats' hair (شعر) and camels' hair (وبر).* (Abou-Yoosuf, S.) [Hence,] **فُلَانٌ كَثِيرُ الثَّلَّةِ** [sometimes] means *Such a one has much hair on his body.* (TA.) — *A flock of sheep or goats, (T, M, K,) whether many or few:* (M:) or *many thereof:* (M, K:) or specially *a flock of sheep: or sheep, absolutely:* (M:) or *a numerous flock of sheep:* (ISk, T, S, K:) and *numerous sheep and goats together:* many goats are not thus called; but are called **حَيَنَةٌ**: (Abou-Yoosuf, S, M:) pl. **ثُلَلٌ**, (S, M, K,) which is extr., (M,) and **ثُلَلٌ**, (M, K.) — *Many pieces of money; or much money;* (M, K;) as also **ثُلَّةٌ**. (Ibn-'Abbād, K.) — In relation to the times of camels' coming to water, **فِي مَوَارِدِ الْإِبِلِ**, TA, [in the copies of the K, **فِي** is omitted, and **مَوَارِدُ** is put for **مَوَارِدُ فِي**] *The interval of two days, or keeping from water during two days, between two drinkings.* (K, TA. [The word to which this signification is assigned is erroneously written by Golius and Freytag **مَنَّةٌ**; and explained as meaning "Locus ubi aquantur cameli postquam per biduum non biberint."])

ثُلَّةٌ *A party of men; (T;) a company of men:* (S, M, K:) or *a numerous company.* (Bḡ in lvii. 13.) You say, **فُلَانٌ لَا يَفْرُقُ بَيْنَ الثَّلَّةِ وَالثَّلَّةِ** [*Such a one will not distinguish between a flock of sheep or goats and a company of men.* (Z, TA.) — See also **ثُلَّةٌ**.

ثُلَّةٌ *Death; or a state of perdition or destruction;* (K;) and so **ثُلَّ**; (S, M, K;) which latter is also an inf. n. of **ثُلَّ** signifying "he killed," or "destroyed:" (Aṣ, S, K:) pl. of the former **ثُلَلٌ**. (K.)

ثُلِّي *Might, power, or elevated condition, perishing, or passing away.* (K, TA.)

ثُلَّةٌ: see **ثُلَّةٌ**.

ثُلَّ *A man (S, M) abounding in what is termed ثُلَّةٌ (S, M, K. [See 4. ثُلَّ, mentioned by Golius with this word, as syn. therewith, and*

as from the S and K, is not in either of those Lexicons.]

مَبْرُثٌ [*A colt that dungs much*]. (M. [The meaning is there indicated, but not expressed.]

مُثَلِّلٌ *Collecting wealth, (Ibn-'Abbād, K,) and disposing it well, or putting it into a good state or condition.* (Ibn-'Abbād, TA.)

مُثْلُو *A house thrown down, or demolished.* (TA. [See 1.] — See also **ثُلَّةٌ**, second sentence.

نلب

1. **نَلَبَ**, (S, M, A, Mṣb, K,) aor. **نَلَبَ**, (M, Mṣb, K,) inf. n. **نَلَبَ** (T, S, M, A, Mṣb) and **نَلَبَ**, (T,) *He blamed him; reprehended him; found fault with him; imputed to him, or charged him with, a fault, vice, or the like:* (M, A, Mṣb, K:) or *he charged him plainly, or openly, with a fault, vice, or the like;* (S;) *spoke against him;* (TA;) *censured him, reproached him, detracted from his reputation, or impugned his character:* (S, Mṣb:) or *he blamed him severely; and assailed him with his tongue; as is done in punishings and the like.* (Lth, T.) — **نَلَبَهُ**, (M, K,) inf. n. **نَلَبَ**, (M,) also signifies *He drove him (a man, M) away; expelled him; or put him at a distance, away, or far away.* (M, Mṣb, K.) — And *He turned it (a thing, M) upside down, or over, or inside out; or changed its manner of being, or state.* (M, K.) — And **نَلَبَهُ**: (M, K:) formed from the latter by substitution of ب for م. (M.) — **نَلَبَ**, (M,) inf. n. **نَلَبَ**, (M, K,) *It (one's skin, M, or a garment, TK) was, or became, dirty, or filthy:* (M, K:) and *it (a thing, TK) was, or became, contracted.* (K, TK.) — Also *It was, or became, broken in the edge or middle, [like ثَلَمَ], and split, or cracked.* (KL.)

2. **نَلَبَ**, (Aṣ, S, M,) inf. n. **نَلَبَ**, (S,) *He (a camel) became such as is termed نَلَبٌ (Aṣ, S, M.)*

نَلَبٌ *Blamed; reprehended; found fault with; charged with a fault, vice, or the like; as also نَلَبٌ; applied to a man.* (M, K.) — Also *A camel extremely old, or old and weak, (M, A,) and having his teeth much broken:* (M:) or *a camel whose canine teeth are broken (S, K) much (K) by reason of extreme old age, or age and weakness, and the hair of whose tail has fallen off by degrees:* (S, K:) fem. with ة; (S, M, K;) but some disallow this, and say that the female is termed **نَلَبٌ**: (M:) pl. [of pauc.] **نَلَبَاتٌ** (M, K) and [of mult.] **نَلَبَةٌ**. (S, K.) — Hence, (A,) *A man extremely old, or old and weak, (A, TA,) whose teeth are much broken:* (TA:) or *an aged man; a man advanced in years:* (IAṣr, M, K:) [said to be] of the dial. of Hudheyl; but IAṣr mentions it without assigning it to the dial. of any particular tribe of the Arabs. (M.) — Also *A camel that does not impregnate.* (M, K.) — See also what next follows.

نَلَبٌ: see **نَلَبٌ**. — Also, applied to a spear, (S, M, A, K, but in a copy of the A written **نَلَبٌ**), *Much notched, or broken in the edges*

[of the head]: (S, M, K:) or *weak*, or *weak and soft*. (A.) You say **ثَلْبٌ عَلَى ثَلْبٍ وَبِهِدِهِ ثَلْبٌ** [An extremely old, or old and weak, man, whose teeth are much broken, upon a camel in the like condition, and having in his hand a spear that is much notched, or weak, or weak and soft]. (A, TA.)

ثَلْبَةُ الثَّوِي A woman having cracked, or chapped, feet: (S, K:) from **ثَلْبٌ** as an epithet applied to a spear. (S.)

اِثْلَبُ and **اِثْلَبُ**, (Fr, T, S, M, K,) the former of which is the more common, (Fr, T,) *Dust*, or *earth*; and *stones*: (Fr, T, M, K:) or *small fragments*, or *particles*, of *stones*, (S, K,) and of *dust* or *earth*: (S:) or *stone* (A 'Obeyd, Sh, T) in the dial. of El-Hijáz: and *dust*, or *earth*, in the dial. of Temcem: (T:) and El-Hejeree says, **اِثْلَبُ** is like **اِثْلَبُ**; but [ISd says,] whether it be formed by substitution or be a dial. var., I know not. (M, TA.) One says, **بِغِيهِ اِثْلَبُ** and **اِثْلَبُ** *In his mouth are, or be, dust, or earth, and stones*; (Fr, T;) or, *particles of stones and of dust or earth*. (S.) Lh mentions the phrase **اِثْلَبُ** or **اِثْلَبُ** [Dust, or earth, and stones, be thy lot]; and **اِثْلَبُ**: and he says that the noun is thus put in the accus. case, as though the phrase were an imprecation [of the ordinary kind]: he means, as though the noun were an inf. n. used in an imprecation; though it is a simple subst. (M.) **اِثْلَبُ** or **اِثْلَبُ**, occurring in a trad., means *For the adulterer, or fornicator, stone* (**اِثْلَبُ** [but see this word, and see also art. **اِثْلَبُ**]): or *dust, or earth*: or *small stones*. (TA.)

مُثْلَبٌ *Accustomed to blame, reprehend, or find fault*. (A, TA.)

مُثْلَبَةٌ (S, M, Msh, K) and **مُثْلَبَةٌ** (M, K) *A fault, vice, or the like*: (S, M, K:) or [properly] *a cause of [blame or] reviling*: (Msh:) pl. **مُثْلَبَاتٌ**. (S, A, Msh.) You say, **مَا عَرَفْتُ فِي مُثْلَبَةٍ** [I have not known in such a one a fault, or vice, or cause of blame, &c.]. (A, TA.)

ثَلَاثٌ

1. **ثَلَاثُ الْقَوْمِ**, aor. ٢, (S, M, Msh, K,) inf. n. **ثَلَاثٌ**, (TA,) *He took the third of the goods, or property, of the people, or company of men*. (S, M, Msh, K.) And **ثَلَاثُ التَّرِكَةِ** *The property left at death had a third of it taken*. (A.) And **ثَلَاثٌ**, aor. ٢, [but in this case it seems that it should be ٢, as above,] is also said to signify *He slew a third*. (L.) — **ثَلَاثُ الْقَوْمِ**, (T, S, K,) or **اِثْلَبُ**, (Fr, T, M,) or **اِثْلَبُ**, (Msh,) aor. ٢, (S, M, Msh, K,) [thus distinguished from the verb in the first sense explained above,] inf. n. **ثَلَاثٌ**, (TA,) signifies *He was, or became, the third of the people*, (T, S, K,) or *a third to the two*, (Fr, T, M,) or *to the two men*: (Msh:) or *he made them, with himself, three*: (T, S, K:) and similar to this are the other verbs of number, to ten [inclusive], except that you say, **اَرْبَعَةٌ** and **اَرْبَعَةٌ**, with fet-h, because of the

ع. (S.) A poet says, (IAqr, S,) namely, Abd-Allah Ibn-Ez-Zubeyr El-Asadee, satirizing the tribe of Teiyi, (IB, TA,)

• فَإِنْ تَثَلَّثُوا تَرْبَعٌ وَإِنْ يَكُ خَاصِمٌ •
• يَكُنْ سَادِسٌ حَتَّى يُبِيرَكُمُ الْقَتْلُ •

[And if ye make up the number of three, we will make up the number of four; and if there be a fifth of you, there shall be a sixth of us; so that slaughter shall destroy you]: (IAqr, S, IB:) he means, if ye become three, we will become four: or if ye slay three. (IB, TA.) — Also; (S, M, TA;) in the K, “or,” but this is wrong; (MF, TA;) **ثَلَاثُ الْقَوْمِ** signifies *He made the people, with himself, thirty*; (A 'Obeyd, S, M, K;) they being twenty-nine: and in like manner one uses the other verbs of number, to a hundred [exclusive]. (A 'Obeyd, S.) And **ثَلَاثٌ** also signifies *He made twelve to be thirteen*. (T.) — **ثَلَاثُ الْأَرْضِ** *He turned over the ground three times for sowing, or cultivating*. (A, TA.) — See also 2. — **ثَلَاثٌ**, (T, M, L, TA,) [as though intrans., an objective complement being app. understood,] or **ثَلَاثٌ**, (K, [but the former is app. the right reading, unless both be correct,]) said of a horse, *He came [third in the race; i. e., next] after that which is called المَصْلَى*: (T, M, L, K: [in the CK, after الفَرْسُ, should be omitted:]) then you say **رَبْعٌ**: then, **خَمْسٌ**. (T, M, L.) And in like manner it is said of a man [as meaning *He came third*]. (T.) — **لَا يَثْنِي**, (so in a copy of the M in art. ثَنَى, but in the present art. in the same copy written **لَا يَثْنِي وَلَا يَثْنِي**, or **لَا يَثْنِي وَلَا يَثْنِي**, (so in a copy of the A, [in the CK in art. ثَنَى, and in Freytag's Arab. Prov. ii. 545, **لَا يَثْنِي وَلَا يَثْنِي**,] or **لَا يَثْنِي وَلَا يَثْنِي**, (so in a copy of the K in art. ثَنَى, [in the TA, in the present art. and in art. ثَنَى, without any syll. signs,]) said of an old man, meaning *He cannot rise*, (M, A, TA,) when he desires to do so, a first time, nor can he (M, TA) *the second time, nor the third*. (M, A, TA.)

2. **ثَلَاثُهُ** *He made it three; or called it three*: (Esh-Sheybānee, and K in art. وَحْدٌ) **ثَلَاثٌ** signifies the making [a thing] three [by addition or multiplication or division]; as also **ثَلَاثٌ** [inf. n. of **ثَلَاثٌ**: and the calling [it] three. (KL.) — [Hence, **ثَلَاثٌ**, inf. n. **ثَلَاثٌ**, *He asserted the doctrine of the Trinity*.] — [Hence also,] **فَلَانٌ** **ثَلَاثٌ** *Such a one counts two Khaleefehs, namely, the two Sheykhhs [Aboo-Bekr and 'Omar], and [does not count three, i. e.,]* rejects the other [that succeeded them]: and **فَلَانٌ** **ثَلَاثٌ** *Such a one counts three Khaleefehs, [namely, those mentioned above and 'Othmán,] and [does not count a fourth, i. e.,]* rejects ['Alce,] the fourth. (A, TA.) — **لَا يَثْنِي وَلَا يَثْنِي**: see 1. — **ثَلَاثٌ لِمَرْأَتِهِ**, or **عِنْدَهَا**, *He remained three nights with his wife*: and in like manner the verb is used in relation to any saying or action. (TA voce **سَبَعَ**.) — **ثَلَاثٌ بِنَاقَتِهِ** *He tied, or bound, three of the teats of his she-camel with the صَوَار*.

ثَلَاثٌ said of a she-camel, and of any female: see 4. — **ثَلَاثٌ** said of a horse in a race: see 1. — **ثَلَاثُ التَّيْرِ**, (M, K,) inf. n. as above, (K,) *The full-grown unripe dates became, to the extent of a third part of them, ripe, or in the state in which they are termed رَطْبٌ*. (M, K.) — **ثَلَاثٌ** also signifies *The watering seed-produce* [on the third day, i. e.,] another time **ثَلَاثًا** [which app. means after excepting, or omitting, one day]. (M.) — And *The making [a thing] triangular [or trilateral]*. (KL.) — [The making a letter three-pointed; making it to have three dots.] — *The making [a thing] to be a third part*. (KL.) — *The making the electuary, or confection, of aromatics, or perfumes, that is called مُمْتَلٌ*. (KL.)

4. **اِثْلَبُ الْقَوْمِ** *The party of men became three*: (Th, S, M, L, K:) and similar to this are the other verbs of number, to ten [inclusive]: (S:) also *The party of men became thirty*: and so in the cases of other numbers, to a hundred [exclusive]. (M, L.) — **اِثْلَبُ** *She (a camel, and any female,) brought forth her third young one, or offspring*; (Th, M;) and so **اِثْلَبُ**, or **اِثْلَبُ**. (TA in art. بَكَر.) — see 1. — **اِثْلَبُ** said of a grape-vine, *It had one third of its fruit remaining, two thirds thereof having been eaten*. (M.)

8: see 4.
ثَلَاثٌ: see **ثَلَاثٌ**.

ثَلَاثٌ *The third young one or offspring*, (M, A, K,) of a she-camel, (M, K,) and, accord. to Th, of any female: (M:) and in like manner others are termed, to ten [inclusive]. (A.) But one should not say **ثَلَاثٌ** [after the manner of **ثَلَاثٌ**, q. v.]. (M.) — **سَقَى نَخْلَهُ الثَّلَاثَ** *He watered his palm-trees once in three days*: (A:) or *he watered them* **بَعْدَ الثَّلَاثِ** [which app. means after excepting, or omitting, one day]. (K.) **ثَلَاثٌ** is not used [thus] except in this case: there is no **ثَلَاثٌ** in the watering of camels; for the shortest period of watering is the **رَبْعَةُ**, when the camels drink every day; then is the **غَبِ**, which is when they come to the water one day and not the next day; and next after this is the **رَبْعُ**; then, the **خَمْسُ**; and so on to the **عَشْرُ**: so says Aq: (S, TA:) and this is correct, though J's assertion that **ثَلَاثٌ** is not used except in this case is said by F to require consideration. (TA.) — **حُمَى الثَّلَاثِ** i. q. **حُمَى الْغَبِ**, [The tertian fever;] the fever that attacks one day and intermits one day and attacks again on the third day; called by the vulgar **الْمُثَلَّةُ**. (Msh.)

ثَلَاثٌ: see what next follows.
ثَلَاثٌ (T, S, M, A, Msh, K) and **ثَلَاثٌ** (Msh, K) and **ثَلَاثٌ**, which last is either a dial. var. or is so pronounced to make the utterance more easy, (MF,) *A third; a third part or portion*; (S, A, Msh, K;) as also **ثَلَاثٌ**, (Aq, T, S, M, Msh, K,) like **ثَلَاثٌ** and **ثَلَاثٌ** and **ثَلَاثٌ** and **ثَلَاثٌ**, (S,) though AZ ignored **ثَلَاثٌ** (T, S) and

ثَلَاثُونَ: see what immediately precedes.

ثَلَاثَاوِي One who fasts alone on the third day of the week. (IAqr, Th, M.)

ثَلَاثُ: see ثَلَاثُ.

ثَالِث [Third]: fem. with ة. (T, &c.) The final ث in الثَالِث is sometimes changed into ي. (M.) You say, هُوَ ثَالِثُ ثَلَاثَةٍ [He, or it, is the third of three]: thus you say when the two [terms] agree, each with the other; but not ثَالِثُ ثَلَاثَةٍ; ثَالِثُ being regarded in the former case as though it were a subst.; for you do not mean to convey by it a verbal signification, but only mean that he, or it, is one of the three, or a portion of the three: (Fr, ISk, T, S:) and in like manner you say, هِيَ ثَالِثَةُ ثَلَاثٍ [She is the third of three]; but when there is among the females a male, you say, هِيَ ثَالِثَةُ ثَلَاثَةٍ, making the masc. to predominate over the fem. (T.) When the two [terms] are different, you may make the former to govern the gen. case or to govern as a verb; saying, هُوَ رَابِعٌ ضَارِبٌ ثَلَاثَةٍ or هُوَ رَابِعٌ ثَلَاثَةٍ, like as you say ضَارِبٌ زَيْدًا and هَذَا ثَالِثُ, meaning *This makes two to be three, with himself, or itself.* (ISk, T, S. [In most copies of the S, for ثَالِثُ أَتْنَيْنِ is put ثَالِثُ أَتْنَيْنِ; and, in the explanation of this phrase, ثَلَاثُ أَتْنَيْنِ for ثَلَاثُ أَتْنَيْنِ: IB has remarked that these are mistakes.]) ثَلَاثُ occurs in the sense of ثَالِث in a trad. cited voce ثَالِث in art.

ثَالِثَةُ الْأَنْفِ means *A projecting portion of a mountain, by which are placed two pieces of rock, upon all which is placed the cooking-pot.* (S, K.) Hence the saying, أَنْفٌ رَمَاهُ اللَّهُ بِثَالِثَةِ الْأَنْفِ [explained in art. أَنْف]. (TA.) — ثَالِثَةُ عَشْرَةٍ and ثَالِثُ عَشْرَةٍ, the former masc. and the latter fem., meaning *Thirteenth*, are generally held to be indecl. in every case without the art.; but with the art., most say in the nom. الثَالِثُ عَشْرَ, accus. الثَالِثَ عَشْرَ, and gen. الثَالِثِ عَشْرَ; and in like manner in the fem. Accord. to some, you say, هُوَ ثَالِثُ عَشْرَ as well as هُوَ ثَالِثُ عَشْرَ [He, or it, is a thirteenth]: he who uses the former phrase says that he means ثَالِثَةُ ثَلَاثَةِ عَشْرَةٍ, (T, S,) i. e. *He, or it, is one of thirteen*, (T,) and that he suppresses ثَلَاثَةَ, and leaves ثَالِثُ decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing ثَلَاثَةَ, he gives its final vowel to the word ثَالِثُ, (T, S,) to show that there is a suppression: (S:) but IB says that the former of these two phrases is wrong; that the Koofees allow it, but that the Basree disallow it, and pronounce it a mistake. (L.) [And accord. to J, one says, هَذَا هَذِهِ الثَالِثَةُ عَشْرَةُ *This is the thirteenth, or this thirteenth*: for he adds,] and you say, هَذَا الْحَادِي عَشْرَ and الثَّانِي عَشْرَ and so on to twenty [exclusive]; all with fet-ḥ; for the reason which we have mentioned: and in like manner in the fem., in which each of the two

nouns is with ة. (S.) You say also, ثَالِثُ عَشْرَ ثَلَاثَةَ عَشْرَ [The thirteenth of thirteen]; and so on to تَاسِعَ عَشْرَ سَبْعَةَ عَشْرَ: and in like manner in the fem. (I 'Aḥ p. 316.)

[الثَّالُوثُ The Trinity.]

مُثَلَّثٌ and مَثَلَّثٌ: see ثَلَاثُ. — مُثَلَّثٌ [i. e. مَثَلَّثٌ] signifies *A chord [of a lute] composed of three twists*: that which is of two twists is called مَثْنِي [i. e. مَثْنِي]: or, as some say, these two words signify [respectively] the *third chord* and the *second*: their pls. are مَثَلَّثَاتٌ and مَثَلَّثَانِ. (Har p. 244.)

مُثَلَّثٌ A she-camel, and any female, bringing forth her third young one, or offspring: one should not say ثَلَاثُ ثَلَاثُ. (M.) — See also مَثَلَّثٌ.

مُثَلَّثٌ A thing having three angles or corners, triangular [or trilateral]; a triangle. (S, K.) You say, مُثَلَّثٌ حَادٍ [An acute-angled triangle]: and مُثَلَّثٌ قَائِمٌ [A right-angled triangle]. (TA.)

And مُثَلَّثَةٌ أَرْضٌ A three-sided piece of land. (TA.) — A thing composed of three layers or strata, or of three distinct fascicles or the like; (M, TA;) [see also مُثَلَّثٌ]; and in like manner what are composed of four, and more, to ten [inclusive], are called by similar epithets: (TA:) or a thing of three folds. (Lth, T.) — [As a conventional term in lexicology, A word having a letter which has any of the three vowels: ex. gr., مُثَلَّثَةُ الْبَاءِ is بِدَاءٌ; i. e., it is written بِدَاءٌ and بَدَاءٌ. As such also, A verb having its عَيْن (or middle radical letter) movent by any of the three vowels: ex. gr., مُثَلَّثٌ بِهَاءٍ is يَبِيهٌ and يَبِيهٌ. And as such, مُثَلَّثَةٌ (not مُثَلَّثَةٌ) signifies *Three-pointed; having three diacritical points*: it is an epithet added to ثَاءٌ, to prevent its being mistaken for بَاءٌ or تَاءٌ or يَاءٌ.] — Wine (شَرَابٌ) cooked until the quantity of two thirds of it has gone; (S, K;) the expressed juice of grapes so cooked. (Mgh.) — And A certain electuary, or confection, of aromatics, or perfumes. (KL.)

مُثَلَّثٌ A calumniator, or slanderer, of his brother [or fellow] to his prince; because he destroys three; namely, himself and his brother and his prince: (Sh, T, M, K;) as also مُثَلَّثٌ; (K;) or thus accord. to Abou-Owáneh. (Sh, T.) — See also ثَلَاثُ, last sentence: — and see ثَلَاثُ.

رُبْعٌ from ثَلَاثُ is like مِرْبَاعٌ from ثَلَاثُ. (M.) See مِرْبَاعٌ and ثَلَاثُ.

مُثَلَّثٌ Property of which a third part has been taken. (A.) — [Applied to a verse,] That of which a third has been taken away: (M, K;) whatever is مُثَلَّثٌ is مَثْنُوک: (TA:) or the former word signifies as above, and the latter signifies that of which two thirds have been taken away: this is the opinion of the authors on versification with respect to the metres called رَجَزٌ and مُنْسَرَجٌ: (M, TA:) the مُثَلَّثُ in poetry is that whereof two feet out of six have gone. (TA.) — A rope

composed of three strands (Lth, T, S, M, A, K) twisted together, (Lth, T, A,) and in like manner woven, or plaited: (Lth, T:) and ropes composed of four, five, six, seven, and nine, strands, but not of eight nor of ten, are similarly called. (M.) — A garment of the kind called كَنْءٌ woven of wool and camels' hair (وَبَرٌ) and goats' hair (شَعَرٌ). (Fr, T.) — مَزَادَةٌ مَثَلَّثَةٌ A مزادة [or leathern water-bag] made of three skins. (T, S, A, K.) — أَرْضٌ مَثَلَّثَةٌ Land turned over three times for sowing or cultivating. (A.) — See also ثَلَاثُ.

ثلج

1. ثَلَجَتِ السَّمَاءُ, aor. ٢ and ٣, The sky snowed; let fall snow. (A, TA.) [Here, and in other cases, throughout this art., the meaning of ثَلَجَ is assumed to be well known.] — ثَلَجَتْنَا السَّمَاءُ, (S, Mṣb, K,) aor. ٢; (S, Mṣb;) and أَثَلَجَتْنَا; (Mṣb, K;) The sky snowed upon us; (S, Mṣb, K;) like as one says ثَلَجْنَا ثَلَجُوا They were snowed upon. (TA.) You say, ثَلَجْنَا الْعَامَ ثَلَجًا كَثِيرًا [We were snowed upon this year much]. (A.) And ثَلَجَتِ الْأَرْضُ, (A, Mṣb, TA,) and أَثَلَجَتِ, (TA,) The land was snowed upon. (A, Mṣb, TA.) — [ثَلَجَ, said of water &c., It was cooled, or made cold, with snow: see an ex. voce ثَلُوجٌ. In the present day, ثَلَجَهُ signifies He cooled it, or made it cold, with snow or ice; iced it; froze it.] — See also 4. — [Hence,] ثَلَجَ, (IAqr, K,) aor. ٢, (K,) inf. n. ثَلَجَ, (TA,) † His heart became cool, or refreshed, and relieved of a thing: (IAqr;) and he rejoiced; or was, or became, joyful, glad, or happy: (IAqr, K;) and he was, or became, at ease, at rest, tranquil, or free from disquietude. (TA.) And ثَلَجَتْ نَفْسُهُ بِكَذَا † His mind became refreshed and happy by means of such a thing. (A.) And ثَلَجَتْ نَفْسِي, aor. ٢, inf. n. ثَلَجَ; (AA, S, K;) and ثَلَجْتُ, aor. ٢, inf. n. ثَلَجَ; (As, S, K;) [in the CK ثَلَجَ;] and أَثَلَجْتُ; (K;) † My mind became at ease, at rest, tranquil, or free from disquietude, (AA, S, K, TA,) and became healed, by means of the thing: (TA:) or I knew it, and was rejoiced at it, or by it: or my mind became at ease, and I confided, or trusted, in the thing: as also ثَلَجْتُ إِلَيْهِ; and ثَلَجَ صَدْرِي: or this last, accord. to Sh, means my bosom became dilated [with joy], لِلْأَمْرِ at the event. (TA.) And ثَلَجْتُ بِمَا خَبَّرْتَنِي † I became healed, and my heart became at rest, or tranquil, by means of the information which thou gavest me. (ISk, TA.) And ثَلَجَ قَلْبُهُ and ثَلَجَ, the latter mentioned by Lb, on the authority of 'Abd-El-Hakḥ, † His heart became certified, or assured. (TA.) ثَلَجَ is said to mean † Certitude, or assurance, because it is taken from the delight that one has in water rendered cool, or cold, by means of snow and the like. (TA.) — ثَلَجَ نَوَازُهُ † He was, or became, stupid, dull, wanting in

intelligence: (IAqr, A, TA:) his heart, or his mind, or intellect, quitted him. (TA.) — نَلَجَهُ (Sh, K,) aor. 2, inf. n. نَلَجَ (Sh, TA,) also signifies He, or it, soaked it; moistened it. (Sh, K, TA.)

2: see 1.

4. اَنْلَجَ It (a day, S, K, or a year, A) was, or became, snowy. (S, A, K.) — He reached, came upon, or lighted on, snow; (K;) as also نَلَجَ [written without any syll. signs, app. نَلَجَ]. (TA.) He entered upon [a tract, or time, or season, of] snow. (TA.) — اَنْلَجْنَا السَّمَاءَ: and اَنْلَجَتِ الْاَرْضُ: see 1. — [Thus the verb is intrans. and trans. And hence,] اَنْلَجْتُ نَفْسِي: see 1. — And اَنْلَجَهُ + He rejoiced him; made him joyful, glad, or happy. (K.) And اَنْلَجَ It (news, or information,) healed and tranquillized me. (A, TA.) And اَنْلَجَنِي بِهَذَا مَا اَنْلَجَنِي بِهِذَا + How joyful, or happy, am I made by this thing, or event! (TA.) — [Hence also,] اَنْلَجَ حَفَرَحَتِي + He dug until he reached the clay, or mud, (AA, S, K, TA,) or the cold of the moist earth, (A,) or the moist earth and the water. (TA.) — اَنْلَجَ مَاءَ الْبَيْتِ + The water of the well ceased, or stopped. (A, K.) And hence, (TA,) اَنْلَجَتِ عَنْهُ الْحُمَّى + The fever quitted him. (A, TA.) — اَنْلَجَ [the inf. n.] is also syn. with اَفْلَجَ [inf. n. of اَفْلَجَ, q. v.]. (K.)

نَلَجَ [Snow;] a thing well known, (S, A, M, K,) that falls from the sky: (TA:) pl. نَلُوجٌ. (M, K.)

نَلَجَ Cold: (K;) applied to water. (TA.)

نَلَجَ + Men joyful, glad, or happy, by reason of news. (IAqr, TA.) — + Men who are stupid, dull, or wanting in intelligence. (TA.) [See also مَنُلُوجٌ.]

نَلَجِي: see نَلَجَ.

نَلَجِي + Very white: applied to an iron head of an arrow or of a spear or of a sword or the like: (A, K:) fem. with ى. (A.)

نَلَجِي A seller of snow; (K;) as also نَلَجِي. (TA.)

مَنْلَجَةٌ A place in which is [kept] snow [for cooling water &c. in summer]. (K.)

مَنْلُوجٌ: fem. with ى: the latter applied to land (أَرْضُ), meaning Snowed upon. (S, A, M, K.) — Water cooled, or made cold, with snow. (TA.) A poet says, speaking of a woman's mouth,

يُخَالُ مَنْلُوجًا وَإِنْ لَمْ يُنَلَجْ
[It would be thought to be cooled with snow, though it was not cooled therewith]. (TA.) — مَنْلُوجُ الْفُؤَادِ + A man (S) stupid, dull, or wanting in intelligence. (S, A, M, K.) [See also نَلَجَ.]

نلث

1. نَلِثَ, aor. 2, (Az, S, K,) inf. n. نَلِثَ (Az, S,) He (a camel, S, IAth, K, and a bull, IAth, K,

and an elephant, mostly said of these three animals, IAth, and a man, Az, and a child, K) voided his dung in a thin state. (Az, S, K.) It is said in a trad., (S, TA,) of 'Alee, (TA,) كَانُوا يَبْعُرُونَ بَعْرًا وَاتَّمَرُ تَلِثُونَ نَلِثًا, (S, TA,) meaning that the former ate little, and that the latter ate much and of various kinds. (TA.) — نَلِثَ فَلَانًا He threw dung, (K, TA,) i. e. thin dung, (TA,) at such a one: (K, TA:) and he befouled him, or smeared him, therewith. (K, TA.)

نَلِثَ Thin dung of an elephant and the like, (Lth, K,) and of anything, when it is thin. (TA.)

مَنْلِثٌ (K, TA, [but by rule it should be مَنْلِثٌ,]) or مَنْلِثَةٌ, (CK,) The place of exit of نَلِثَ. (K.)

نلث

1. نَلِثَ, aor. 2, (T, S, M, M, K,) inf. n. نَلِثَ, (S, M, M, K,) He broke its edge; (S, M, M, K,) namely, that of a vessel, (M, M, K,) and of a sword, and the like; (M, K;) as also نَلِثَ, aor. 2; (K, TA; [but I suspect that this latter form of the verb has been taken from a copy of the S in which the intrans. verb نَلِثَ has been erroneously made trans.];) and نَلِثَ; (M, K;) or this last signifies he did so much, or in many places: (S:) and the first signifies also he made a gap, or breach, in it; namely, a wall. (T, S.) — [Hence,] نَلِثَ فِي مَالِهِ (TA,) or نَلِثَ فِي مَالِهِ (M, TA,) He suffered the loss of somewhat of his property. (M, TA.) And هَذَا مِمَّا يَنْلِثُ الدِّينَ + [This of the things that wound religion and impair sure faith]. (TA.) — نَلِثَ, aor. 2, inf. n. نَلِثَ; (S;) and نَلِثَ, and نَلِثَ; (S, M, M, K;) said of a thing, (S,) a vessel, (M, M, K,) a sword, and the like, (M, K,) It was, or became, broken in its edge: (S, M, M, K;) [or the last, being quasi-pass. of 2, it was, or became, broken much, or in several places, in its edge:] and نَلِثَ and نَلِثَ are said of a wall [as signifying it had a gap or breach, or gaps or breaches, made in it]. (T.) نَلِثَ, [the inf. n. of نَلِثَ,] when relating to a valley, signifies The having its حَرْفُ, (T, M, K, and so in a copy of the S, [meaning brink, or edge,]) or its جُرْفُ, (so in other copies of the S, [meaning its abrupt, water-morn, bank,]) broken; (T, S, M, K, TA;) i. e., broken down: (TA:) and in like manner, in relation to a trench dug round a tent to prevent the rain-water from entering it, and in relation to a watering-trough, or tank. (M, TA.) [Golius and Freytag have explained it as signifying the part so broken; but I do not think that this can be meant by the explanation given above.]

2: see 1.

5: see 1, in three places.

7: see 1, in two places. — You say also, اَنْلِثُوا عَلَيْهِ They poured forth, or down, upon him, or against him; as also اَنْلِثُوا. (Z, TA.)

نَلِثَ A break of the edge in a vessel (ISk, T, S) and in a sword. (T, S.) [See also what next follows.]

نَلِثَةٌ A gap, or breach, (S, M, M, K,) in a

wall &c., (S, M, K,) or of a thing that is broken, and of a thing ruined, (K,) or of a broken edge: (M:) or a place that has been broken in an edge, or that has had a gap, or breach, made in it: (T, TA:) a broken place of a vessel: (TA:) pl. نَلِثٌ. (T, M, K.) [See also نَلِثَ.] — [Hence,] نَلِثَ: مَوْتُ فَلَانٍ نَلِثَةٌ فِي الْإِسْلَامِ نَلِثَةٌ لَا تُسَدُّ [The death of such a one is an occasion of a gap in the body of the Muslims; a gap that will not be filled up]. (TA.) [See also its syn. خَلَّةٌ.]

أَنْلِثَ A thing [such as a vessel and a sword and the like] broken in its edge: (S:) a watering-trough, or tank, broken in its side. (TA.) — أَنْلِثَ Dust, or earth; and stones; like أَنْلِثَ; accord. to El-Hejree: but [ISd adds,] whether it be a dial. var. or formed by substitution, I know not. (M.)

نلث

1. نَلِثَ, (S, M, K,) aor. 2, (S, M,) inf. n. نَلِثَ, (T, S, M,) He repaired it; or put it into a good, sound, or right, state; (T, S, M, K;) [by filling up its interstices, &c.] with نَمَامٍ [q. v.]. (S.) Hence the saying, نَمَمْتُ أُمُورِي + I put my affairs into a good, sound, right, or proper, state; restored them to such a state; or set them right, or in order. (S.) And hence also the saying, كُنَّا أَهْلَ نَبِيٍّ وَرَمَةٍ + [We were the fit persons to put it into a good, sound, right, or proper, state; &c.]; (S;) occurring in a trad.; accord. to the relaters thereof, وَرَمَةٍ; but A'Obeyd holds the former reading to be the right. (T.) — He spread نَمَامٍ for it, namely, a skin of milk, and put it [نَمَامٍ] above it, in order that the sun might not strike it, and its milk become consequently decomposed, or curdled. (T.) — [He stuffed it, either with نَمَامٍ or absolutely: for] نَلِثَ signifies it was stuffed. (T.) — He collected it together; (S, M, K;) namely, a thing; (S, M;) mostly used in relation to dry herbage. (M, K.) You say, نَلِثَ لَهَا, i. e. Collect thou [for them; namely, the cattle &c.; like نَلِثَ لَهَا, from them]. (TA.) And هُوَ يَنْلِثُ وَيَنْلِثُ He sweeps it, and collects the good and the bad. (S.) — نَلِثَ الطَّعَامَ, (M, K,) [aor. and] inf. n. as above, (M,) He ate the good of the food and the bad thereof; (M, K;) as also نَلِثَ. (TA.) — نَلِثَتْ, (T, S, M, K,) aor. and inf. n. as above, (M,) She (a ewe or a goat, M, K, or, as some say, only the latter, M) pulled it, or plucked it, up, or out, with her mouth; (T, S, M, K;) namely, a thing, (T, M,) or a plant, (S, K,) and anything by which she passed. (TA.) — نَلِثَ يَدَهُ بِالْحَشِيشِ, (M, K,) or نَلِثَ يَدَهُ بِالْحَشِيشِ, (S, M,) [aor. and] inf. n. as above, (TA,) He wiped his hand (S, M, K) with the dry herbage, (M, K,) or upon the ground. (S, M.)

نَلِثَ There; syn. هُنَاكَ; (Zj, S, M, K;) a noun of indication, (Zj, T, M, M, K,) denoting a place that is remote (Zj, T, S, M, Mughnee, K) from the speaker, (Zj, T, M,) like as هُنَا denotes that which is near; (Zj, T, S;) or denoting a place other than that of the speaker: (M, K;) it is an adverbial noun, not to be used otherwise

than as such; (Mughnee, K;) indecl. because of its vagueness, and with fet-h for its termination to avoid the concurrence of two quiescent letters. (Zj, T, M.) Thus in the saying [in the Kur xxvi. 64], وَأَزَلْنَا ثُمَّ رَأَيْتُ الْأَخْرَبِينَ [And we brought near, there, the others]. (Mughnee.) He who makes it decl. as an objective complement (Mughnee, K) in this ex., (Mughnee,) and in the saying in the Kur [lxxvi. 20], وَإِذَا رَأَيْتُ ثُمَّ رَأَيْتُ نَعِيمًا, is in error: (Mughnee, K:*) Zj says that the meaning is, *And when thou castest thine eyes, or thy sight, there, thou shalt behold [scenes of] enjoyment: that Fr asserted the meaning to be, إِذَا رَأَيْتَ مَا ثُمَّ [when thou seest what is there]; but that this is an error; for ما, accord. to this interpretation, is a conjunct noun, and it is not allowable to suppress a conjunct noun and leave its complement. (T.) — [ثم من ثم is used by post-classical writers as meaning Therefore; for that reason; on that account.]*

ثم (T, S, M, &c.,) for which one also says ثم (M, Mughnee,) substituting ف for the ث, (M,) and ثَمَّتْ (T, S, M) and ثُمَّتْ (M, TA,) but ثَمَّتْ is the more common, (Mughnee and K on the letter ت,) and ثَمَّتْ and ثُمَّتْ, (M, TA,) [meaning Then, i. e., afterward, or afterwards,] a particle, (M, K,) or conjunction, (Zj, T, S, M, Mughnee,) denoting order (Zj, T, S, M, Mughnee) and a delay, (S, M, Mughnee) and having three properties, namely, that of virtually associating in the same case [the latter of the two members which it conjoins with the former of them], and denoting order, and denoting a delay; but respecting all of these there is a difference of opinions. (Mughnee, K:*) As to the associating in the same case, Akh and the Koofees assert that it sometimes fails to have this property, by its occurring redundantly, so as not to be a conjunction at all; and they hold to accord with this assertion the saying in the Kur [ix. 119], حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ [Until, when the earth became strait to them, notwithstanding its amplitude, and their minds became straitened to them, and they knew that there was no repairing for refuge from God save unto Him, then He returned to forgiveness towards them]: (Mughnee, K:*) but this has been resolved by the subaudition of the complement [of what precedes ثم, as though the meaning were, then (they betook themselves unto Him, begging forgiveness, and) He returned &c.]. (Mughnee.) And as to its denoting order, some hold that there are exs. of its not necessarily implying this; (Mughnee, K:*) one of which is the saying in the Kur [xxxix. 8], خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا (Mughnee: [in which are added other similar exs., one of which is given in the K:]) but to this there are five replies: 1st, that this passage is elliptical; the meaning being, *He created you from one person (which He originated); then He made therefrom its mate: 2nd, that the meaning is, He created you from a person that was alone; then &c.: 3rd, that the progeny of Adam were made to come forth from*

his back like little ants; then Eve was created from his [rib called the] قَصِيرَى: 4th, that the creation of Eve from Adam being unusual, ثم is used to notify its order and posteriority in respect of wonderfulness and of the manifestation of power; not to denote order and posteriority of time: 5th, that ثم is here used to denote the order of enunciation; not the virtual order: the replies preceding this last are better than it, inasmuch as they verify the order and the delay; whereas the last verifies the order only, as there is no delay between the two enunciations; but the last reply is of more common application, applying to the ex. given above and to others: (Mughnee:) Fr says that the meaning of the ex. given above is, *He created you from a person (which He created) single; then &c.; and in like manner says Zj. (T.) And as to its denoting a delay, Fr asserts that sometimes this is not the case, as is shown by the saying, أَتَعْجَبِي مَا صَنَعْتُ الْيَوْمَ, ثُمَّ مَا صَنَعْتُ أَمْسٍ أَتَعْجَبُ [What thou didst to-day excited my wonder, or admiration, or pleasure; then (I tell thee) what thou didst yesterday was more wonderful, or admirable, or pleasing]; for ثم is here used to denote the order of the enunciation; not a delay between the two enunciations. (Mughnee, K:*) — [It is said that] it denotes order and a delay when it conjoins single words: but Akh says that it has the meaning of وَ [And], because it is used in cases in which there is no order; as in وَاللَّهِ ثُمَّ وَاللَّهِ لَا تَفْعَلْنَ [By God, and (I say again,) By God, I will assuredly do such a thing]: and when it conjoins propositions, it does not necessarily denote order, but has the meaning of وَ: (M, Mughnee:) it has the meaning of وَ, (S, M, Mughnee,) the conjunction, (S,) in the saying in the Kur [x. 47], ثُمَّ اللَّهُ شَهِدَ عَلَىٰ مَا يَفْعَلُونَ [And God is witness of what they do]. (S, M, Mughnee.) — The Koofees allow its being used in the manner of ف and وَ so as that the aor. immediately following it after a conditional verb may be mansoob: and Ibn-Malik allows its being thus used so as that the aor. immediately following it after the expression of a desire that the thing shall not be done may be marfoo and mejzoom and mansoob. (Mughnee.)*

مَا لَهُ ثُمَّ وَلَا رُمْ ثُمَّ: see ثُمَّ. — In the saying مَا لَهُ ثُمَّ وَلَا رُمْ ثُمَّ, the former of these two nouns signifies water-skins, or milk-skins, and vessels; (M;) or what is bad, or the worst, of those things, (S, K,) accord. to Isk; (S;) or men's household-goods, or furniture and utensils, and their water-skins, or milk-skins, and vessels; (T, TA;) which last is the right meaning: (TA:) and the latter noun signifies مَرْمَةُ الْبَيْتِ [app. meaning, accord. to analogy, (for I find no suitable explanation of it in any of the lexicons,) the means by which a house, or tent, is put into a good state; and therefore, good furniture and utensils]. (Isk, S, M, K.) You say also, مَا يَمْلِكُ ثُمَّ وَلَا رُمْ ثُمَّ, meaning the same: (S, TA:) or he possesses not little nor much: it is not used save with a negation. (M, TA.) An Arab of the desert said, جَعَجَعَ بَنِي الدُّغَرِ عَنْ نَيْهِ وَرَمِهِ, [thus in some copies of the S, and in the TA, in which

latter the last two nouns are expressly said to be with damm, but in two copies of the S, in this instance, erroneously written, نَيْهِ وَرَمِهِ,] i. e. [Fortune has debarred me] from its little and its much. (S, TA.) And hence the saying of the vulgar, جَاءَ بِالْثَمَرِ وَالرَّمِ, except that they pronounce both these nouns with kesr, meaning *He brought little and much.* (TA.) — See also 1.

ثُمَّ: see ثُمَّ.

ثُمَّ A handful of dry herbage. (S, M, K.) —

Also n. un. of ثُمَّ, which is syn. with ثُمَّ: see the next paragraph in six places.

ثُمَّ [Panicum, or panic grass; applied to several species thereof; but restricted by Forskål (Flor. Aeg. Ar., descr. plant., p. 20, where its Arabic name is written "tummâm," to panicum dichotomum; called by Delile (Flor. Aeg., no. 58, where its Arabic name is written "temâm," pennisetum dichotomum; and described by him in the "explication des planches" accompanying his Flora, plate 8: the Arabs use it for making thatch for their huts:] a kind of plant, (T, S, M, K, [in the M termed شَجَرٌ]) well known in the desert, not desired, or not much eaten, by the camels, or cattle, except in a case of scarcity, or drought; (T;) weak, or frail; having what are termed خوص [q. v.], or what resemble خوص, sometimes used for stuffing, (S, TA,) and for stopping up the interstices of houses; (S, M, TA;) and sometimes used for removing whiteness from the eye: (K:) accord. to Az, it is of several species, one of which is the ضَعَّة, and another is the جَلِيلَة, and another is the غَرْف, which resembles rushes (أَسَل), and brooms are made of it, and water-bags are covered with it to protect them from the sun, causing the water to become cool: (TA:) [see also أَمْصُوحَةٌ:] it is also called ثَمُومٌ (K,) and ثَمَّةٌ, [but see what follows,] (T, M,) which is sometimes contracted into ثُمَّ; (T;) or it is also called ثُمٌّ, of which ثَمَّةٌ is the n. un.: (AHn, TA:) the n. un. of ثَمَامٌ is [likewise] with ة. (S, M, M, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, (T, Z, K,) هُوَ عَلَى طَرَفِ الثَّمَامِ (IAar, T, M, Z, K,*) i. e. †It is easy to thee, or within thy reach, no obstacle intervening between thee and it: (IAar, M:) because the ثَمَام is not tall, (T, K,) so that the reaching it should be difficult. (T.) And هُوَ لَكَ عَلَى رَأْسِ الثَّمَةِ [meaning the same]. (M.) And هُوَ عَلَى رَأْسِ الثَّمَةِ (TA,) or لَكَ ذَلِكَ (M.) And †[That is easy of attainment to thee], (M,) is a prov. used in relation to the attainment of a thing that one wants. (M, TA.) The Arabs also say, هُوَ أَبُوهُ عَلَى طَرَفِ الثَّمَةِ, meaning †He is like his father: and some of them say الثَّمَةِ, with fet-h. (TA.) And it is said in a trad. of 'Omar, اغْرَوْوا وَالْغَرَوْ حُلُوْ خَضِرَ, [Engage ye in predatory warfare while it is sweet and fresh], meaning, while ye see, and make abundant, your spoils, before it become feeble like the ثَمَام;

[then, decayed; then, broken up.] (TA.) — It also signifies *What has become dry, or dried up, of the branches that are placed beneath the نَضْد* [q. v.]. (M.)

ثَمْرٌ A sheep (T, S, M, K) or goat (S, M, K) that pulls, or plucks, up, or out, with her mouth, (T, S, M, K,) a thing, (T, M,) or a plant: (S, K:) and that eats ثَمَامٌ. (M, TA.)

ثَمَامٌ: see ثَمَامٌ.

ثَمِيرٌ (like مَسِيرٌ, K [in the CK, erroneously, مَسِيرٌ, like مَسِيرٌ,]) One who pastures for him who has no pastor, (T, K,) or no pasturage, (TA,) and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying (يُفَقِّرُ مَنْ لَا طَبَرَ لَهُ) [in the CK, erroneously, يُفَقِّرُ,] and sets right (يُثَمِّرُ) [in the CK, erroneously, يَثَمِرُ,] what the tribe are unable to manage, of their affair: (T, K:) so explained by Ish. (T.) And A man who is strong; who comes after, and aids, those who have recourse to him in need; and bears, or carries, what is redundant, or in excess; and repels the riders. (T.) And رَجُلٌ مَعْمَرٌ مَثَمِرٌ A man who sets right an affair, and manages it, or acts vigorously in it. (IAqr, T.) — رَجُلٌ مَثَمِرٌ وَمَقْمَرٌ and مَثَمِرَةٌ (S, K,) in which latter phrase the م is added to give intensiveness to the signification, (S,) A man who sweeps and collects the good and the bad of a thing: (S:) or who eats the good of the food and the bad thereof. (K.) [See also مَثَمِرَةٌ, in art. جَمْرٌ.]

مَثَمِرَةٌ: see what next precedes.

مَثْمُورٌ, applied to a house or chamber, (M, K,) and to a skin containing milk [&c.], (M,) Covered with ثَمَامٌ. (M, K.)

ثَمِتٌ

ثَمِتٌ and ثَمِتٌ: see ثَمِرٌ.

ثَمِدٌ

1. ثَمِدَةٌ, aor. ٤, inf. n. ثَمَدٌ, He took forth, or dug out, from it (i. e. a ثَمِدٌ q. v. infra) the earth, in order that the water might come forth; (M, L;) as also اِثْمِدَةٌ, (so in the TA, and in the TT from the M,) or اِثْمَدَةٌ, (accord. to the L,) and اِثْمَدَةٌ. (M, L.) — Also, (K,) aor. und inf. n. as above, (TA,) He took it (اِثْمَدَهُ) as a ثَمِدٌ; and so اِثْمَدَهُ and اِثْمَدَهُ. (K, TA. [But see 8 below.]) — [Hence, † He begged of him until he exhausted him of what he possessed. (A meaning indicated, but not expressed, in the A.)] — And اِثْمَدْتُ النَّاقَةَ بِالْحَلَبِ I exhausted the she-camel by milking. (A.) — And اِثْمَدَتْهُ النِّسَاءُ Women exhausted him of his seminal fluid. (T, S, M, A, K. In the CK اِثْمَدَتْهُ.) — † He gave him a gift. (A.) — ثَمَدٌ, (K,) inf. n. ثَمَدٌ, (TA,) He (a man, TA) was, or became, fat; as also اِثْمَادٌ (K) and اِثْمَادٌ. (Ish, TA.)

4: see 1, in two places. — اِثْمَدَ عَيْنَهُ He applied as a collyrium to his eye. (A, TA.)

8. اِثْمَدَ and اِثْمَدَ He (a man, S) came to a ثَمِدٌ [q. v.] to drink. (S, K.) — اِثْمَدَ ثَمِدًا He made, or prepared, (اِثْمَدَ,) a ثَمِدٌ. (ISK, L.) See also 1.

10. اِثْمَدَهُ: see 1, in two places. — [Hence, † He sought of him a gift, (A,) or a benefit, a favour, or an act of kindness. (K.)

11. اِثْمَادٌ: see 1.

Q. Q. 4. اِثْمَادٌ: see 1.

ثَمَدٌ: see what next follows.

ثَمَدٌ (T, S, M, A, K) and ثَمَدٌ (S, M, K) and ثَمَادٌ (M, K,) or the last is a pl. of one of the two preceding words, (MF,) Water that is little in quantity, (Lth, T, S, M, K,) that has no continual increase: (S, M, A, K:) or a little water remaining in a tract of hard, or hard and level, ground: or what appears in winter and goes away in summer (الصَّيْفُ): (M, K:) or a small round hollow or cavity (قَلْتٌ) in which the rain-water collects and from which men drink during two months of the spring-season (الصَّيْفُ), but which fails when the summer (الْقَيْظُ) comes: (IAqr, T:) and rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground: (A:) pl. ثَمَادٌ (T, A) and اِثْمَادٌ [a pl. of pauc.]: (so in the L:) some say that ثَمَادٌ signifies holes dug or excavated, in which is a little water; and hence A'Obeid says, سَجَرَتِ الثَّمَادِ, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or ثَمَادٌ signifies wells dug around a place which has been prepared to receive the water of the rain, where there is continually rain-water, this place having water-courses, and the said wells being filled therefrom: men drink the water that lies open to view until it becomes dried up by the effect of the hot winds of summer; the wells remaining. (Abou-Malik, T.)

ثَمَادٌ: see ثَمَدٌ.

ثَامِدٌ A lamb or kid or calf that has begun to eat. (S.)

اِثْمِدٌ [An ore of antimony: or antimony itself; stibium; or stimmi:] collyrium-stone (حَجَرُ الْاِثْمِدِ), (K, TA,) which is black inclining to red, the mines whereof are in Ispahán, whence the best is obtained, and in the West, whence the hardest is obtained: (TA:) a certain stone used as a collyrium: (S:) a certain stone from which collyrium (كُحْلٌ) is prepared: or collyrium (كُحْلٌ) itself: (M:) or a substance resembling it: (Seer, M:) or a species thereof: (Lth, T:) or black كُحْلٌ, the mine whereof is in the East: said by some of the lawyers to be that of Ispahán: and said to be an arabicized word. (Mqb.) The women of the Arabs used also to sprinkle [or rub] it upon the lips and gums, in order that the teeth might glisten the more. (EM p. 62.) [And for the same purpose, many of them tattoo their lips, so as to make them of a uniform

dull bluish hue.] — One says of a man who remains awake at night, journeying or working, فَلَانٌ يَجْعَلُ اللَّيْلَ اِثْمِدًا [Such a one makes the night a collyrium]; the blackness of the night being as though it were a collyrium to his eyes because he labours all the night in seeking the means of attaining to eminence. (AA, T, L.)

مَثْمُودٌ A water exhausted by the crowding of men to it, (S, M, K,) except the smaller portion of it. (S, K.) — And [hence, †] A man exhausted of what he possessed, (T, S, M, A, K,) by his giving when asked, (M, K,) or in consequence of much begging. (T, S, M, A.) — And † A man exhausted of his seminal fluid by women. (S, A, K.)

نمر

1. نَمَرٌ: see 4, in three places. — Also It (fruit) was, or became, ripe. (T.) — نَمَرَ لِبَخْمَرٍ He collected trees (which are called نَمَرٌ, TA [or rather shrubs]) for the sheep or goats. (K.) — نَمَرَ, aor. ٤, † It (a man's wealth) became abundant. (A, TA.) — † فَلَزَنٌ مَجْدُودٌ مَا يَنْمَرُ [Such a one is fortunate in the abundance of his wealth: or] such a one possesses wealth. (A, TA.)

2. نَمَرٌ, inf. n. نَمِيرٌ, It (a plant) shook off its blossoms, [or shed them,] and organized and compacted (in the M عَقَدَ, and in the K عَقَدَ) its fruit. (AHn, M, K.) — نَمَرَ السَّقَاءَ, inf. n. as above; and † The skin [of milk] showed upon it the forming of the butter in little clots: (S, M, K:) and نَمَرَ اللَّبَنَ, and † اِثْمَرُ, (T, A,) † the milk, being churned, showed upon it what resembled dry scabs on the skin, (T, A,) previously to their becoming large and collecting together and forming butter: and you say of the skin [containing it], نَمَرَ and اِثْمَرُ: (T:) and † اِثْمَرُ الزُّبْدِ the butter collected together. (T.) — Also † He (God) made a man's wealth abundant. (S.) And † He (a man) increased, and made abundant, his wealth. (M, K.)

4. اِثْمَرٌ, [inf. n. اِثْمَارٌ,] It (a tree) put forth its fruit: (T, S:) or put forth its fruit yet unripe: (IAqr:) or began to put forth its fruit: (T, Mqb:) or bore fruit; as also † نَمَرَ, (M, K,) aor. ٤: (TA:) or [اِثْمَرٌ signifies it bore fruit; and † نَمَرَ, it attained the time of bearing fruit: or the former, it bore unripe fruit; and the latter, it bore ripe fruit: or the former, it attained the time for the plucking of its fruit; and the latter, it put forth its fruit: for it is said that] † مَثَمِرٌ signifies bearing fruit; and † ثَامِرٌ, that has attained the time of bearing fruit: or the former, unripe fruit; (M:) and the latter ripe fruit: (T, M:) or the former, that has attained the time for plucking; (AHn, M, K;) and the latter, that has put forth its fruit: (K:) or the latter of these epithets is applied to a tree, signifying bearing ripe fruit; and to fruit, signifying ripe. (IAqr, TA.) — He (a man) had fruit that had come forth but that was not yet ripe. (T.) — † He (a man) became abundant in wealth; (T, S, M, A, K;) as also † نَمَرَ, (A, K,) aor. ٤, (TA,) inf. n. نَمُورٌ. (A, TA.) — † مَا اِثْمَرُ اَبْنٌ نَمِيرٌ [As long as the

Bk. I.

1. **ثَمَلَ**, [nor., app., \bar{z} and \bar{z} ,] inf. n. **ثَمَلٌ**, *It* (water) *remained* in a watering-trough or tank. (Mṣb.) — Also, (T, TA,) aor. \bar{z} and \bar{z} , (TK,) inf. n. **ثَمَلٌ** (T, M, K) and **ثُمُولٌ**, (M, K,) *He* (a man, T) *remained, stayed, resided, dwelt, or tarried.* (T, M, K.) You say, **ثَمَلَ فُلَانٌ فَمَا يَبْرَحُ**, *Such a one remained, &c., and does not quit his place.* (T.) And **ارْتَحَلَ بَنُو فُلَانٍ وَثَمَلَ فُلَانٌ فِي دَارِهِمْ**, i. e., [The sons of such a one removed, or departed, and such a one] *remained [in their abode].* (T, TA.) = **ثَمَلَهُ** *He steeped it, or macerated it, and left it, or kept it, long; namely, poison.* (Skr p. 194.) [See **ثَمَلٌ**.] — **ثَمَلَتِ الصَّبِيَّانِ**, aor. \bar{z} , [inf. n., app., **ثَمَلٌ**,] *She* (a woman) *was a support to the children, remaining, or abiding, with them.* (M.) And **ثَمَلَهُمْ**, (T, M, K,) aor. \bar{z} (T, K) and \bar{z} , (K,) inf. n. **ثَمَلٌ**, (M,) *He aided them, or succoured them,* (T, K,) *namely, his party, kinsfolk, or tribe, (K,) and undertook, or managed, their affairs:* (Ibn-Buzurj, T, K:) *he fed them, and gave them drink,* (M, K,) *namely, orphans, (M,) and undertook, or managed, their affairs.* (M, K.) — **مَا ثَمَلَ شَرَابُهُ بَشِيءٌ** (Yoo, T, S, M, K) **ثَمَلَ مِنْ طَعَامٍ** (Yoo, S) *He ate no food before drinking.* (Yoo, T, S, M, K.) — You say also, **أَكَلَتِ النَّاسِئَةُ مِنَ الْكَلِّ مَا يَثْمَلُ مَا فِي أَجْوَاهِبَا**, *The cattle ate of the herbage what was equal to the water that they had drunk.* (T.) — And **ثَمَلَ**, aor. \bar{z} , *He ate* (K) *food.* (TK.) = **ثَمَلَ**, (S, M, K,) aor. \bar{z} , (K,) inf. n. **ثَمَلٌ**, (S, M, K,) *He* (a man, S) *became intoxicated.* (S, M, K.)

2. **ثَمِلَ** as an intrans. v.: see 4. — **ثَمَلَةٌ**, inf. n. **ثَمِيلٌ**, *He made it, or caused it, to remain; he left it; or reserved it*; (S, K; [in the former of which, for the explanation **بَقَاهُ**, Golius found as also **اَثَمَلَهُ** (S, TA.) You say, **أَحْقِنِ الثَّمْلَةَ** **وَأَثْمِلِ الصَّرِيحَ**, i. e., [Collect thou the clear milk in a skin, and] leave the **ثَمْلَةَ** [or froth] in the milking-vessel. (T.) — **ثَمَلْتُ الْحَبَّ** *I took forth the ثَمْلَةَ* [or remaining water or the *lihe*] from the bottom of the jar; as also **أَثْمَلْتُهُ**. (TA.)

4. **اِثْمَلِ** *It (a thing, S, or milk, TA) had much ثَمْلَةٌ*, i. e., *froth*; (S, TA; as also **ثَمِلَ**. (TA.) — **اِثْمَلَتْ** *She (a camel) gave much froth in her milk.* (TA in art. **حَلَبَ**.) — See also 2, in three places.

5. **تَشَمَلِ** *He supped, or sipped, what was in a vessel.* (Ibn-'Abbād, K.)

ثَمِلَ: see **ثَمِلَ**, in four places.

ثَمِلَ: see **ثَمْلَةٌ**.

ثَمِلَ *Remanence, stay, residence, or tarriance*; like **ثَمِلَ**: (T, M, K; [the latter is an inf. n.: see 1:] and both signify also *ease; repose; easiness of life, and ampleness of the circumstances thereof*. (T.) You say **دَارُ ثَمِلٍ** (T, M) and **ثَمِلٍ** (M) *An abode of [fixed] residence*, (T, M,) and of *ease, or repose, &c.* (T.) And **مَكَانُ ثَمِلٍ** *A place peopled, inhabited, well stocked with people and the like.* (Th, AAF, M.) And **دَارُ بَنِي ثَمِلٍ** *The abode of the sons of such a one is an abode of [fixed] residence.* (IDrl, TA.) — **شَاةٌ**, or **شَاوَةٌ**. (M, K.) — **اِثْمَلْتُ**: (K; inf. n. of **ثَمِلَ**. (S, M.) — See also **ثَمْلَةٌ**, in two places.

اِثْمَلْتُ *Intoxicated.* (S, M, K.) — **اَنَا ثَمِلٌ إِلَى** **مَوْضِعٍ كَذَا** *I have a love for such a place.* (K, TA.)

ثَمْلَةٌ, (T, M,) or **ثَمْلَةٌ**, (K,) *Mul taken forth from the bottom of a well.* (AZ, T, M, K.) — See also **ثَمْلَةٌ**, in two places.

ثَمْلَةٌ *Grain, and meal of parched barley or wheat (سَوِيْق), and dates, of which half and less, (AZ, T, M, K,) or half and more, (M, K,) is [remaining] in the receptacle, or bag; (AZ, T, M, K;) as also ثَمْلَةٌ (K) and ثَمْلَةٌ (M, K;) pl. (of the first, TA) ثَمَلٌ and (of the last, TA) ثَمَلٌ. (K.) — And in like manner, A [heap such as is termed] صَبْرَةٌ of wheat. (TA.) — Also, and ثَمْلَةٌ (AA, S, M, K,) and ثَمْلَةٌ (K,) and ثَمْلَةٌ (S, M, Mgh,) and ثَمْلَةٌ (K,) A remainder, (AA, S,) or water remaining, (Mgh,) or a little water remaining, (M, K,) in a watering-trough, (Mgh,) or in the bottom of a watering-trough, (S, M, K,) or of a skin, (M, K,) or of a vessel (AA, S, M) of any kind, (M,) &c.; (AA, S;) and the same, (TA,) or ثَمْلَةٌ, of which ثَمْلٌ is the pl. [or rather coll. gen. n.], (S,) water, (S,) or a little water, (TA,) remaining in a rock, or in a valley: (S, TA;) or these two*

words signify *water remaining in pools left by torrents, and in hollows that have been dug.* (T.) [See an ex. of **ثَمْلَةٌ** in a verse cited voce **قَصْرَ**.] — **ثَمْلَةٌ** and **ثَمِلٌ** *In him is somewhat [remaining] of intelligence, and prudence, (K, TA,) and judgment, to which regard, or recourse, may be had.* (TA.) — See also **ثَمْلَةٌ**. — And see **ثَمْلَةٌ**.

ثَمْلَةٌ: see **ثَمْلَةٌ**. — Also, (IF, TA,) or **ثَمِلَ**, (M,) *Some tar remaining in a vessel.* (IF, M, TA.) — And (hence, IF, TA) the former, *A piece of rag, (IF, M,) dipped in tar, (M,) or a tuft of wool, (S, K,) with which a camel is tarred, (IF, S, M, K,) [to cure him of, or preserve him from, the mange, or scab,] and with which a skin for water or milk is anointed; (M, K;) as also ثَمْلَةٌ (M, K) and ثَمْلَةٌ (S, K.) — And (hence, as being likened thereto, TA) *The rag of the menses: pl. [or rather coll. gen. n.] ثَمَلٌ.* (M, K.)*

ثَمِلَ *Steeped, or macerated, poison; as also ثَمِلٌ*: (T, S, K; [in the CK, **الْمُتَمَعِّعُ** is put for **الْمُتَمَعِّعُ**]) or **ثَمِلٌ** signifies *poison that has been long steeped, and has remained*: (S, M;) or *that has been steeped in a vessel, and remained steeped for some days, until it has fermented*: (Ibn-'Abbād, Z;) or *poison with which has been mixed something that strengthens it and excites its energy, that it may be more penetrating, or more effective*: (Ham p. 215;) and simply *poison*. (T.) [The poison of a serpent or other thing. (Golius, from Meyd.)] — [Hence,] **رَتَحَهُ ثَمِلٌ الْكَرَى** *[The infection of drowsiness made him to incline from side to side].* (TA.) — See also **ثَمْلَةٌ**.

ثَمِلٌ *An aider, or a succourer, who undertakes, or manages, the affairs, of his party, kinsfolk, or tribe: (T, S, K;) their stay, or support: (M;) the aider, or succourer, of orphans: (Lh, M;) a refuge, or protector.* (Mgh. [See also **ثَمِلٌ**]) Hence, (Mgh.)

ثَمِلُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ *[The aider, &c., or the stay, or support, or the refuge, of the orphans; a defence to the widows]; (Mgh, TA;) said by Abou-Tālib, in praising Mohammad. (TA.) [See also another ex. in a verse cited voce **أُنْ**.]*

ثَمِلٌ: see **ثَمْلَةٌ**.

ثَمْلَةٌ: see **ثَمْلَةٌ**, in two places: — and see **ثَمْلَةٌ**. — Also, (S, M, Mgh, Mgh, K,) and **ثَمِلٌ**, (M, Mgh,) accord. to Th, (M,) or the latter is pl. of the former, (S, M, Mgh, K,) [or rather coll. gen. n.,] *Froth, (S, M, Mgh, Mgh, K,) of any kind: (M;) or froth of milk (Th, M) when it is drawn.* (M.)

ثَمْلَةٌ: see **ثَمْلَةٌ**, in three places. — Also *Remains of food, (M, K,) or of herbage, or fodder, (S,) or of fresh pasture and of fodder, (T,) and of drink, (S, K,) in the belly, (S, M, K,) or in the intestines and other parts, (T,) of a camel, or other animal; (S;) as also ثَمْلَةٌ (K;) and food that has been eaten before drinking: (T, S;) and any remains, or anything remaining: (S;) pl. ثَمَلٌ. (TA.) — Also *The part (Lh, M, K) of the belly (K) of a man (Lh, M) in which are**

the food and drink: (Lh, M, K;) and the part in which is the drink in the belly of the ass. (Lh, M.)

ثَمِلٌ, (S, Sgh, K,) like **مَنْزِلٌ**, (K, TA, but in one copy of the S **مَثْمِلٌ**, and in another **مَثْمِلٌ**, and in the CK like **مَنْزِلٌ**.) *A refuge; an asylum.* (S, Sgh, K. [See also **ثَمِلٌ**].)

ثَمِلٌ *Milk having froth; [or, app., having much froth; see 4;] as also ثَمِلٌ.* (M, K.)

ثَمْلَةٌ: see **ثَمْلَةٌ**.

ثَمِلٌ: see **ثَمِلٌ**, in three places.

ثَمِلٌ: see **ثَمِلٌ**.

ثمن

1. **ثَمَنَ**, aor. **ثَمَنَ**, (S, M, Mgh, &c.) inf. n. **ثَمْنٌ**, (M,) *He took the eighth of their goods, or property.* (S, M, Mgh, Mgh, K.) — And, aor. **ثَمَنَ**, *He was, or became, the eighth of them: (S, Mgh, Mgh, K;) or he made them, with himself, eight.* (S in art. **ثَلَاثٌ**.) And *He made them, they being seventy-nine, to be eighty.* (A'Obeyd, S in art. **ثَلَاثٌ**.) — **ثَمْنٌ**, [aor. **ثَمَنَ**] inf. n. **ثَمْنَةٌ**, *It (a commodity) was, or became, precious, costly, of high price; and ثَمْنٌ [signifies the same; or] it had a price, or value.* (TA. [See **ثَمْنٌ**].)

2. **ثَمَنَ** *He made it eight: or called it eight.* (Esh-Sheybānee, and K in art. **وَحَدٌ**.) — [*He made it octangular.*] — **ثَمَنَ لِمَرْأَتِهِ**, or **عِنْدَهَا**, *He remained eight nights with his wife: and in like manner the verb is used in relation to any saying or action.* (TA in art. **سَبْعٌ**.) — Also, (T, TA,) inf. n. **ثَمْنٌ**, (TA,) *He collected it together.* (T, TA.) — Also, inf. n. as above, (Mgh, TA,) *He made known, or notified, [or he set, or assigned it,] its price; i. e., the price of a commodity; like قَوْمُهُ*: (TA;) or *he assigned it a price by conjecture*: (Mgh;) and **اِثْمَنَهُ** *he named a price for it.* (TA.)

4. **اِثْمَنَ الْقَوْمَ** *The party of men became eight: (S, K;) and also the party of men became eighty.* (M and L in art. **ثَلَاثٌ**.) — **اِثْمَنَتْ** *She brought forth her eighth offspring.* (TA in art. **بَكَرٌ**.) — **اِثْمَنَ** said of a man, *He was, or became, one whose camels came to water ثَمْنًا*, (S, K,) i. e., *on the eighth night [after the next preceding watering].* (K.) — **اِثْمَنَ** said of a commodity: see 1. — **اِثْمَنَهُ** *He sold it for a price.* (Mgh.) — See also 2. — **اِثْمَنَ الرَّجُلُ مَتَاعَهُ**, (T, S,) or **سَلَعَتُهُ**, (K,) and **اِثْمَنَ لَهُ**, (T, S, K,) [i. e. *متاعه*, or *سلعته*,] signify the same, (T, S,) *He gave the man the price of his commodity: (K;) or اِثْمَنَ الرَّجُلُ مَتَاعَهُ*, and **اِثْمَنَ لَهُ مَتَاعَهُ**, *he named to the man a price for his commodity, and assigned it to it, or to him.* (Mgh.)

ثَمْنٌ: see **ثَمْنٌ**.

ثَمْنٌ *The eighth young one or offspring.* (A in art. **ثَلَاثٌ**.) — **اِثْمَنَ** *One of the periods between two drinkings, or waterings, of camels: (S;) [or the end of one of those periods; namely, the night of coming to water which is] the eighth night of*

(هبت) The saying الثَّوبُ سَبْعٌ فِي ثَمَانٍ should properly be ثَمَانِيَّةٌ (S,) which means, *The garment, or piece of cloth, is seven cubits in length by eight spans in breadth*; (Mab;) because the length is measured by the ذِرَاع, which is fem., and the breadth by the شِبْر, which is masc.; but they use the fem. when they do not mention things; as when they say, صُمْنَا مِنَ الشَّهْرِ خَمْسًا [We fasted, of the month, five], though meaning days: (S:) or because ذِرَاع is fem. in most instances, and شِبْر is masc. (Mab.) [But it is said that when ثَمَانِيَّةٌ means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, ثَمَانِيَّةٌ أَكْثَرُ مِنْ ثَمَانِيَّةٍ [Nine things are more than eight things]. (TA voce ثَمَانِيَّةٌ, q. v.) [See also ثَمَانِيَّةٌ.] — When you make it a compound [with the number ten], you say, عِنْدِي ثَمَانِيَّةٌ عَشْرَ رَجُلًا [I have with me eighteen men]: and in the case of the fem., you may either make the ي to be with fet-h or make it quiescent, saying, عِنْدِي ثَمَانِيَّةٌ عَشْرَةٌ [I have with me, of women, eighteen women]; but the former is the more chaste; and in one dial., the ي is elided, on the condition of [saying ثَمَانِ عَشْرَةٌ,] making the ن to be with fet-h; (Mab;) or in this case you say ثَمَانِ عَشْرَةٌ, with kesr. (T.) A poet says, (T, S,) namely, El-Aashà, (K,)

ثَمَانِيَةٌ a noun of number, well known; [meaning *Eight*;] as also ثَمَانٍ, (M, TA,) which is like يَمَانٍ, (M, K,) in form: (M:) the former is the masc. form: the latter, the fem.: (Mṣb:) this is not a rel. n. [though likened above to يَمَانٍ]: (M, K:) or it is originally a rel. n. from الثَمَنُ, because it is the part, or portion, that makes seven to be eight, so that it is its eighth: they make the first letter to be pronounced with fet-ḥ, because they make changes [in some other cases] in the rel. n., (Ṣ, K,) as when they say سَهْلٌ and دُفْرِيٌّ, [which are rel. ns. of سَهْلٌ and دُفْرٌ], (Ṣ,) and they suppress one of the two ي which are characteristic of the rel. n., and compensate it by the insertion of l, as they do in the rel. n. of الِئْمَنُ [when they say يَمَانٍ, originally يَمَانِيٌّ, for يَمْنِيٌّ]: (Ṣ, K: [and the like is said in the Mgh:]) El-Fārissee says that the l of ثَمَانٍ is the characteristic of the rel. n., because this word is not a broken pl. like صَحَابٌ; and IF assents to this, and says that were it not so, the ة would be inseparable, as it is in عَبَاقِيَّةٌ &c. (M.) You say ثَمَانِيَةٌ رِجَالٌ [*Eight men*], (T, Ṣ, Mgh,) and ثَمَانِيَةٌ أَيَّامٌ [*eight days*]. (Mṣb.) And when ثَمَانٍ is prefixed to another noun, its ي is retained, like the ي in القَاضِي: (Ṣ, Mṣb, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Mṣb:) you say ثَمَانِي نِسْوَةٌ [*Eight women*], (T, Ṣ, Mgh, Mṣb, K,) and ثَمَانِي مِائَةٌ [*eight hundred*], (Ṣ, Mṣb, K,) [in the nom. and gen. cases;] and رَأَيْتُ ثَمَانِي نِسْوَةً [*I saw eight women*], pronouncing the fet-ḥah [at the end, in this case]. (Mṣb.) When it is with *between*, the ي is dropped in the nom. and gen. cases, but it is retained in the accus. case: (Ṣ, K:) [i. e.,] when the fem. form is not prefixed to another noun, you say, عِنْدِي مِنَ النِّسَاءِ ثَمَانٍ, [*I have with me, of women, eight*], and مَرَرْتُ بِثَمَانٍ, [*I passed by, of them, eight*], and رَأَيْتُ ثَمَانِيًا, [*I saw eight*]. (Mṣb.) It sometimes occurs, in poetry, indecl.: (Ṣ, M:) this is because it is fancied to be a pl.; (Ṣ;) or because it is likened, as to the letter, but not as to the meaning, to جَوَارِي. (M.) The people of El-Hijáz pronounce the masc. and the fem. with *naṣb* in every case, in phrases like أَتُونِي ثَلَاثَتَهُمْ and أَتَيْنِي ثَلَاثَتُنَّ; and so on to ten [inclusive]. (Ṣ)

voce ثَلَاثَة, q. v.) Th mentions ثَمَانٌ; (TA;) and some instances of its occurrence are cited: but As disallows it. (T, Mgh, TA.) كَأْسٌ ذُو ثَمَانٍ means *A [garment of the kind called] ثَمَانٌ made of eight fleeces.* (T.) تَقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ [*She advances with four and goes back with eight*] is a saying of one of the مُحْسِنُونَ of El-Medeeneh; meaning, with four creases (عُكْنٌ) of the belly, and with eight extremities thereof; each crease having two extremities, towards the two sides of the woman spoken of. (Mgh in art.

ثَمِين : see ثَمَن. = Also *High-priced*; or of *high value*; (S, TA;) and ثَمِين [signifies the same; or] *having a price*, or *value*: (TA:) but accord. to the Durrat el-Ghowwas, the assertion that the former has the meaning here assigned to it is a mistake; for it means [only] the same

[And I will assuredly drink eight cups of wine, (a pl. of كَأْس, which is fem., being understood,) and eight more, and eighteen, and two, and four]: (T, S, K: but in the S and K, وَقَدْ شَرِبْتُ; and in the K, and in one copy of the S, وَثَمَانِ:) he should properly have said ثَمَانِي عَشْرَةَ or ثَمَانِي عَشْرَةَ, (accord. to different copies of the T and S and K,) but he elides the ي after the dial. of him who says طَوَالَ الْأَيْدِ [for الْأَيْدِي], (S, K,) and he makes the ن to be with kesr in order to indicate the ي. (T.) — The dim. of ثَمَانِيَة may be formed either by suppressing the ل, which is the preferable way, so that you say ثَمْنِيَّة, or by suppressing the ي, saying ثَمْنِيَّة, changing the ل into ي and incorporating into it the ي that is the characteristic of the dim.; and you may compensate for both [of these suppressed letters by saying ثَمْنِيَّة and ثَمْنِيَّة]. (S.) — الثَّمَانِي is also the name of *A certain plant*. (As, T, K.)

• لَئِنْ كُنْتُمْ فِي جُبٍ ثَمَانِينَ قَامَةً •
• وَرَقِيتْ أَسْبَابَ السَّمَاءِ بِسُلَيْمٍ •

[Assuredly if thou wert in a well eighty fathoms deep, and wert made to ascend the tracts of heaven by a ladder]: he uses it thus as meaning deep. (TA. [But in this verse, as cited in the present art. in the TA, اَوْبَابٌ⁸⁶ is put in the place

of اسباب, which is the reading commonly known, and given in the § and TA in art. سب, and in the TA in art. رقى. (.) أَخْبَقَ مِنْ صَاحِبِ ثَمَانِينَ [More stupid than an owner of eighty sheep], (§, K,) or رَاعِي ثَمَانِينَ [than a pastor of eighty sheep], as in some of the copies of the §, or, as in the Proverbs of Aboo-'Obeyd, مِنْ طَالِبِ ثَمَانِينَ [than a demander of eighty sheep], (TA,) is a saying that originated from the fact that an Arab of the desert announced to Kisrā an event that rejoiced him, whereupon he said, "Ask of me what thou wilt;" and he asked of him eighty sheep. (§, K.) — [It also signifies *Eightieth*.]

ثَمَانِيَّةٌ and ثَمَانِيَّةٌ and ثَمَانِيَّةٌ and ثَمَانِيَّةٌ: see ثَمَانِيَّةٌ, last sentence but one.

ثَامِنٌ [Eighth: fem. with ة]. (§, K, &c.) — ثَامِنَةٌ and ثَامِنَةٌ, the former masc. and the latter fem., meaning *Eighteenth*, are subject to the same rules as ثَالِثٌ and its fem., explained in art. ثَلَاثٌ, q. v. — إِبِلٌ ثَوَامِنٌ [the latter word pl. of ثَامِنَةٌ] Camels that come to water on the eighth night [after the next preceding watering]: from ثَمِنَ. (TA.)

أَثَمِنٌ Of more [and of most] price or value. (§.)

مُثَمِّنٌ Sold for a price: (Msb:) or having a price named for it, and assigned to it. (Mgh.) [See also ثَمِينٌ.]

ثَمِينٌ: see ثَمِينٌ.

مُثَمِّنَةٌ A مَخْلَاةٌ [or nose-bag]: (IAar, T:) or the like thereof. (§.)

مُثَمِّنٌ Octangular. (§, K.) — A verse composed of eight feet. (TA.) — Collected together. (T, TA.) — Poisoned; syn. مَسْمُومٌ. (K.) — Fevered; syn. مَسْمُومٌ. (K.)

ثن

2. ثَنَّى (a horse) lifted his ثَنَّةٌ [or fetlock] so that it did not touch the ground in his running, by reason of his briskness, or lightness: (M:) [or] his ثَنَّةٌ touched the ground in consequence of his being ridden by a heavy person. (T.)

4. اثنَ He (a weak old man) became wasted and worn out. (K.)

5. ثَنَّنَ He pastured, or fed, upon ثَنٌّ [q. v.]. (T.)

ثَنٌّ Dry herbage: (§:) or dry herbage when it lies heaped together, one part upon another: (T:) or dry herbage, (K,) or what has become dried up of حَلْقِي and بَهْمِي and حَمَضٌ, (M,) when it is much in quantity, and lies heaped together, one part upon another: or what has become black of any branches, or twigs; not consisting of عُشْبٌ nor of عُشْبٌ, (M, K:) or dry herbage broken in pieces: (IDrd, M:) or [simply] herbage, or pasture: (Th, M:) or herbage that is weak, and soft, or easily broken. (IJ.)

ثَنَّةٌ, of a human being, (Lth, T,) The part below the navel, (Lth, T, M,) above, (Lth, T,) or

extending to, (M,) the hair of the pubes, (Lth, T, M,) in the lower part of the belly; (Lth, T;) the part between the navel and the hair of the pubes: (§:) or the thin skin (مُرْبِطَةٌ) between the navel and the hair of the pubes: (M, K:) or the hair of the pubes, (T, M, K,) itself. (M.) — And, of a horse (T, §, M, K) and the like, (T, §, K,) The fetlock; i. e. the hairs on the hinder part of the pastern-joint, (T, §, M, K,) hanging down (§, M) over the part called أَمْرُ الْقِرْدَانِ so as nearly to reach the ground: (§:) pl. ثَنَنٌ. (§, M.) — ثَنَنٌ فِي ثَنَّةٍ مِنَ الْكَلَامِ وَغَنَّةٍ [app. meaning We were engaged in light and confused talk] is a metaphorical saying, borrowed from the ثَنَّة of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.)

ثَنَانٌ Numerous, or abundant, and tangled, or luxuriant, plants or herbage. (T, K.)

ثنتان

ثَنَتَانِ fem. of اِثْنَانِ, which see in art. ثنى.

ثندا and ثند

ثَنْدَوَةٌ and ثَنْدَوَةٌ and ثَنْدَوَةٌ and ثَنْدَوَةٌ: see art. ثندا.

ثنو

اِثْنَوِيٌّ: ثَنَوِيَّةٌ and ثَنَوِيٌّ: ثَنَوِيٌّ and ثَنَوِيٌّ: ثَنَوِيٌّ: see art. ثنى.

ثنى

1. ثَنَاهُ (T, §, M, Mgh, Msb, K,) said in the K to be like ثَنَّى, implying that the aor. is ثَنَى, but this is a mistake, (MF, TA,) [for it is well known that] the aor. is ثَنَى, (Msb,) inf. n. ثَنَى, (§, M, Msb, &c.) He doubled it, or folded it; (T;) he turned one part of it upon another; (M, K;) he bent it; (T, §, Mgh, Msb, TA;) he drew, or contracted, one of its two extremities to [or towards] the other; or joined, or adjoined, one of them to the other; thus bending it; (Mgh;) namely, a stick, or branch, or twig, (Mgh,) or a thing, (T, §, M, Msb, K,) of any kind. (T.) One says of a man with the mention of whom one begins, in relation to an honourable or a praiseworthy quality, or in relation to science or knowledge, بِهِ ثَنَى الْخَنَاصِرُ, (T,) meaning With [the mention of] him, (T, and Msb in art. خَصَرٌ,) among others of his class, (Msb ib,) the little fingers are bent. (T, and Msb ubi suprā. [For the Arabs, in counting with the fingers, first bend the tip of the little finger down to the palm of the hand; then, the tip of the next; and so on; bending the thumb down upon the other fingers for five; and then continue by extending the fingers, one after another, again commencing with the little finger.] And a poet says,

فَإِنْ عَدَّ مَجْدٌ أَوْ قَدِيرٌ لِبَغْشَرٍ
نَقَوِيٌّ بِهِ ثَنَى هُنَاكَ لِأَصَابِعٍ
[And if glory, or any old ground of pretension to

honour, be reckoned as belonging to a body of men, it is my people, with the mention of them, in that case, the fingers are bent]; meaning that they are reckoned as the best; (IAar, M;) for the best are not many. (M.) One says also, ثَنَى وَرْكَهُ فَتَزَلَّ [lit. He bent his hip, and alighted], meaning he alighted from his beast. (T.) And ثَنَى رِجْلَهُ عَنْ دَائِبَتِهِ, meaning He drew up his leg to his thigh, and alighted. (M.) But أَنْ ثَنَى رِجْلَهُ, occurring in a trad., means Before he turned his leg from the position in which it was in the pronouncing of the testimony of the faith. (IAth.) ثَنَى صَدْرَهُ, aor. and inf. n. as above, [lit. He folded his breast, or bosom,] means † he concealed enmity in his breast, or bosom: or he folded up what was in it, in concealment. (TA.) It is said in the Kur [xi. 5], اَلَا اِنَّهُمْ يَتُنَوْنُ صُدُورَهُمْ, meaning [Now surely] they infold and conceal [in their bosoms] enmity and hatred: (Fr, T:) or they bend their breasts, or bosoms, and fold up, and conceal, what is therein: (Zj, T:) I 'Ab read, اَتُنَوْنِي صَدْرَهُ: you say, اَتُنَوْنِي صَدْرَهُ, meaning his breast, or bosom, infolded, or concealed, vehement hatred: (T:) or the phrase in the Kur, accord. to the former reading, means they bend, or turn, their breasts, or bosoms, from the truth; they turn themselves away therefrom: or they incline their breasts, or bosoms, to unbelief, and enmity to the Prophet: or they turn their backs: (Bd:) [for] — ثَنَاهُ, (T, §, Msb, TA,) aor. as above, (Msb,) and so the inf. n., (T, Msb, TA,) also signifies He turned him, or it, away or back. (T, §, Msb, TA.) Also He turned him, or turned him away or back, (Lth, T, §,) from the course that he desired to pursue, (Lth, T,) or from the object of his want: (§:) or you say, ثَنَاهُ عَنْ وَجْهِهِ, (Mgh,) and عَنْ حَاجَتِهِ, (TA,) and عَنْ مَرَادِهِ, (Msb,) he turned him, or turned him away or back, (Mgh, Msb, TA,) from his course, (Mgh,) and from the object of his want, (TA,) and from the object of his desire. (Msb.) One says also, ثَنَى عَنْ قَرْنِهِ, meaning, accord. to Ag, as related by A 'Obeyd, I bound both the fore legs of the camel with two bonds: but correctly, I bound the two fore legs of the camel with the two ends of a rope; the last word meaning a single rope: (T:) عَقَلْتُهُ بِثَنَيْنِ means I bound one of his fore shanks to the arm with two ties, or tyings. (T, M.) — ثَنَى [as inf. n. of ثَنَى] also signifies The act of drawing, or joining, or adjoining, one [thing] to another; (Lth, T, Mgh;) and so ثَنَيْتُهُ [inf. n. of ثَنَى]. (Mgh.) — [As ثَنَيْتُهُ signifies "he took the third of their property," and "he made them, with himself, three," and other verbs of number are used in similar senses, so] ثَنَاهُ signifies He took the half of their property: or he drew, or adjoined, to him what became with him two: (TA:) or ثَنَيْتُهُ, (§, Msb,) aor. and inf. n. as above, (Msb,) signifies I became (§, Msb) to him, (§),

or with him, (Mgh.) a second; (S, Mgh.) or *I was a second to him*, or it: (Er-Rāghib:) or one should not say thus, but that AZ says, (M,) هُوَ وَاحِدٌ فَاتْنِي (M, K [but in the latter, هَذَا in the place of هُوَ, and in the CK, فَاتْنِي]) *he is one, and be thou a second to him.* (M, K.) — فتنى, aor. as above, also signifies *He made eleven to be twelve.* (T in art. ثلث.) — فتنى الأرض, inf. n. as above, *He turned over the land, or ground, twice for sowing, or cultivating:* (Mgh, and A* and TA* in art. ثلث:) and فتنى [inf. n. of فتنى] and فتنان [app. another inf. n. of فتنى, and app. correctly written فتنان] are often used by [the Imām] Mohammad in the sense of فتنى: he who explains فتنى as signifying the turning over [the land, or ground,] for sowing, or cultivating, after the harvest, or as signifying the restoring land to its owner turned over for sowing, or cultivating, commits an inadvertence. (Mgh.) — فتنيتي, occurring in a poem of Kutheiyir 'Azzeh, is explained as meaning *Then give thou to me a second time:* (M, TA:) but this is strange: (TA:) [ISd says,] I have not seen it in any other instance. (M.) — لَا يَتْنِي وَلَا يَتْلُثُ (a phrase mentioned by IAg, M,) or لَا يَتْنِي وَلَا يَتْلُثُ, or لَا يَتْنِي وَلَا يَتْلُثُ: see 1 in art. ثلث.

2. ثنائه, (S, M, Mgh, K,) inf. n. ثنيتي, (S, K,) *He made it two; or called it two.* (S, M, Mgh, K.) [Hence,] ثنى means also *He counted two;* whence the saying, فَلَانٌ يَتْنِي وَلَا يَتْلُثُ; see art. ثلث: (A and TA in art. ثلث:) [and so, app., فتنى; for] a poet says,

• بَدَأَ بِأَبِي ثُمَّ أَتْنِي بِأَبِي أَبِي •

[which seems plainly to mean *He began with my father; then counted two with the father of my father.* (M.) — [He dualized it, namely, a word; made it to have a dual. — He marked it with two points, namely, a ت or ا ي.] — He repeated it; iterated it. (Mgh.) See 1, in three places. — ثنى لأمراهه, or عِنْدَهَا, *He remained two nights with his wife:* and in like manner the verb is used in relation to any saying or action. (TA voce سَمِعَ.) — ثنى بالأمر — *He did the thing immediately after another thing.* (T.) — ثنيتي also signifies A man's requesting others [who are playing with him at the game called الميسر] to return, for [a chance of] the stakes, his arrow, when it has been successful, and he has been secure, and has won. (Lh, M.) — See also 4.

4. أَثْنَتْ, or أَثْنَنْتُ, *She brought forth her second offspring.* (TA in art. بكر.) — See also 1, in two places. — أَثْنَى, (inf. n. أَثْنَاءُ, TA,) *He shed his tooth called the ثنية;* (S, Mgh, Mghb;) *he became what is termed ثنى;* said of a camel [&c.]: (M, K:) *he shed his رَوَاضِعُ* [pl. of رَاضِعَةٌ which is the same, in this case, as ثنية]; said of a horse [&c.]. (IAg, T.) — أَثْنَى عَلَيْهِ, (T, S, M, Mgh, K, &c.) inf. n. أَثْنَاءُ; (T;) and أَثْنَى, inf. n. ثنيتي, accord. to the K, but this is a mistake for

ثنى, inf. n. ثنيتي; (TA;) *He praised, eulogized, commended, or spoke well of, him:* and *he dispraised, censured, discommended, or spoke ill of, him:* (T, M, Mgh, K:) the object is either God or a man: (T:) or it has the former meaning only: (M, K;) or the former meaning is the more common: (Mghb:) accord. to IAg, أَثْنَى signifies *he spoke, or said, well, or good;* and ill, or evil; and أَثْنَى, “he defamed,” or “did so in the absence of the object;” and “he disdained, scorned, shunned, disliked, or hated,” a thing: (T:) and you say, أَثْنَى عَلَيْهِ خَيْرًا [He spoke, or said, well, or good, of him]; (S, and TA from a trad.) and شَرًّا [ill, or evil], also. (TA from the same trad.) One says also, أَثْنَيْتُ عَلَى فِعْلِهِ [I praised his deed]; meaning فِعْلِهِ; or because أَثْنَى means مَدَحَ. (Ham p. 696.)

5. ثنيتي: see 7. — Also *He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side;* syn. تَمَازَل: (Har pp. 269 and 271:) and *he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; or with a twisting of the back, and with extended steps;* syn. تَبَخَّرَ. (Idem p. 271.) You say, ثنيتي في مشيتي (S, and Har p. 269) *He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait.* (Har ib.) [And in like manner, and more commonly, one says of a woman.]

7. أَثْنَى, and ثنيتي, and أَثْنَى, (T, S, M, K,) and أَثْنَى, (T, S, M, K,) of the measure أَثْنَعْل, (M, K,) originally أَثْنَى, (M,) and أَثْنَوْنِي, (T, S, K,) of the measure أَثْنَوَعْل, (T, S,) *It was, or became, doubled, or folded;* (T;) *it had one part turned upon another;* (M, K;) *it was, or became, bent.* (T, S.) — [Hence,] أَثْنَى signifies also *He turned, or turned away or back,* (Har pp. 44 and 120,) *from an affair, after having determined to do it.* (Lh in TA art. جمع.)

8: see 7, and 4: — and see also 2.

10. استثناه *He set it aside as excluded; or he excluded it, or excepted it; من شئ from a thing;* syn. حَاشَاهُ: (M:) or *he set it aside, or apart, for himself:* and in the conventional language of the grammarians, [he excepted it; i. e.] *he excluded it from the predicament in which another thing was included, or in which other things were included:* (Mgh:) الاستثناء [in grammar] is the turning away the agent from reaching the object of the استثناء: (Mghb:) in the case of an oath [and the like], it means *the saying إِنَّ شَاءَ اللَّهُ [If God will].* (Mgh.) [See ثنيتي.]

12. أَثْنَوْنِي: see 7; and see also 1.

أثْنَى A duplication, or doubling, of a thing: (T, S, Mghb:) pl. أَثْنَاءُ; (S, Mghb;) or the sing. may be ثنى. (Mghb.) — A folding: so in the saying, أَثْنَذْتُ كَذَا ثْنِي كِتَابِي (S, TA,) or أَثْنَى, (so in a copy of the S,) i. e., [lit. I sent, or transmitted, such a thing within the folding of my writing, or letter; meaning infolded, or enclosed, in it; and included

in it]. (S, TA.) — A duplicature, or fold, of a garment, or piece of cloth: (TA:) or *what is turned back of the extremities thereof:* (T:) pl. as above: whence, in a trad. of Abou-Hureyreh, كَانَ يَتْنِيهِ عَلَيْهِ أَثْنَاءُ مِنْ سَعْتِهِ [He used to fold it upon him in folds by reason of its width]; meaning the garment. (TA.) [Hence the saying,] أَثْنَى فِي غُضُونِهِ, i. e., وَكَانَ ذَلِكَ فِي أَثْنَاءِ كَذَا [lit. And that was in the folds, meaning, in the midst, of such a thing, or such an affair, or event]. (TA.) And جَاؤُوا فِي أَثْنَاءِ الْأَمْرِ They came in the midst of the affair, or event. (Mghb.) [And hence, app.,] مَضَى ثْنِي مِنَ اللَّيْلِ An hour, or a period, or a short portion, of the night passed; (M, K,*) syn. سَاعَةٌ, (Th, M, K,) or وَقْتُ. (Lh, M, K.) [See also what is said below respecting its pl. in relation to a night.] — Also sing. of أَثْنَاءُ meaning The parts of a thing that are laid together like the strands of a rope, or that are laid one upon another as layers or strata, or side by side as the things that compose a bundle; (طَائِفَاتُهُ, and قَوَائِمُهُ; [rendered by Freytag “virtutes, facultates rei;”]) and مَنَانٌ, of which the sing. is مَنَانَةٌ and مَنَانَةٌ, signifies the same. (M, K.) — Also A bending of the neck of a sheep, or goat, not in consequence of disease: (K: but in the M, ثنى [inf. n. of 1]:) and a serpent's bending, or folding, of itself: (M, K:) and also (thus in the M, but in the K “or”) a curved part of a serpent that has folded itself; (M, K;) pl. أَثْنَاءُ, (M,) i. e. the folds of a coiled serpent. (T.) The pl. is used metaphorically [as though meaning The turns] of a night. (M. [But see explanations of the sing. as used in relation to a night in what precedes.] — A part that is bent, or folded, or doubled, of a وِشَاح [q. v.]; (TA;) pl. as above: (T, TA:) and so of a rope: (S:) or a portion of the extremity of a rope folded, or doubled, [so as to form a loop,] for binding therewith the pastern of the fore leg of a beast, to serve as a tether. (T.) Tarafah says,

• نَعْمَرُكَ إِنَّ الْمَوْتَ مَا أَخْطَأَ الْفَتَى •
• لَكَاطِلُ الْمَرْحَى وَنَيْتَاهُ بِالنَّيْدِ •

[By thy life, death, while missing the strong young man, is like the tether that is slachened while the two folded extremities thereof are upon the fore leg, or in the hand: see طَوْل: (T, S:) he means that the young man must inevitably die, though his term of life be protracted; like as the beast, though his tether be lengthened and slackened, cannot escape, being withheld by its two extremities: (so in a copy of the T:) or by نَيْتَاهُ he means its extremity; using the dual form because it is folded, or doubled, upon the pastern, and tied with a double tie: (so in another copy of the T:) or he means, while its two extremities are in the hand of its owner: (EM p. 91:) by طَوْل, he means إِنْخِطَائِهِ (S in art. طول,) or مَدَّةُ إِنْخِطَائِهِ: and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi suprà.) You say also, رَبَّنَا أَثْنَاءَ الْحَبْلِ, meaning *He made loops in the middle of the rope to put upon the necks of the young lambs or kids.* (T.) — Also A bend, or place of bending, of a valley, (S, M, K,) and of a mountain: (S:) pl. as above: (M,

ك:) and ثَمَانٍ [likewise] signifies the *bends* of a valley. (T, K.) — A she-camel that has brought forth twice, (S,) or two, (M,) or a second time: (K:) or, as some say, that has brought forth once: but the former is more analogical: (M:) one does not say ثَلَاثٌ [as meaning "that has brought forth thrice"], nor use any similar epithet above this: (S, TA:) pl. ثُنَاةٌ, like طَوَارٍ pl. of طَيْرٌ, accord. to Sb, (M, TA,) and ثُنَاةٌ accord. to others: (TA:) in like manner it is applied to a woman, (S, M,) metaphorically: (M:) and to the she-camel's second young one: (S, M:) accord. to Aq, as related by A'Obeyd, a she-camel that has brought forth once: also that has brought forth twice: [so says Az, but he adds,] but what I have heard from the Arabs is this; that they term a she-camel that has brought forth her first young one بَكْرٌ; and her first young one, her بَكْرٌ; and when she brought forth a second, she is termed ثُنْيٌ; and her young one, her ثُنْيٌ: and this is what is correct. (T.) [Hence the saying,] مَا هَذَا الْأَمْرُ مِنْكَ بَكْرًا وَلَا ثُنْيًا *This thing, or affair, is not thy first nor thy second.* (A and TA in art. بَكَرَ.) — See also ثُنْيَانٌ.

ثُنْيٌ: see ثُنْيٌ, first sentence.

ثُنْيٌ: see ثُنْيٌ: — and see also ثُنْيَانٌ: — and ثُنْيَانٌ.

ثُنْيٌ The repetition of a thing; doing it one time after another: (Abou-Sa'eed, TA:) or a thing, or an affair, done twice: (S, Mgh, TA:) this is the primary signification: (TA:) and ثُنْيٌ signifies the same. (IB, TA.) It is said in a trad., لَا ثُنْيَ فِي الصَّدَقَةِ *There shall be no repetition in the taking of the poor-rate;* (IAth, TA:) [i. e.] *the poor-rate shall not be taken twice in one year:* (Aq, Ks, T, S, M, Mgh, K:) or *two she-camels shall not be taken in the place of one for the poor-rate:* (M, IAth, K:) or *there shall be no retracting of an alms; or no revoking it:* (Mgh, K, TA:) this last is the meaning accord. to Abou-Sa'eed, (Mgh, TA,) i. e. Ed-Dareere, (Mgh,) who, in explaining this trad., as relating to the giving an alms to a man and then desiring to take it back, says he does not deny that ثُنْيٌ has the meaning first assigned to it above in this paragraph. (TA.) — See also ثُنْيَانٌ: — and ثُنْيَانٌ.

ثُنْيٌ and ثُنْيٌ: see ثُنْيٌ, in four places.

ثُنْيَةٌ: see ثُنْيٌ, in three places.

ثُنْيَةٌ The lowest, most ignoble, or meanest, of the people of his house; applied to a man. (S, TA.) — Also pl. of ثُنْيَانٌ, q. v. (S, K.)

ثُنْيٌ a subst. from اِثْنَانٌ; (S, Mgh, Mghb;) as also ثُنْيٌ; the former with damm, and the latter with fet-h: (S, Mghb:) both are syn. with اِثْنَانٌ [used as a subst., meaning *An exception*]; (T;) as also ثُنْيَةٌ, (T, K,) or ثُنْيَةٌ, (accord. to one copy of the T,) and ثُنْيَةٌ: (T:) so in the saying, حَلَفَ بِمِثْلِ نَفْسِهَا ثُنْيًا and ثُنْيٌ and

ثُنْيٌ or ثُنْيَةٌ and ثُنْيَةٌ [he swore an oath in which there was not an exception]; for when the swearer says, "By God I will not do such and such things unless God will otherwise," he reverses what he [first] says by God's willing otherwise: (T: [see 10:]) [and so in the saying,] حَلَفَ غَيْرَ ذَاتِ ثُنْيَةٍ a swearing not made lawful [by an exception]: (M:) [so too in the saying,] بَيْعٌ مَا فِيهِ ثُنْيَةٌ [and ثُنْيًا &c.] (K in art. لَحَجٌ) a sale in which there is not an exception: (TA in that art.:) or ثُنْيٌ signifies a thing excepted, (M, Mgh, K,) whatever it be; (K;) as also ثُنْيٌ, (M, K,) with و substituted for ي, (M,) or ثُنْيٌ, (so in the TA, [but probably through inadvertence,]) and ثُنْيَةٌ, (M, K,) or ثُنْيَةٌ. (TA.) In a sale, it is unlawful when it is the exception of a thing unknown; and when one sells a slaughtered camel for a certain price and excepts the head and extremities: (T, TA:) or when an exception is made from things sold without measuring or weighing or numbering: and in a contract with another for labour upon land on the condition of sharing the produce, it is when one excepts a certain measure after the half or the third. (IAth, TA.) The saying of Mohammad, مَنْ آسَأْنِي فَلَهُ ثُنْيَاهُ means *Whoso maheth an exception, his shall be what he excepteth:* (M, TA:) as, for instance, when one says, "I divorce her thrice, save once:" or "I emancipate them, except such a one." (TA.) — It also means particularly The head and legs of a slaughtered camel; (T, M, K;) because the seller of the camel used, in the Time of Ignorance, to except them; (T;) and IF adds, but incorrectly, the back-bone: (Sgh, TA:) whence, applied to a she-camel, مَذَكْرَةُ الثَّنْيَا, (T, M,) meaning *Resembling the make of the male in [the largeness of] her head and legs;* (Th, M;) or جُمَالِيَّةُ الثَّنْيَا, having thick legs, like those of the male camel in thickness. (T.) [Also, app., The exception, or omission, of a day, in irrigation: see 3 in art. ثَلَاثٌ, and ثَلَاثٌ in the same art.] And ثُنْيَةٌ signifies also A palm-tree that is excepted from a bargain. (M, K.) And The martyrs whom God has excepted from those who shall fall down dead or swooning: (M, K:) these, accord. to Kaab, are ثُنْيَةٌ فِي الْأَرْضِ [those whom God has excepted on the earth]; (T, M;) alluded to in the Kur [xxxix. 68], where it is said, "And the horn shall be blown, and those who are in the heavens and those on the earth shall fall down dead, or swooning, except those whom God shall please [to except]." (T.)

ثُنْيَانٌ The second chief; the person who comes second as a chief; (A'Obeyd, T;) the person who is [next] below the سَيِّد, (S, M, K, [in some copies of the K, erroneously, سَيْل,]) in rank; (S;) as also ثُنْيٌ (A'Obeyd, T, S, M, K) and ثُنْيٌ (A'Obeyd, T, S, K) and ثُنْيٌ (K:) pl. (of the first, S) ثُنْيَةٌ [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce بَدَأَ.] — A man having no judgment nor intelligence, or understanding. (M, K.) — Applied to judgment, or an opinion, (M, K,)

Wrong, or having a wrong tendency; (M;) bad, corrupt, unsound, or wrong. (K, TA.) — Also a pl. of ثُنْيٌ [q. v.]. (S, M, &c.)

ثُنْيٌ rel. n. of اِثْنَانٌ, and of عَمَرٌ, when either or these is used as the proper name of a man; as also اِثْنِي [with ا when connected with a preceding word]; like بَنِي and اِبْنِي as rel. ns. of اِبْنٌ. (S.) — And الثَّنَوِيَّةُ [The Dualists;] the sect who assert the doctrine of Dualism [الْإِثْنَوِيَّةُ]. (TA.)

ثُنْيَةٌ, [and accord. to the CK, ثُنْيَةٌ, but this is a mistranscription for ثُنْيَةٌ, inf. n. of ثُنْيٌ, and ثُنْيَةٌ is a mistake for ثُنْيَةٌ, inf. n. of ثُنْيٌ, (see 4,)] Praise, eulogy, or commendation, (T, S, M, Mgh, K,) of a man, (T, M,) and of God: (T:) and dispraise, censure, or discommendation, (T, M, Mgh, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Mghb:) so termed because it is repeated: (Ham p. 696:) that it relates to good speech and evil is asserted by many. (TA.)

ثُنْيَةٌ and ثُنْيَةٌ: see ثُنْيٌ.

ثُنْيٌ The cord, or rope, with which a camel's fore shank and his arm are bound together; (S, K;) and the like; consisting of a folded, or doubled, cord, or rope: each of the folds, or duplicatures, thereof would be thus termed if the word were used in the sing. form: (S:) Ibn-Es-Seed [in the CK, erroneously, Ibn-Es-Seede] allows it; and therefore it is given as on his authority in the K: (TA:) and Lth allows it; but in this instance he allows what the Arabs do not allow: (T:) you say, عَقَلْتُ الْبَعِيرَ بِثَنَيْنِ, meaning *I bound together the fore shanks and the arms of the camel with a rope,* (S,) or *with two ropes,* (M, [but this is probably a mistake of a copyist,]) or *with the two ends of a rope;* (AZ, T, S, M;) without a because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying بِثَنَيْنِ also; but the Baqrees and Koofees [in general] agree that it is without a: (T:) IB says that it has no sing. because it is a single rope, with one end of which one fore leg is bound, and with the other end the other leg; and IAth says the like: (TA:) this rope is also called ثُنْيَةٌ; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثُنْيَةٌ. — And see ثُنْيٌ. — The فَنَاءٌ [or court, or open or wide space, in front, or extending from the sides,] (M, K,) of a house: (M:) [in the CK, الفَنَاءُ is erroneously put for الفَنَاءُ:] accord. to IJ, from ثُنْيٌ, aor. ثُنْيٌ, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ث to be a substitute for ف. (M.)

ثُنْيٌ Shedding his tooth called the ثُنْيَةٌ [q. v.]: (S, M, Mghb:) or that has shed the tooth so called: (T, Mghb:) applied to a camel &c., as follows: (T, S, M, &c.): or, as some say, to any animal that has shed that tooth, except man: (M:) fem. with ة: (T, S, M, Mghb, K:) a camel in the sixth year; (T, S, M, IAth, Mgh, Mghb, K;) the least

age at which he may be sacrificed: (T:) and a horse in the fourth year; (IAar, T, Mgh, K;) or in the third year: (S, Mgh, K;) and a cloven-hoofed animal, (S, Mgh, Mgh,) or a sheep or goat and an animal of the bovine kind, [respecting which last see عَضَبُ,] (T, IAth, K,) in the third year: (T, S, IAth, Mgh, Mgh, K;) or a sheep and a goat, (M,) the latter accord. to the persuasion of Ahmad [Ibn-Hambal], (TA,) in the second year: (M:) and a gazelle after the age at which he is termed جَذَعُ: (M: [see شَصَرُ:]) in all cases, after what is termed جَذَعُ and before what is termed رِبَاعُ: (Mgh:) pl. (masc., S, TA) ثَنِيَانٌ and ثَنِيَّةٌ (S, M, Mgh, Mgh) and ثَنِيَّةٌ, and, accord. to Sb, ثَنِيْنٌ; (M;) and pl. fem. ثَنِيَّاتٌ. (S.)

اِثْنَانِ, or الثْنِي: see اِثْنَانِ.

ثَنِيَّةٌ I. q. عَقَبَةٌ: (AA, M, Mgh, K;) or the latter means a long mountain that lies across the road, and which the road traverses; and the former, any such mountain that is traversed: (T:) so called because it lies before the road, and crosses it; or because it turns away him who traverses it: (Mgh:) or the road of what is termed عَقَبَةٌ: (S; and so in copies of the K:) or a high road of what is thus termed: (K accord. to the TA:) or a road in, or upon, a mountain, (M, K,) like that which is termed نَقَبٌ [q. v.]: (M:) or a road to a mountain: (M, K:) or a mountain (M, K) itself: (M:) or a part of a mountain that requires one, in traversing it, to ascend and descend; as though it turned the course of journeying: (Er-Raghib, TA:) pl. ثَنِيَّاتٌ: (T, S:) which signifies also [such roads as are termed] مَدَارِجُ. (T.) Hence the phrase, طَلَعَ الثَّنِيَا Such a one rises to eminences, or to lofty things or circumstances, or to the means of attaining such things; like the phrase اَتَجِدُ طَلَعَ [q. v.]: (S:) or, like the latter phrase, is accustomed to embark in, or undertake, or to surmount, or master, lofty and difficult things: (Mgh:) or is hardy, strong, or sturdy; one who embarks in, or undertakes, great affairs. (TA. [See an ex. under the heading of اَبْنُ جَلَا, in art. جَلَوُ: and see also art. طَلَعَ.]) — Also, (T, S, M, &c.,) pl. ثَنِيَا (T, S, Mgh, Mgh) and ثَنِيَّاتٌ (Mgh,) One of certain teeth, (T, S, M, Mgh, Mgh, K,) the foremost in the mouth, (M,) [namely, the central incisors,] four in number, (T, M, Mgh, Mgh,) to man, and to the camel, (T, M, &c.,) and to the wild beast, (M,) in the fore part of the mouth, (T, Mgh, K,) two above and two below: (T, M, Mgh, K:) so called as being likened to the ثَنِيَّةُ of a mountain, in form and hardness; (TA;) or because each of them is placed next to its fellow. (Mgh.) — Also fem. of ثَنِي [q. v.]. (T, S, M, &c.) — See also ثَنِيَا, in five places.

ثَنِيَّةٌ A cord, or rope, of goats' hair (شَعْرُ), or of wool, (S, K,) or of other material; (K;) as also ثَنِيَّةٌ (K) and ثَنِيَّةٌ and ثَنِيَّةٌ; (M, K;) which last is explained by IAar as signifying [simply] a cord, or rope: (M:) [or] the first has the meaning assigned to it above, voce ثَنِيَّةٌ;

syn. with ثَنِيَانِ: and signifies also a long rope; whence the saying of Zuheyr, describing the [she-camel termed] سَانِيَّةٌ,

• تَمْطُو الرِّشَاءَ وَتَجْرِي فِي ثَنِيَّتَيْهَا •
• مِنْ السَّحَالَةِ قَبْلًا رَائِدًا فَلَقًا •
(T,) meaning [She draws the well-rope, and causes to run,] with her ثَنِيَّةٌ upon her, (ISK, T,) [a wabbling, unsteady, sheave (?) of the large pulley:] the ثَنِيَّةُ here being a rope of which the two ends are tied to the saddle (قَتَبُ) of the سَانِيَّةُ; the [upper] end of the well-rope being tied to its ثَنِيَّةٌ [which here means the folded middle part]: (T:) but Abou-Sa'eed says that it [here] means a piece of wood by which are connected the two extremities of the cheeks, or side-pieces, (طَرَفَا), [the latter of which words I here render conjecturally, supposing it to be similar in meaning to مَحَالَةٌ or القَعْوَيْنِ,] above the مَحَالَةُ, and a similar piece below; the مَحَالَةُ and [qu. or] the sheave turning between the two pieces thus called. (T, in a later portion of the art.)

ثَنِيَّيْنِ [a rel. n. from اِثْنَانِ, anomalously formed, but analogous with other rel. ns. from ns. of number, as ثَلَاثِيْنِ, رُبَاعِيْنِ, &c., Of, or relating to, two things]. — كَلِمَةٌ ثَنِيَّتِيَّةٌ A word comprising, or composed of, two letters; as يَدٌ and دَمٌ [or دَمَرٌ?]. (TA.)

اِثْنَانِ a fem of اِثْنَانِ, q. v.

ثَانِ [act. part. n. of 1; Doubling, or folding; &c.]. Hence, وَهُوَ ثَانٍ رِجْلَهُ While he was bending his leg before rising, or standing up. (TA from a trad.) [And ثَانِي عَطْفِهِ: see art. عَطَفُ.] One says of a horseman who has bent the neck of his beast on the occasion of his vehement running, جَاءَ ثَانِي الْعُنَانِ [He came bending the rein by pulling it with both hands a little apart]: (T:) or جَاءَ ثَانِيًا مِنْ عُنَانِهِ [he came bending a part of his rein]. (S.) And of the horse himself, one says, جَاءَ سَابِقًا ثَانِيًا, i. e. He came outstripping, with bent neck, by reason of briskness; because when he is fatigued, he stretches out his neck; and when he is not fatigued nor jaded by running, but comes in his first run, he bends his neck: and hence the saying of the poet,

• وَمَنْ يَفْخَرُ بِبَيْتِ أَبِي وَجَدِي •
• يَجْعَلُ قَبْلَ السَّوَابِقِ وَهُوَ ثَانِي •

i. e. [And he who glories in the like of my father and my grandfather, let him come before the mares that outstrip,] he being like the horse that outstrips [all others], with bent neck; or it may mean, he bending the neck of his horse which has outstripped the others. (T.) [Hence also,] شَاءَ ثَانِيَةً A sheep, or goat, bending the neck, not in consequence of disease. (M, K.) — [Also Second; the ordinal of two: fem. with ة.] You say, هَذَا ثَانِي [This is the second of this]; i. e. this is what has made this a pair, or couple: (M:) and ثَانِي ثَانِي (T, S,) i. e. Such a one, or this, is [the second of two, or] one of the two; (T, S;) like as you say ثَابِتٌ ثَلَاثَةٌ; and so on to عَشْرَةٌ: but not with tenween: (S:)

[i. e.,] you may not say ثَانِ ثَانِي (T: [see ثَابِتٌ:]) but if the two [terms] disagree, you may use either mode; (S;) you may say, هَذَا (S) or هُوَ (Mgh) ثَانٍ وَاحِدًا and ثَانِي وَاحِدًا (S, Mgh,) i. e. This has become a second to one, (S,) [or rather, becomes &c. (i. c. ثَانِي rather than ثَانِي),] or he, or it, makes one, with himself, or itself, to be two. (Mgh.) ثَانِيًا also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, اَوَّلَهَا مَلَامَةٌ وَثَانِيًا نَدَامَةٌ وَثَلَاثُهَا عَذَابٌ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ عَدَلَ, i. e. [The first result thereof is blame, and] the second [is regret, and] the third [is the punishment of the day of resurrection, except in the case of him who acts equitably]: so says Sh. (T.) — And الثَوَانِي [pl. of الثَانِيَّةُ] signifies [The second horns;] the horns that are [next] after the اَوَّلِ. (M.) — ثَانِيَّةٌ عَشْرَةٌ and ثَانِي عَشْرٌ, the former masc. and the latter fem., meaning Twelfth, are subject to the same rules as ثَابِتٌ and its fem., explained in art. ثَلَاثٌ.]

اِثْنَانِ pl. of ثَنِي and of اِثْنَانِ: and also syn. with this latter, q. v.

ثَنِيَّيْنِ: see ثَنِيَّيْنِ.

اِثْنَانِ a noun of number; (S, Mgh;) applied to the dual number; (Mgh;) meaning [Two;] the double of وَاحِدٌ; (M, K;) with a conjunctive l [when not immediately preceded by a quiescence, written اِثْنَانِ]; (T, S, Mgh;) but this is sometimes made disjunctive when connected with a preceding word by poetic license: (T, S:) of the masc. gender: (S:) fem. اِثْنَانِ, (T, S, Mgh,) in which, also, the l is conjunctive; (T, Mgh;) and ثَنِيَّانِ; (T, S, M, Mgh, K;) the latter sometimes used, (T,) [much less frequently than the former, though the only fem. form mentioned in the M and K,] and of the dial. of Temcem; (Mgh;) like as one says, هِيَ ابْنَةٌ فَلَانٍ and هِيَ بِنْتُهُ: (T:) the ت in the dual is a substitute for the final radical, ي, (M, TA,) as it is in اُسْتُتُوا, the only other instance of this substitution except in words of the measure اِفْتَعَلَ: (Sb, M, TA:) in اِثْنَانِ, the final radical, ي, is suppressed: (Mgh:) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be اِثْنٌ [for the masc.] and اِثْنَةٌ [for the fem.], like اِبْنٌ and ابْنَةٌ: (S:) accord. to some, (Mgh,) it is originally ثَنِيَّانِ; (T, Mgh, CK;) and hence the dual ثَنِيَّانِ: (Mgh:) or it is originally ثَنِيَّانِ, (M, Mgh, and so in a copy of the K,) the conjunctive l being then substituted for the ي, whence the dual اِثْنَانِ, like اِثْنَانِ: (Mgh:) this is shown by the form of its pl., which is اِثْنَانٌ, (M, K,) like اِثْنَانٌ [pl. of اِثْنَانٌ, which is originally بَنِي or بَنُو,] and اِثْنَانٌ [pl. of اِثْنَانٌ, which is originally اِثْنَانٌ]. (M.) In the saying in the Kur [xvi. 53], لَا تَتَّخِذُوا الْإِثْنَيْنِ [Take not to yourselves two gods], the last word is added as a corroborative. (M.) The phrase اِثْنَانِ حَظْلٌ occurs, by poetic license, for اِثْنَانِ حَظْلَانِ, meaning اِثْنَانِ [Two colo-

cynths. (S.) You say also, شَرِبْتُ أَثْنَاءَ الْقَدَحِ and شَرِبْتُ أَثْنَى هَذَا الْقَدَحِ, meaning [I drank] twice as much as the bowl, and as this bowl: and in like manner, أَتَيْنَ مَدَّ الْبَصَرَةِ and أَتَيْنَ مَدَّ الْبَصَرَةِ [I drank twice the quantity of the مدّ of El-Basrah]. (M.) And a poet says,

- فَمَا حَلَبْتُ إِلَّا الثَّلَاثَةَ وَالْثَنَى
- وَلَا قَلَبْتُ إِلَّا قَرِيبًا مَقَالَهَا

meaning [And she was not milked save] three vessels and two, [nor was she given her midday-drink save when her midday-resting was near.] (IAqr, M.) — Hence, (Msb,) يَوْمُ الْإِثْنَيْنِ (S, Msb,) or الْإِثْنَانِ alone, (M, K,) One of the days of the week; [the second; namely, Monday;] because the first, with the Arabs, is الْأَحَدُ; (M;) as also الْبَتَّى, like إِلَى; (K;) so in the copies of the K; [or,] accord. to some, الثَّنَى, [originally الثَّنَوَى,] of the measure فُعُول, like ثَدَى [pl. of ثَدَى], is used in this sense; (TA;) or الْيَوْمُ الثَّنَى, [so in the M, accord. to the TT,] mentioned by Sb, on the authority of certain of the Arabs: (M:) the pl. is أَثْنَاءُ and أَثْنَيْنِ, (M, K,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَثْنَاءُ form this pl. from الْإِثْنُ, although this has not been in use: (M:) or it has neither dual nor pl., (S, Msb,) being itself a dual; (S;) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl. أَثْنَيْنِ: (S, Msb:) IB says that أَثْنَيْنِ has not been heard [from the Arabs], and is only mentioned by Fr, on the ground of analogy; that it is far-fetched in respect of analogy; and that the pl. heard is أَثْنَاءُ: Seer and others mention, as heard from the Arabs, أَنَّهُ لَيَصُومُ الْإِثْنَاءَ [Verily he fasts on the Mondays]. (TA.) الْإِثْنَيْنِ in يَوْمُ الْإِثْنَيْنِ has no dim. (Sb, S in art. امس.) IJ says that the article ال in الْإِثْنَيْنِ is not redundant, though the word is not an epithet: Abu-l-'Abbás says that the prefixing of the article in this case is allowable because the virtual meaning is الْيَوْمُ الثَّانِي [the second day]. (M.) The saying الْيَوْمُ الْإِثْنَانِ means The name of to-day [is two days]; and is like the saying الْيَوْمُ يَوْمَانِ [to-day is two days] and الْيَوْمُ خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, يَوْمُ أَثْنَيْنِ, without the article ال, occurs in poetry. (M, K.) When a pronoun refers to الْإِثْنَانِ [as meaning Monday], this word may be treated in two ways, [as a sing. and as a dual,] but the more chaste way is to treat it as a sing., as meaning the day: (Msb:) [thus,] Abou-Ziyád used to say, مَضَى الْإِثْنَانُ بِمَا فِيهِ [Monday passed with what occurred in it]; making it sing. and masc.; and thus he did in the case of every day of the week, except that he made الْجُمُعَةَ fem.: Abu-l-Jarrákh used to say, مَضَى الْإِثْنَانُ بِمَا فِيهَا, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases بِمَا فِيهَا. (M.) — [ثَنَاءٌ عَشْرَةٌ, fem. ثَنَاءٌ عَشْرَةٌ, respectively, in a case of nash and khaf,] أَثْنَى عَشَرَ and أَثْنَى عَشْرَةً; and with أ when not immediately preceded by a quiescence; mean Twelve: see عَشْرَةٌ.]

respectively, in a case of nash and khaf, أَثْنَى عَشَرَ and أَثْنَى عَشْرَةً; and with أ when not immediately preceded by a quiescence; mean Twelve: see عَشْرَةٌ.]

أَثْنَوَى, [with أ when not immediately preceded by a quiescence, in the CK erroneously written أَثْنَوَى,] One who fasts alone on the second day of the week. (IAqr, Th, M, K.)

الْإِثْنَيْنَةِ [The doctrine of dualism: see ثَنَوَى]. (TA.)

ثَنَى (S, Mgh) and ثَنَى (T, S) [Two and two; two and two together; or two at a time and two at a time]: they are imperfectly decl., in like manner as ثَلَاثٌ and ثَلَاثٌ, as explained in art. ثَلَاثٌ; (S, TA;) [because] changed from the original form of أَثْنَانِ أَثْنَانِ; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of أَثْنَانِ; (Sb, S in art. ثَلَاثٌ, q. v.) or because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to أَثْنَانِ أَثْنَانِ.

(S ibid.) You say, جَاؤُوا مَتْنَى and جَاؤُوا مَتْنَى (M, K) or مَتْنَى مَتْنَى, (S,) but this is a repetition of the word only, not of the meaning, (Mgh,) and in like manner one says of women, (M, K,*) i. e. They came two [and] two. (S, M, K.) And it is said in a trad., صَلَاةُ اللَّيْلِ مَتْنَى مَتْنَى, i. e. The prayer of night is two reh'ahs [and] two reh'ahs (رَهْأَهَانِ وَرَهْأَهَانِ). (TA.) [See also other exs. voce ثَلَاثٌ.]

مَتْنَى الْإِيَادَى The repeating a benefit, or benefaction; or reiterating it; conferring it twice, or thrice; (As, T, K;) or twice, or more than twice: (K:) or the shares remaining of the slaughtered camel (A'Obeyd, T, S, M, K) in the game called الْمَيْسِرُ, (A'Obeyd, T, S, K,) which shares a bountiful man used to purchase, and give for food to the أَهْرَامُ, (A'Obeyd, T, S, M, K,) i. e., those who took no part in the game, not contributing: (M:) or the taking a portion time after time. (AA, T, S, M.) — مَتْنَانِ [is pl. of مَتْنَى as signifying A place of doubling, or folding &c.: and hence means —] The knees and elbows of a horse or similar beast. (T, K.) — And The bends of a valley. (T, K. See ثَنَى.)

— And, as pl. of مَتْنَى, The chords of the lute that are after the first: (M, K:) or مَتْنَى signifies a chord [of a lute] composed of two twists: or, as some say, the second chord. (Har p. 244. See مَتْنَتٌ.)

— مَتْنَى also signifies The زِمَامُ [or nose-rein] of a she-camel: and Er-Rághib says that the مَتْنَةُ [i. e. مَتْنَةٌ or مَتْنَةٌ] is the doubled, or folded, part of the extremity of the زِمَامُ. (TA.)

— مَتْنَى as relating to the Kur-án is pl. of مَتْنَى, (Mgh,) or of مَتْنَةٌ: (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies The Kur-án altogether; (A'Obeyd, T, S, M, Mgh, K;) so in the Kur xxxix 24; (A'Obeyd, T, Mgh;) meaning that the mention of reward and punishment is repeated, or reiterated, in it; (Fr, T;) or so called because the

verse of mercy is conjoined with that of punishment; (S;) or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied: (Mgh:) or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) [the first chapter, called] فَاتِحَةُ, (A'Obeyd, T, S, M, Mgh,) or الْحَمْدُ, (K,) which means the same; (TA;) so in the Kur xv. 87; (A'Obeyd, T, Mgh;) because it is repeated, or recited twice, in every [act of prayer termed a] رَكْعَةٌ, (Fr, Zj, AHcyth, T, S,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see السَّبْعُ الْمَثَانِي voce سَبْعَةٌ:] or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) the chapters that are less than those containing a hundred verses, (S, M, Mgh,) or that are less than the long ones (الطُّوْلُ, q. v.), and less than those containing a hundred verses, (A'Obeyd, T, K, but in [most of] the copies of the K دُونَ الْمِائَتَيْنِ is put in the place of دُونَ الْمِائَةِ, which is the right reading, TA,) and more than [those of the portion called] the مَفْصَلُ, (A'Obeyd, T, Mgh, K,) as is related on the authority of the Prophet by Ibn-Mes'ood and 'Othmán and Ibn-'Abbás; (AHcyth, T;) because, (Mgh,) or as though, (T,) occupying the second place after those containing a hundred verses: (T, Mgh:) or the chapters, (T, K,) six and twenty in number, (T,) entitled الْقَصَصُ and الْحَجَجُ and الْعَنْكَبُوتُ and مَرْيَمَ and الْأَنْفَالُ and الْبُورِ and الْحَجَرُ and الْفُرْقَانُ and يَأْسِينَ and الرُّومُ and صَادُ and إِبْرَاهِيمَ and الْحَلَاكَةِ and سَبَأَ and الرَّعْدُ and الْمُؤْمِنُ and الْغُفْرَانُ and لُقْمَانَ and مُحَمَّدٌ and الْجَانَّةُ and الْأَحْقَافُ and السَّجْدَةُ and الزُّخْرُفُ and الدُّخَانُ (T, K) and الْأَحْزَابُ (K,) which last has been omitted by the copyists of the T: (TA:) or the chapters of which the first is the بَقَرَةُ, and the last is بَرَاءَةُ: or what is repeated, of the Kur-án, time after time. (M, K.)

مَتْنَى and ثَنَاءٌ and ثَنَى: ثَنَى pl. مَتْنَانِ: sec ثَنَى; the last in two places. — It is said in a trad. that one of the signs of the resurrection will be the public reading, or reciting, of the مَتْنَةُ, (T, S,) which means That which has been desired to be transcribed from a source other than the Book of God: (T:) or a certain book, (T, K,) [the Mishna,] which the learned men, and the recluses, of the Children of Israel, after Moses, composed after their own desire, from a source other than the Book of God, as A'Obeyd says on the authority of a man learned in the books of the earlier times, (T,) containing the histories of the Children of Israel after Moses, in which they allowed and disallowed what they pleased: (K:) or what is sung: (K:) or what is called in Persian دُو بیتی (S, K,) which means two verses, each composed of a pair of hemistichs; (TA;) i. e. what is sung; but A'Obeyd explains it otherwise than thus: (S:) it is what is known among the 'Ajam by the term مَتْنَوَى, as though this were a rel. n. from مَتْنَةٌ: the vulgar say [erroneously] دُو بَيْتٍ with the pointed ذ. (TA.)

مُثْنَاً; pl. مَثَانٍ: see ثُنَى: and ثِنَايَة; the latter in two places: and see also مَثْنَى.

مُثْنَى [pass. part. n. of 2. — Dualized: a dual.

— مُثْنَاً مُثْنَاً فوقاً Marked with two points above: an epithet added to ثَا to prevent its being mistaken for بَا or ثَا or يَا. And مُثْنَاً مُثْنَاً تحتاً Marked with two points below: an epithet added to يَا to prevent its being mistaken for بَا or ثَا or يَا.]

— الطَّوِيلُ المَثْنَى † That which passes away [out of sight, or disappears,] by length; mostly used of a thing that is long without breadth. (TA.)

مُثْنَى [pass. part. n. of 1; Doubled or folded &c.] — أَرْضٌ مُثْنِيَةٌ Land, or ground, turned over twice for sowing, or cultivating. (Mgh, and A and TA in art. ثَلَّثَ.)

مُثْنَوِيٌّ: see مَثْنَوِيٌّ.

مُثْنَوِيَّةٌ: see ثُنْيَا, in four places.

ثو

ثَوَّةٌ [mentioned in the M under the head of ثو, as the radical letters, but in the T and K in art. ثَوَى.] sing. of ثَوَى, (IAar, T, K,) which latter, (IAar, T,) or the former, (K,) signifies The goods, or utensils and furniture, of a house or tent: (IAar, T, K:) or the former, pieces of rag made in the form of a ball of thread or string, upon a peg, or stake, upon which the skin of milk is agitated to make butter, lest it should become lacerated; as also ثَوَى; (M, K;) which latter we hold to be from ثَوو because syn. with ثَوَّة, like قُوَّة: (ISl in the M:) or a piece of rag, which is moistened, and put upon the skin of milk when it is agitated to make butter, lest it should become lacerated: (T:) or it signifies, (K,) or signifies also, (M,) a piece of rag, (M, K,) or some wool wound upon the head of a peg, or stake, (IB, TA,) put beneath the skin of milk when it is agitated to make butter, in order to preserve it from being injured by the ground; (M, IB, K;) pl. ثَوَى: (IB, TA:) or it signifies, (K,) or signifies also, (M,) an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; (M, K;) like صَوَّة. (M. See also ثَايَة, in art. ثَوَى.)

ثَوَى: see above.

ثوا

4. أَثَاثُهُ بِسْمِ 4. (S in art. ثَا, [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. ثَا,) inf. n. أَثَاثُهُ, (S,) I shot him, or shot at him, with an arrow; (S, K;) so says AA, and Ks says the like; (S;) as also أَثَوْتُهُ, and, accord. to As, أَثَيْتُهُ, (TA in art. ثَا,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. ثَا;) and this is its proper place; (TA in the present art. ;) the verb, accord. to him, being like أَقَامَ: (TA in art. ثَا:) A'Obeid has mentioned it in art. ثَا, Bk. I.

(K in that art.,) as also Az; holding the verb to be like صَنَعَ; and so IKt and IKoot assert it to be. (TA.)

ثَا The name of the letter ث, q. v.; as also ثَا: pl. [of the former,] ثَاثَاتُ; and [of the latter,] أَثَاثَاتُ. (TA in باب الالف اللينة) = It also stands for ثَنَا, and ثَوَابٌ, and the like. (Idem ubi supr.) = Also The best of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (Kh, TA ubi supr.)

ثَاوِيٌّ and ثَاوِيٌّ rel. ns. of ثَا and ثَا, the names of the letter ث; as also ثَاوِيٌّ. (TA ubi supr.)

ثوب

1. ثَابَ, (T, S, M, &c.,) aor. يَثُوبُ, (S, Mgh, &c.,) inf. n. ثَوْبٌ, (S, M, Mgh, K,) and ثَوْبَانٌ (S) and ثَوْبٌ, (M, K,) He, or it, (a thing, M,) returned; (M, Mgh, Mgh, K;) as also ثَوْبٌ, inf. n. ثَوْبٌ: (M, K;) he returned to a place to which he had come before; or it returned &c.: (T:) he (a man) returned, after he had gone away. (S.) You say, تَفَرَّقُوا ثُمَّ ثَابُوا i. e. [They became separated, or dispersed: then] they returned. (A.) — ثَابَ إِلَى اللَّهِ, like ثَابَ, † He returned [from disobedience] to obedience to God; he repented; as also أَثَابَ. (T.) — ثَابَ also signifies † He returned to a state of adrovergency, or vigilance; or he had his attention roused. (Th, T.) — Also † He returned to a state of health, or soundness: (TA, from a trad.:) he became convalescent, and fat, after leanness. (Mgh.) And ثَابَ جَسْمُهُ, (M, A, K,) inf. n. ثَوْبَانٌ, (M, K;) and أَثَابَ جَسْمُهُ, (IKt, M;) and أَثَابَ إِلَيْهِ جَسْمُهُ; (T, M, A;) and أَثَابَ, alone; (S, M, A;) † He became fat, after leanness; (A;) his good state of body returned to him; (S, M, K;) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T.) — ثَابَ إِلَيْهِ عَقْلُهُ † [His reason, or intellect, returned to him]: and أَثَابَهُ [his forbearance, or clemency]. (A.) — ثَابَ الْمَاءُ † The water of a well returned, or collected again: (T:) the water attained again its former state after some had been drawn: (M:) the water collected [again] in a watering-trough, or tank. (S.) — ثَابَ النَّاسُ † The people collected themselves together, and came. (S.) And ثَابَ الْقَوْمُ † The company of men came following one another: the verb is not used in this sense in speaking of one person. (M.) — ثَابَ said of a man's property, † It became abundant, and collected. (A.) — Said of dust, † It rose, or spread, or diffused itself, and became abundant. (A.) — Said of a watering-trough, or tank, (T, M, A, K,) inf. n. ثَوْبٌ, (AZ, T, M, K,) and ثَوْبَانٌ (AZ, T) and ثَوْبٌ, (M, K,) † It became full: (AZ, T, M, A, K:) or nearly full. (AZ, T, M, K.)

2. ثَوْبٌ, inf. n. ثَوْبٌ: see 1, first sentence. — ثَوْبٌ بَعْدَ خِصَاصَةٍ † [He returned to a state of richness, or competence, after poverty, or straitness, or being in an evil condition]. (A, TA.) —

ثَوْبٌ meaning The calling, or summoning, (M, Mgh, K,) to prayer, (M, K,) and to other things, (M,) is said to be from ثَوْبٌ "a garment," (Mgh,) because a man, when he comes crying out for aid, makes a sign with his garment, (M, Mgh,) moving it about, raising his hand with it, in order that he to whom he calls may see it, (Mgh,) and this action is like a calling, or summoning, (M, Mgh,) and an announcing, to him; so the calling, or summoning, by reason of frequent usage of this word [as meaning the making a sign with a garment], came to be thus called; and one said of the caller, or summoner, ثَوْبٌ: (Mgh:) or it means the calling, or summoning, twice; (M, K;) or the repeating a call or summons; from ثَابَ "he returned:" (Mgh:) you say, ثَوْبٌ, inf. n. as above, (T, Mgh,) meaning he called, or summoned, one time after another; (T;) he repeated his call, or cry: (Mgh:) and hence ثَوْبٌ in the إِذَانُ; (T, Mgh;) i. e., the saying of the مُؤَذِّن, after having, by the إِذَانُ, called the people to prayer, رَحِمَكُمُ اللَّهُ الصَّلَاةُ [Prayer: may God have mercy on you! Prayer!]; thus calling to it a second time: (T:) or his saying, (S, TA,) in the morning call to prayer, (S,) الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ [Prayer is better than sleep]; (S, TA;) for he resumes his call by saying this after he has said, حَتَّى عَلَى الصَّلَاةِ [and عَلَى الْفَلَاحِ]; desiring the people to hasten to prayer: (TA:) or his saying, in the morning call to prayer, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ, حَتَّى عَلَى الصَّلَاةِ, (T, K,) after having said, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ, حَتَّى عَلَى الْفَلَاحِ: (T:) or the old ثَوْبٌ was the saying of the مُؤَذِّن, in the morning call to prayer, الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ: and the modern, قَامَتْ قَامَتْ. (Mgh.) It also signifies The إقامة; (Mgh, K, TA;) [meaning, the chanting, by the مُبَلِّغُونَ, in a mosque, not by the مُؤَذِّن, the common words of the أَذَانُ, with the addition of قَامَتْ الصَّلَاةُ (The time of prayer has come), pronounced twice after حَتَّى عَلَى الْفَلَاحِ; i. e. the إقامة of prayer: (IAth, TA:) and this is what is meant by the phrase, in a trad., إِذَا ثَوْبَ بِالصَّلَاةِ [When the words of the إقامة are chanted]. (IAth, Mgh, TA.) And The praying after the prayer divinely ordained. (Yoo, T, K.) You say, ثَوْبٌ, meaning He performed a supererogatory prayer after the prescribed; being only after the prescribed; being the praying after praying: (T:) and ثَوْبٌ signifies the same. (K.) And ثَوْبٌ بَرَكْعَتَيْنِ He performed two rek'ahs as a supererogatory act. (A.) But this and the similar significations are said to be post-classical. (MF.) — See also 4, in four places. — ثَوْبٌ, (T, S, Mgh,) inf. n. ثَوْبٌ; (T, Mgh;) formed from ثَوْبٌ, upon supposition [that the medial radical letter of this word is ي, whereas many hold that letter to be و]; (Mgh;) or ثَوْبٌ; (K in art. ثَوْبٌ; [the author of which seems to have supposed that, for ثَوْبٌ, one should read ثَوْبٌ; and therefore he gives مَثَبٌ as syn. with ثَوْبٌ;]) She (a woman) became what

is termed نَب. (T, Mgh, K.) — [Accord. to my copy of the Mgh, it also signifies *She* (a camel) *became what is termed* نَاب : but I think that, in this instance, it is a mistranscription, for نَبَّ. — [See also the last sentence of the second paragraph of art. نَرَب; and compare, with what is there said by SM, meanings assigned below to مَنَاب and مَنَابَة.]

3. النَخَابُ يُنَابُونَهَا The suitors return to her (namely, a woman such as is termed نَب, time after time. (A, Mgh.)

4. اِنَاب: see 1, in two places. — It may also mean †It (a valley, or a well,) had a return of water after a stoppage thereof. (Ham p. 598.) — اِنَابَ اللَّهُ جَسْمَهُ † God restored him to fatness, after leanness; (A;) restored his body to a good state, or condition. (TA.) — اِنَابَ الدِّينَ لَا † Verily the column of the religion cannot be set upright again by women, if it incline: said by Umm-Saleemah to 'A'ishah, when the latter desired to go forth to El-Bugrah. (T, L.) — اِنَابَهُ اللَّهُ, (T, S, M, A, Mgh, K,) inf. n. اِنَابَةٌ; (Mgh;) and اِنَابَهُ [dev. from rule]; (M, K;) and اِنَابَهُ, (T, A,) inf. n. اِنَابَةٌ; (T, Mgh;) God recompensed, compensated, requited, or rewarded, him: (T, S, M, A, Mgh, K;) said in relation to good and to evil. (T.) And اِنَابَهُ, (Lh, M,) and اِنَابَهُ, (T,) اِنَابَةٌ حَسَنَةً, (Lh, T, M,) and اِنَابَةٌ, (Lh, M,) He (God) gave him a good recompense, compensation, &c. (M.) And اِنَابَهُ ثَوْبَهُ He gave him his recompense, &c. (M, K.) It is said in a trad., اِنَابُوا أَخَاكُمْ, i. e. Recompense ye your brother for his good deed. (TA.) And in the Kur [lxxxiii. last verse]. هَلْ اِنَابُوا لِمَا كَانُوا يَفْعَلُونَ Have the unbelievers been recompensed for what they did? (T, S, M.) And one says also, اِنَابَهُ مِنْ هَيْبَتِهِ, meaning He gave him a substitute, something instead or in exchange, or a compensation, for his gift. (Mgh, and TA in art. جَنب.) And اِنَابَهُ مِنْ كَذَا, (M,) inf. n. اِنَابَةٌ; (K,) He gave him a substitute, &c., for such a thing. (M, K.) — اِنَابَ الثَّوْبَ, inf. n. اِنَابَةٌ, He sewed the garment, or piece of cloth, the second time: when one sews it the first time, [in a slight manner,] you say of him مَلَّه [and سَلَّه, i. e. "he sewed it in the manner termed 'running'"]. (T.) — اِنَابَ الْخَوْضَ † He filled the watering-trough, or tank: (K, TA.) or nearly filled it. (K.)

5. اِنَابَ: — and اِنَابَ: see 2, in the latter part of the paragraph. — The former also signifies He gained, or earned, a ثَوَاب [or recompense, &c.]. (K.) But this is said to be post-classical. (MF.)

6. اِنَابَ: see اِنَابَ, in art. ثَاب.

10. اِنَابَ He restored to himself, or repossessed himself of, property; syn. اِسْتَرْجَعَهُ; (T, A, K;) his property having gone away. (T, A.) And اِسْتَنْبَاهُ I restored to myself, or repossessed myself of, property, by means of that

which thou gavest me; my property having gone away. (A.) El-Kumeiyi says,

• اِنَابَ الْعَشِيرَةَ تَسْتَنْبِيهِ بِمَالِهِ
• فَيَغِيرُ وَهُوَ مُوَقَّرٌ اَمْوَالَهَا

[Verily the tribe restores to themselves wealth by means of his property; and he makes incursions into hostile territories at his own expense, making their property abundant by the spoil that they gain with him]. (T, TA.) — اِسْتَنْبَاهُ He asked him to recompense, compensate, requite, or reward, him. (S, K.)

ثَوْبٌ A garment, (M, Mgh, Mgh, K,) [or piece of cloth or stuff,] that is worn by men, composed of linen, cotton, wool, fur, خَزْ [q. v.], (Mgh, Mgh,) silk, or the like; (Mgh;) but [properly] not what is cut out of several pieces, such as the shirt, and trousers, or drawers, &c.; (Mgh;) [though often applied to a shirt or shift (قَمِيص) or (دُرْع) and to a جَبَّة &c.]: it seems to be so called because the wearer returns to it, or it to the wearer, time after time: (Mgh;) [also a garment worn by women and girls over the shift; (see اَصْدَةٌ); app., as in the present day, a long gown, reaching to the feet, with very wide sleeves:] pl. ثِيَاب [the pl. of mult.] (T, S, M, A, Mgh, Mgh, K) and اَثْوَاب [a pl. of pauc.] (S, M, Mgh, K) and اَثْوَابٌ and اَثْوَابٌ, (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with ة by some of the Arabs because the dammah immediately after و is deemed difficult of utterance; for which reason they substitute ة for و in all instances like this. (S.) — Curtains, and the like, are not [properly] called ثِيَاب; but ثِيَابُ الْبَيْتِ (Mgh, Mgh:) though Es-Sarakhsi uses the phrase ثِيَابُ الْبَيْتِ. (Mgh.) ثِيَابُ الْبَيْتِ [He clung to the curtains of the House of God], i. e., to the curtains of the Kaabah, is a tropical expression. (A.) — Sometimes, ثَوْبٌ is used metonymically to signify †A thing [of any kind] that veils, covers, or protects: as in the saying of a poet,

• كَثُوبَ ابْنٍ بَيْضٍ وَقَاهُمْ بِهِ
• فَسَدَ عَلَى السَّالِكِينَ السَّبِيلَ

[Like the means of protection adopted by Ibn-Bed: he protected them by it, and closed the way against the passengers]. (TA.) Ibn-Bed was a wealthy merchant of the tribe of 'Ad, who hamstrung his she-camel upon a mountain-road, and stopped the way [to his abode] with it. (K in art. بَيْض.) — In the same manner, also, ثِيَاب is used to signify †Weapons. (Ham p. 63.) — And اَثْوَابٌ is sometimes employed to signify †The wearers of garments; the wearers' bodies. (R, TA.) Esh-Shemmakh says, (T,) or Leylā, describing camels, (TA,)

• رَمَوْهَا بِاَثْوَابٍ خِفَافٍ فَلَا تَرَى
• لَهَا شَيْئًا إِلَّا النِّعَامَ الْمُنْفَرَا

i. e. They mounted them, namely, the travelling-camels, (T,) with their [light, or agile,] bodies: [and thou seest not anything like them, except ostriches scared away.] (T, TA.) And in like

manner, also, the dual is employed to signify †The wearer's body, or self; or what the garments infold: and ثِيَاب is employed in the same manner. (TA.) You say, اللَّهُ ثَوْبَاهُ, i. e. †To God be he [meaning his excellence] attributed! [for nothing but what is excellent is to be attributed to God:] (A:) or it means اللَّهُ دَرَاهُ [To God be attributed the good that hath proceeded from him:] or his good deed! &c.: see arts. اَلِه and دَر. (K.) And فِي ثَوْبِي أَبِي أَنْ أَفِيَهُ meaning †[On me and on my father it rests, or lies, or be it, that I pay it: or] فِي ذِمَّتِي وَذِمَّةِ أَبِي [on my responsibility and the responsibility of my father]. (K, TA.) And اِسْلُفْ ثِيَابَكَ مِنْ ثِيَابِي † Withdraw, or separate, thyself from me. (A.) — [The following exs. are mostly, or all, tropical.] — اِنَابَ الْمَيِّتِ (K, TA.) a saying of Mohammad, repeated by Abou-Sa'eed El-Khudree, when, being about to die, he had called for new garments, and put them on: (TA:) it means Verily the dead will be raised in his garments in which he dies; accord. to some; and was used in this sense by Abou-Sa'eed: (El-Khattābee, MF, TA:) or †[agreeably with] his works (K, TA) with which his life is closed: (TA:) or †in the state in which he dies, according as it is good or evil. (TA.) — وَثِيَابَكَ فَطَهِّرْ, in the Kur [lxxiv. 4], means And purify thy garments: (Alm-l-'Abbās, T:) or shorten thy garments; for the shortening them is a means of purity: (T:) or †put not on thy garments in a state of disobedience or unrighteousness: (I'Alu, T:) or †be not perfidious; for [figuratively speaking,] he who is so pollutes his garments: (Fr, T:) or, as some say, †purify thy heart: (Alm-l-'Abbās, T, K:) or †purify thyself (IKt, T, TA) from sins, or offences: (IKt, TA:) or rectify thine actions, or thy conduct. (TA.) —

You say, ثَوْبٌ نَقِيٌّ السَّوَابِ, meaning †Such a one is free from vice, or fault: (A:) and طَاهِرُ الثَّوْبِ † [the same; or pure in heart, or conduct, or reputation]. (TA in art. نَصَح.) And ذَنَسُ الثِّيَابِ † Vicious, or faulty: (A:) or perfidious: (Fr, T:) or foul, or evil, in reputation, (T, TA,) in conduct, or actions, and in the way that he follows [with respect to religion and morality]. (TA.) — اَعْرَضَ ثَوْبٌ — مُتَتَبِعٌ: see كَلَابِسُ ثَوْبِي زَوْر — ثَوْبُ الْمَاءِ — عَرَضَ: see اَلْمَلْبَسُ and اَلْمَلْبَسُ. (K.) اَلْغُرْسُ and اَلْسَلَى [The membrane called] See these two words.)

ثَبَّ: see ثَاب, in two places.

ثَبَّة The place where the water collects in a valley or low ground; so called because the water returns to it: (Abou-Kheyreh, T:) and the middle of a watering-trough or tank, (T, S, M,) to which the water returns when it has been emptied, (S,) or to which what remains of the water returns; (T;) as also ثَاب: (S:) the ة is a substitute for the و, the medial radical, which is suppressed; (S, L;) the word being from ثَاب, aor. يَثُوبُ. (L:) Abou-Is-hāq infers that this is the case from its having for its dim. ثَوْبَةٌ: but it may be from ثَبَّ "I collected together:" (M:) it is

mentioned in the *K* in art. ثوب or ثوبى, and not here. (TA.) See also art. ثوب or ثوبى. — Also *أُتْبِيَّة*: (T, M, L;) and so *أُتْبِيَّة*: (M:) or a company of men in a state of separation or dispersion; (T;) a distinct body, or company, of people: (Yoo, T:) and a troop of horsemen: (M:) pl. ثُبَات and ثُبُون (T, M) and ثُبُون (S and M in art. ثوبى, and M in art. ثوب also:) accord. to some, from ثَاب, being originally ثَوْبَة; and its dim. is ثَوْبِيَّة: accord. to others, it is originally ثَبِيَّة; (T, L;) and its pl. is ثَبِيَّات. (L.) Hence, in the *Kur* [iv. 73] فَاتَّبِعُوا ثَبَات, i. e. [And go ye forth to war against the unbelievers] in troops, (Fr, T,) or in distinct bodies. (Yoo, T.) See, again, art. ثوب or ثوبى.

ثَوْبَة: see ثَوْبِيَّة, in art. ثَاب.

ثَوَاب (T, S, M, Mgh, Mjb, K) and ثَوَابَة (T, Mjb) and ثَوَابَة (T, S, M, K) and ثَوَابَة (Et-Temecme, T, M, K,) the last anomalous, (M,) and unknown to the Kilábecs, who knew the second of these words, (T,) A recompense, compensation, requital, or reward, (T, S, M, Mgh, Mjb, K,) of obedience [to God]: (S:) or absolutely; for good and for evil; as appears from the words of the *Kar*, هَلْ ثَوَابُ الْكَفَّارِ [cited above, see 4]; but more especially and frequently, for good. (IAth, L, MF, TA.) — ثَوَاب is also used as a quasi-inf. n., in the sense of ثَابَة; and in this case, accord. to the Koofecs and Baghdádecs, it may govern as a verb, [like the inf. n.,] as in the saying,

- لِأَنَّ ثَوَابَ اللَّهِ كُلَّ مُوجِدٍ
- جَنَّاتٍ مِنَ الْغُرُورِ فِيهَا يُخَلَّدُ

[For God's rewarding every believer in his unity will be the giving gardens of Paradise, wherein he will be made to abide for ever]. (Expos. of the Shudhoor edh-Dhahab.) — It signifies also † Honey; (K, TA;) i. e. (TA) the good that proceeds from bees. (A, TA.) — And in like manner, † [Ruin; i. e.] the good that results from the winds. (A, TA. [See ثَابَة.]) — And † Bees; (M, K;) because they return [to their hives]. (M.)

ثَوْبِيَّة, [like سَيِّدَة; originally ثَوْبِيَّة, or ثَوْبِيَّة; i. e.] of the measure فَعِيل, (Mgh,) or فَعِيلَة; (Mjb;) A woman who has become separated from her husband (Lth, T, M, Mgh, K) in any manner: (Lth, T, M, Mgh:) or a woman whose husband has died, or who has been divorced, and has then returned to the marriage-state: (AHeyth, TA:) or one that is not a virgin: (IAth, TA:) or a woman to whom a man has gone in; and a man who has gone in to a woman: (Ks, ISk, S, Mgh, K;) or a person who has married: (Mjb:) applied to a man and to a woman; (As, S, M, Mjb;) like ثَوْبِيَّة and ثَوْبِيَّة: (Mgh, Mjb:) from ثَاب; (IAth, Mgh, Mjb;) because they generally return time after time to the marriage-state: (Mgh:) but mostly applied to a woman; because she returns to her family in a manner different from the first [state]; (Mjb;) or because she returns to her time after time: (Mgh:) or it is

not applied to a man (Lth, El-'Eyn, T, M, Mgh, K) except in the dual form, as when one says وَلَدَ الثَّيْبَيْنِ: (Lth, El-'Eyn, T, M, K:) and a woman is also termed ثَوْبِيَّة; (M;) or ثَوْبِيَّة, like مَعْظَمَة: (K:) [but see 2, last sentence but two:] the pl. of ثَوْبِيَّة applied to a woman is ثَوْبِيَّات, (T, Mgh, Mjb,) and the post-classical writers say ثَوْبِيَّة, which has not been heard as genuine Arabic: (Mgh, Mjb:) its pl. if applied to a man is ثَوْبِيَّون. (Mjb.) It is said in a trad., الثَّيْبَانِ يَرْجِعَانِ وَالْبُكْرَانِ يُجْلَدَانِ وَيُغْرَبَانِ [The two persons of whom each has previously had carnal intercourse in marriage with one of the other sex shall be stoned if they commit adultery together; and the two who have previously had no connubial intercourse with others shall be flogged and banished if they commit fornication together]. (T.) — It is also applied to † A woman who has attained the age of puberty, though a virgin; tropically, and by extension of its proper signification. (IAth, TA.) — This word is mentioned in the *K* [and M] in art. ثوب; and its mention in art. ثوب is said by the author of the *K* to be wrong: but IAth and many others decisively assert that it is from ثَاب, aor. ثَوْب, "he returned." (MF, TA.)

ثَوْبِيَّة: see ثَوْبِيَّة, in two places.

ثَوْبِيَّة and ثَوْبِيَّة, as meaning The state of being a ثَوْبِيَّة, are not of the genuine language of the Arabs. (Mgh.)

ثَوْبِيَّة One who takes care of the clothes in the bath. (K.) [A post-classical word.]

ثَوَاب i. q. ثَوَاب [One who repents, or returns from disobedience to obedience to God, much or often]. (T.) — A seller of garments, or pieces of cloth: (AZ, T, L, K;) and a possessor thereof. (Sb, S, L, K.)

ثَوَابَة: A well into which water returns after one has drawn from it; (A, TA;) see ثَوَاب; and in like manner, [but in an intensive sense in the second of the following phrases,] ذَاتُ ثَوَابٍ and وَعَيْبٌ, and بَثْرُ لَهَا ثَوَابٌ [in which is an epithet]: (T, L, TA:) or the first of these three phrases means a well of which the water stops sometimes, and then returns. (Ham p. 598.) You say of a well (بَثْرُ), مَا أَسْرَعَ ثَوَابُهَا, † How quick is its returning supply of water! (T.) — ثَوَابُ الْبَحْرِ † The water of the sea when it flows after ebbing. (K.) Hence, كَلَّا مِثْلُ ثَوَابِ الْبَحْرِ † Fresh, sappy, [green,] herbage. (T, L.) — قَوْمٌ ثَوَابٌ † A people, or number of men, who come company after company. (A, TA.) — ثَوَابٌ also signifies † A violent wind that blows at the beginning of rain. (S, K, TA.)

ثَوَاب: see ثَوَابَة, in four places: — and see ثَوَابَة. — Also † The place from which the water returns [to supply the place of that which has been drawn, in a well]: whence بَثْرُ لَهَا ثَوَابٌ [see ثَوَاب]. (TA.) — And † The station of the water-drawer, (A'Obeid, T, S, M, K,) above the عُرُوش [which means the pieces of wood upon

which he stands], (A'Obeid, T,) or at the brink, where is the عُرُوش [sing. of عُرُوش], (S,) or which forms part of the عُرُوش, (M,) of a well: (A'Obeid, T, S, M, K:) or the middle of a well: (K:) or it has this meaning also: (M:) pl. مَثَابَات. (T, M.) [See also مَثَابَة.] — And † The construction, or casing, of stones (طِي الْحِجَارَة) that succeed one another from top to bottom [round the interior of a well]. (IAqr.) [See again مَثَابَة.]

مَثَابَة (accord. to Aboo-Is-hák originally مَثَوْبَة, T) A place to which people return, (ISh, Aboo-Is-hák, T, S, Mjb,) or to which one returns, (ISh, S, Mjb,) time after time; (S;) and مَثَابٌ signifies the same: (Aboo-Is-hák, T:) and the former, a place of assembly or congregation: (ISh:) or a place where people assemble, or congregate, after they have separated, or dispersed; as also † the latter word: (M, K:) and a place of alighting or abode; an abode; or a house; because the inhabitants thereof return to it (ISh, S) after having gone to their affairs: (S:) the pl. is مَثَابَات; [also mentioned above as pl. of مَثَاب;] (ISh;) or it is مَثَابٌ; (S;) [or this is a coll. gen. n.;] or, accord. to Fr and others, مَثَابَة and مَثَابٌ are the same: Th says that a house, or tent, (بَيْت), is called مَثَابَة; and some say مَثَوْبَة; but no one reads thus [in the *Kur*]. (TA.) It has the first of all these meanings in the *Kur* ii. 119: (T, S, Bd, Jel, TA:) or it there means a place of recompense or reward for the pilgrimage to the Ka'beh and the visitation thereof. (Bd.) — And, sometimes, The place where the hunter, or fowler, puts his snare. (S.) — مَثَابَةُ الْبِئْرِ † The place where the water of the well collects: (A, TA:) or the place reached by the water of the well when it returns and collects after one has drawn from it. (M, K.) [Hence,] جَمْتُ مَثَابَةَ جَهْلِهِ † His ignorance became confirmed. (A, TA.) And كَانَ يَسْتَجِرُّ مَثَابَةَ سَفْهِهِ † [He used to wait for his lightheadedness, or silliness, to attain its full degree]: a metaphorical phrase, occurring in a trad. (Har p. 68.) — Also † The stones that project, or overhang, around the well, (M, K,) upon which the man sometimes stands in order that the bucket (دَوْبُو or غَرَب) may not strike against the side of the well: (M:) or the place where it is walled round within (مَوْضِعٌ) (طَبِي): (K:) or, accord. to IAqr, it means طَبِي الْبِئْرِ; but [ISd says,] I know not whether he mean thereby طَبِيَّات, or the building it [or walling it round within] with stones; though it is rarely that a word of the measure مَفْعَلَة [like مَثَابَة] is an inf. n. (M.) [See مَثَاب: and see what is said of ثَوْبِيَّة in the last sentence of the second paragraph of art. ثوب.] — مَثَابَات [the pl.] also signifies † The foundations of a house. (IAqr, T.) — See also ثَوَاب.

ثَوَاب: see مَثَوْبَة.

مَثَوْبَة: see مَثَابَة, in two places: — and see also ثَوَاب.

ثَوَاب: see مَثَابَة and مَثَابٌ.

مُسْتَنَابَاتِ الرِّيحِ | Winds that are attended by prosperity and blessing; from which one hopes for a good result [i. e. rain]. (A, TA.)

ثوخ

1. ثَاخ and ثَاخ both signify *He, or it, sank* into the ground; and Yaḥkoob asserts that the *ث* in the former is a substitute for the *س* in the latter. (L, TA.) You say, ثَاخَتْ قَدَمُهُ بِالْوَحْلِ, (L, TA.) *His foot sank, or entered, into the mire.* (S, L.) And ثَوَخَ, aor. as above, (L, K,) inf. n. ثَوَخَ, (L,) *The finger entered, or sank, into a swollen, or tumid, or a soft, or yielding, substance;* (L, K;) as also ثَاخَتْ, (L,) and ثَاخَتْ: (Lth:) but this last is disapproved by IDrd, and J and others do not mention it. (TA in art. ثوخ.)

ثور

1. ثَار, aor. يَثُورُ, (M,) inf. n. ثَوْر and ثَوْرَان, (M, K,) *It (a thing, M) became raised, roused, excited, stirred up, or provoked;* syn. ثَوْرَان, (M, K,) *as also ثَوْرَان, (M, K,) said of dust, (S, M, A, Mgh, Mghb,) and of smoke, (M, A,) and of other things, (M, TA,) inf. n. ثَوْر and ثَوْرَان, (S, M, Mgh, K,) and ثَوْرَان, (K,) *It became raised, or stirred up;* (Mgh, Mghb;) and spread: (Mgh:) or rose, (S, M, A, K,) and appeared; (M;) as also ثَوْرَان: (K:) also said of the redness in the sky after sunset, inf. n. ثَوْر and ثَوْرَان, *It spread upon the horizon, and rose:* (TA: [see ثَوْر:]) and ثَار, said of anything, means *it appeared and spread.* (Mgh.)—Said of a camel lying upon his breast, *He became roused, or put in motion or action;* as also ثَوْرَان. (TA.)—Said of the bird called القَطَا, (M, A,) inf. ns. as first mentioned above, (K,) or ثَوْر and ثَوْرَان, (M,) *It rose (M, A, K) from the place where it lay;* (M, A;) as also ثَوْرَان: (K:) and of a swarm of locusts, *it rose;* (M, K;) as also ثَوْرَان: (K:) or appeared; as also ثَوْرَان. (TA.)—Also, (S, M,) inf. ns. as first mentioned above, (M, K,) *He leaped, or sprang;* (M, K;) as also ثَوْرَان. (K.) You say, ثَارَ إِلَيْهِ *He leaped, or sprang, to, or towards, him, or it.* (M.) And ثَارَ بِهِ النَّاسُ *The people leaped, or sprang, upon him.* (S.) And ثَارَ إِلَى الشَّرِّ *He rose, or hastened, to do evil, or mischief.* (Mghb.)—ثَارَ الْمَاءُ *The water flowed forth with force; gushed forth.* (TA.)—ثَارَ الدَّمُ, (TA,) inf. ns. as first mentioned above, (K,) *The blood appeared in him;* as also ثَوْرَان. (K, TA.) And ثَارَ الدَّمُ فِي وَجْهِهِ *The blood appeared in [or mantled in or mounted into] his face;* as also ثَوْرَان. (M.)—ثَارَتْ بِهِ الْحَصْبَةُ, (S, M, A,) inf. n. ثَوْر and ثَوْرَان, [or ثَوْرَان?] and ثَوْرَان, (M,) *The measles spread [or broke out] in him:* (M:) and in like manner one says of anything that appears: (M:) one says,*

ثَار, inf. n. ثَوْر and ثَوْرَان, meaning *it appeared.* (T.) And accord. to Lh, one says, ثَارَ الرَّجُلُ, inf. n. ثَوْرَان, meaning *The man had the measles appearing in him.* (M.)—ثَارَ بِالْمَحْمُومِ الثَّوْرُ, *Pimples, or small pustules, breaking out in the mouth, appeared in the fevered man.* (A.)—ثَارَتْ الْحُمَى, [The fever rose, or became excited]. (TA from a trad.)—ثَارَتْ نَفْسُهُ *His soul [or stomach] heaved; or became agitated by a tendency to vomit; syn. جَثَأَتْ, (T, S,) i. e. اِرْتَفَعَتْ; (T;) or جَاسَتْ, (TA,) i. e. فَارَتْ. (T.)*—ثَارَ الْغَضَبُ, (Mghb,) inf. n. ثَوْر, (M,) *Anger became roused, or excited, or inflamed: or became roused, or excited in the utmost degree: or boiled: or spread: (see ثَائِر, below:) or became sharp.* (M, Mghb.)—ثَارَتْ بَيْنَهُمْ فِتْنَةٌ وَشَرٌّ, (A, Mghb,) *Discord, or dissension, or the like, and evil, or mischief, became excited among them, or between them.* (Mghb.)

2: see 4, in three places.—You say also, ثَوَّرَ, inf. n. ثَوِّير, *He searched, or sought, for, or after, the thing, or affair; inquired, or sought information, respecting it; searched, or inquired, into it; investigated, scrutinized, or examined, it.* (M.) And ثَوَّرَ الْفُرَّانَ *He searched after a knowledge of the Kur-ān, (S, K,) or its meanings: (M:) or he read it, and inquired of, or examined, diligently, those skilled in it, respecting its interpretation and meanings: (Sh:) or he scrutinized it, and meditated upon its meanings, and its interpretation, and the reading of it.* (TA.)

3. ثَاوَرَهُ, (T, M, A, K,) inf. n. مَثَاوَرَةٌ, (S, M, K,) and ثَوَارَ, (Lh, M, K,) *He leaped, or sprang, upon him, or at him; he assaulted, or assailed, him;* syn. وَاقَبَهُ, (T, S, M, A, K,) and سَاوَرَهُ. (T, A.)

4. أَثَرَهُ, (T, S, M, A, Mgh, K,) and أَثَرَهُ, (K,) [but in the M, I find أَثَرَهُ and أَثَرَهُ, (in the latter of which the *ه* is substituted for the *ا* of the former, as in هَرَقَ for هَرَقَ) and it is evident that the author of the K erroneously supposed them to be from أَثَر and أَثَر, whereas they are from أَثَار and أَثَار, and are originally أَثَوْرَتُهُ and أَثَوْرَتُهُ, but, for أَثَرَهُ, SM appears to have read أَثَرَهُ, for he says that it is formed by transposition,] inf. n. إِثَارَةٌ and إِثَارَ; (Lh, M;) and أَثَوْرَهُ, (M, K;) and أَثَوْرَهُ; (T, M, A, K;) *He raised, roused, excited, stirred up, or provoked, him or it;* (S, M, A, Mgh, K;) [as, for instance,] an object of the chase or the like, (T, M, A,) a beast of prey, (T,) a lion, (M, A,) *† dust, (M, Mgh,) † smoke, and any other thing: (M:) or he drew it forth: (M:) أَثَوْرَهُ is [often used in this last sense, or as meaning he disinterred it, exhumed it, or dug it up or out,] said of a thing buried.* (K in art. سوع.) You say, أَثَارَ فَلَانًا *He roused such a one for an affair.* (T.) And أَثَارَ الْبَعِيرَ *He roused the camel lying upon his breast, or put him in motion or action.* (T.) And ثَوَّرَ الْبَرْكَ, and أَثَوْرَهَا, *He roused the camels lying upon their*

breasts, and made them to rise. (S.)—أَثَارَ الثَّرَابَ بِقَوَائِمِهِ *He [a beast] scraped up the earth, or dust, with his legs.* (T, M.)—أَثَارَ الْأَرْضَ, (M, Mgh, Mghb,) and أَثَوْرَهَا, (M,) *He tilled the ground, or land; cultivated it by ploughing and sowing: (Mgh, Mghb:) he turned the ground over upon the grain after it had been once opened: (M, TA:) he ploughed and sowed the land, and educed its increase, and the increase of its seed.* (TA.) And أَثَارَتْ الْأَرْضُ *[She (a cow) tilled the ground].* (TA.)—أَثَارَ الْفِتْنَةَ *He (an enemy) excited discord, or dissension, or the like.* (Mghb.) And ثَوَّرَ عَلَيْهِمُ الشَّرَّ *He excited evil, or mischief, against them, (T, S, A, Mghb,*) and manifested it.* (S.)

5: see 1, in seven places.

7: see 1, in two places.

10: see 4, in three places.

ثَارَ: see ثَارَ.

ثَوْر A bull: (S, M, Mgh, K:) and ثَوْرَةٌ a cow: (S, M, Mghb:) pl. [of pauc] أَثَوَارُ (M, Mgh, K) and ثَوْرَان [of mult.] (S, M, K) and ثَوْرَان and ثَوْرَان (S, M, K) and ثَوْرَان (S, M, K) and ثَوْرَان (M, K) and ثَوْرَان; (M, TA:) Sh says of the pl. أَثَوْر that و in it is changed into ي because of the kesre before it, though this is not accordant to general rule: (S:) accord. to Mbr, they said ثَوْرَان to distinguish it from the ثَوْرَان of أَثَوْر, and that it was originally of the measure فَعْلَةٌ: (S, M:*) accord. to Aboo-'Alce, it is a contraction of ثَوْرَان. (M.) [Hence,] الثَّوْرُ [The constellation Taurus;] one of the signs of the Zodiac. (S, M, K.)—† A lord, master, or chief, (M, A, K,) of a people. (A.) 'Othmān is called, in a trad., الثَّوْرُ الْبَيْضُ; the epithet البَيْض being added because he was hoary; or it may denote celebrity. (M.)—† Stupid; foolish; of little sense: (T, K:) a stupid, dull man, of little understanding. (T.)—† Possessed by a devil, or insane, or mad; syn. مَجْنُونٌ; so in copies of the K; but in some copies, [and in the CK,] جُنُونٌ [diabolical possession, or insanity, or madness]. (TA; and thus in Har p. 415.)—A piece, (T, S, Mgh, Mghb,) or large piece, (M, K,) of أَثَوْر, (T, S, M, Mgh, Mghb, K,) i. e. milk which [has been churned and cooked and then left until it] has become congealed and hard like stone: (TA:) pl. [of mult.] ثَوْرَان (T, S, M, K) and أَثَوَارُ (M, K.)—The green substance that overspreads stale water; (T, M, K;) this is called ثَوْرَان; (S, Mghb;) syn. غَرْمَضٌ, (AZ, T, S, M, Mgh, K,) and غَرْمَضٌ; (M;) and the like thereof: (T, M:) and small rubbish, or broken particles of things, (Mghb, TA,) or anything, (K,) upon the surface of water, (Mghb, K, TA,) which the pastor beats to make the water clear for the bulls or cows. (Mghb.) Accord. to some, it has the first of these meanings in the following verse of Anas Ibn-Mudrik El-Khath'amee:

إِنِّي وَقَتْلِي سَنِيكًا ثُمَّ أَغْلَهُ

كَأَنَّهُ يَضْرِبُ لَهَا عَاقَتِ الْبَقَرِ

[Verily I, with respect to my slaying Suleyk and then paying the price of his blood, am like the green substance upon the surface of stale water, that is beaten when the cows loathe the water]: but accord. to others, by **النور** the poet means the bull; for the cows follow him: (M, TA:) the cows are not beaten, because they have milk; but the bull is beaten that they may be frightened and therefore drink. (S.) [See a slightly-different reading, and remarks thereon, in Ham p. 416: and see Freytag's Arab. Prov. ii. 330. The latter hemistich is used as a prov., applied to him who is punished for the offence of another.] — † **Pimples**, or small pustules, breaking out in the mouth, in a person who is fevered. (A.) — † The redness shining, (**نائرة**, K,) or spreading and rising, (**ناثرة**, M,) in the faint light that is seen above the horizon between sunset and nightfall: (M, K:) or **نور الشفق** the spreading appearance of the redness above the horizon after sunset. (S, A, Mgh.) You say, **سقط نور الشفق** [The spreading appearance of the redness above the horizon after sunset sank down, or set]. (S, A.) With its **سقوط** commences the time of the prayer of nightfall. (TA.) — † The whiteness in the lower part of the nail (M, K) of a man. (M, TA.)

ثبر A covering of [or film over] the eye. (K.) One says, **ثبر على عينه** Upon his eye is a covering [or film]. (TK.)

ثورة: see **نور**. — † An excitement: so in the saying, **انتظر حتى تسكن هذه الثورة** [Wait thou until this excitement become stilled]. (S.) — † Many; a great number; much; or a large quantity; of men; (T, M, K;) and of wealth, or of camels or the like; (T, K;) like **ثروة**: (T, M:) or not of wealth; for of this one says **ثروة** only. (M.)

خوزان The [part of the body called the] **ثورة** [q. v.]. (K.)

ذبي ثائر [Locusts before they have wings] just coming forth from the dust, or earth. (T, S.) — **ثائر الرأس** † Having the hair of his head spreading out in disorder, and standing up: (As, T, S, TA:) or skaggy, or dishevelled. (T, A.) — **رأيت ثائراً فريصاً رقبتيه** [I saw him with his external jugular veins, or with the sinews and veins of his neck, swelling by reason of anger]. (A.) — **ثائر** also signifies † Angry. (T.) — And † Anger: (S, A, K:) [or an ebullition of anger, rage, or passion: whence the phrase,] **ثار ثائره** (T, S, M, A,) like **فار فائره** (T, A.) † He was angry: (T:) or his anger became roused, or excited, (S, M,) or inflamed: (A:) or became roused, or excited, in the utmost degree: (TA:) or boiled: (S in art. **فور**;) or spread. (TA in that art.)

أرض مثارة Land ploughed up. (T.)

أرض مورة A land abounding with bulls [and cows]. (Th, M, K.)

مثير A cow that tills the ground; (Mgh, K;) and in like manner applied to bulls (**ثير**). (T.)

نول

1. **نَال**, (T, Sgh, K,) aor. **يُنُول**, inf. n. **نُول**, (T,) He (a man, T) was, or became, stupid, foolish, or disordered in his intellect: (K:) or he was, or became, affected with incipient madness or demoniacal possession, not such as had become confirmed. (T, Sgh, K.) You say to a man, when you order him to be stupid and ignorant, **نُلْ نُلْ** (IAar, Th, T.) — And **نُول**, (T, M, Mgh, K,) aor. **يُنُول**, (T,) inf. n. **نُول**, (T, M,) He (a man, and any animal,) was, or became, affected with confirmed madness or demoniacal possession: (T:) he (a sheep or goat) was, or became, affected with what is termed **نُول**, explained below; (M, Mgh, K;) as also, accord. to Sh, † **انُول**; (so in the TT, as from the M;) or † **انُول**, inf. n. **انُول**. (K.) — **نَال البوعاء**, (Sgh, K,) aor. **يُنُول**, inf. n. **نُول**, (TA,) He poured forth what was in the receptacle. (Sgh, K.)

4: see 1.

5. **تثولت** **التحل** The bees collected themselves together, and became dense. (M, K.) See also 7. — **تثول عليه** He, (a man, TA,) or they, (a company of men, S, M,) assailed him, or overcame him, with reviling (S, M, K) and beating (S, M) and oppressive conduct; (M, K;) as also † **انثال**. (M.)

7. **انثال** It poured forth: (K:) or it poured forth at once. (Mgh.) **انثال عليه التراب** The dust, or earth, poured forth upon him. (S.) — [Hence,] **انثال عليه الناس من كل وجه** The people poured forth upon him, or against him, from every quarter: (S, TA:) or collected themselves together against him: (Mgh:) [for **انثالوا** also signifies they collected themselves together; and so † **تثولوا**. (TA. [See also 7 in art. **ثل**.]) — See also 5. — **انثال عليه القول** † Speech suggested itself to him uninterruptedly and abundantly, so that he knew not with what to begin. (M, K.)

9: see 1.

نُول A number, or collection, or swarm, of bees: (As, T, S, M, K:) or simply bees: (IAar, Th, T:) a word having no proper sing.; (As, T, S, M, K;) and of the fem.-gender: (M:) or the male bee; (M, K;) thus Lth explains it; but the right explanation is the first, that of As. (T.) — And A company of men. (Ibn-'Abbād, TA.) — Also The kind of trees called **حمض**. (M, K.)

نُول a dial. var. of **نِيل**, meaning The sheath of the penis of the camel. (Nh, TA.)

نُول Madness, or demoniacal possession: (IAar, Th, T:) or madness, (S,) or an affection like madness, (Lth, T, M, K,) [i. e.] a certain disease resembling madness, (Mgh,) that befalls a sheep or goat, (Lth, T, S, M, Mgh, K,) in consequence of which the animal will not follow the other sheep or goats, but turns, or goes, round in his place of pasturage: (S, M, K:) or a laxness in the limbs of a sheep or goat; (M, K;) a certain disease that attacks a sheep or goat, occasioning a laxness in the limbs. (IF, Mgh.)

نُولُول: see **نُولُول**, in art. **نَال**.

نويلة A company, or an assemblage, of men

come from detached, or scattered, houses or tents; (S, K;) [in Har p. 261, written **نويلة**; but in the TA, said to be like **سيفنة**, as written in the S and K:] and of boys, or children; and of camels or the like (**مال**): mentioned by Yaakooob, on the authority of Aboc-Sâ'id. (S.) — Also A place in which fresh herbage is, or becomes, collected together. (Th, M, K.)

نَوَالَة A swarm, or large number, of locusts; (As, T, M, K;) a subst., like **جبانة** (M, K) and **جمالة**: (M:) or an assemblage of locusts, and of men. (IAar, Th, T.)

أثول Mad, or possessed: and stupid, foolish, or disordered in intellect: (M, K:) and, applied to a ram (M, Mgh) or he-goat, (S, Mgh,) affected by what is termed **نُول**, explained above; fem. **نُولَة**, applied to a ewe (S, M, Mgh) or she-goat; (S, Mgh;) or this, applied to a ewe or she-goat &c., signifies mad: (Mgh:) pl. **نُول**. (Mgh.) — Also Slow in aiding, or in aiding against an enemy: and slow in doing good, and in acting: and slow in running: pl. ns above. (K.) And † **أثولة**, applied to old men, Slow (K, TA) in doing good, or in acting, or in running. (TA.)

أثولة: see what next precedes.

نوم

نوم [Garlic; the *allium sativum* of Linn.;] a kind of **بقل**, (AHn, M,) well known, (S,) abundant in the country of the Arabs; (AHn, M;) of two sorts; wild, (AHn, M, K,) and growing in the cultivated tracts, (AHn, M,) or in gardens: (K:) the former sort is called **نوم الحية**, and is the stronger, (K,) and is brought from Syria: (TA:) each of them is heating, expels flatulence and worms, and is strongly diuretic; and this is the most excellent [property] that is therein: it is good for obliousness, and asthma, and chronic cough, and [pain in] the spleen and the flank, and colic, and sciatica, &c.: (K: [in which are added many other supposed uses:]) n. un. with **ة**. (AHn, M, K.) — Hence, as being likened thereto, (M,) **نومة** signifies also † The pommel of a sword. (S, M, K.) Whence, **أمر نومة**, said to be the name of a certain woman, may mean † A sword. (M.) — [Hence, also,] **نومة ذكر رجل** † [The glans of a man's penis]. (Az, in TA voce **ظرنوث**.) — **النومة** also signifies The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; (IAar, TA;) i. q. **الخنبة**, &c. (TA in art. **خنعب**.) — **نوم** is also a dial. var. of **نوم**, meaning Wheat. (Lh, T, M.) And the latter is used in the [ordinary] sense of the former. (T.)

نوى

1. **نوى** (T, S, M, Mgh, Mgh, K) **بالنكان** (S, M, Mgh, Mgh, K,) and **فيه**, (Mgh,) and **نوى** **النكان**, (S, M, Mgh, K,) aor. , (T, S, Mgh,

(K,) inf. n. ثَوَا (T, S, M, Mgh, Mṣb, K) and ثَوَى (S, M, Mgh, K) and مَثَوَى (T, M;) and مَثَوَى (T, S, M, Mṣb, K) بالمكان (S, M, K,) or فيه; (so in the CK;) *He remained, stayed, dwelt, or abode*, (T, S, Mgh, Mṣb,) *in the place*: (S, Mgh, Mṣb:) or *he remained, stayed, dwelt, or abode, long* (Lth, T, M, K) *therein*: (M, K:) or *he alighted, or alighted and abode, in the place*: (K:) or ثَوَى signifies also *he alighted, or alighted and abode*, (M,) or *he settled*, (TA,) *إِنَّا نَطِيلُ الثَوَى*, (M.) Hence, *ثَوَى إِلَى* [Verily we prolong the stay in the seat of war]. (Mgh.) [You say also, *ثَوَى إِلَى* *He betook himself to the woman to remain, stay, dwell, or abide, with her*: see ثَوَيْتَ.] — [Hence,] ثَوَى (T, M, IB, TA,) aor. -; in the K, incorrectly, ثَوَى, inf. n. ثَوَيْتَ; (TA;) signifies also *He was slain*, (T, M,) and *remained where he was*: (M:) or *he remained in his grave*: (IB, TA:) or, as the latter verb is explained in the K, *he died*. (TA.) [See a verse cited in art. حسب, conj. 2.] — *ثَوَى* *He was buried*: (M, K:) because there is no longer dwelling than that of him who is buried. (M.)

2: see 4: — and see also 1.

4. *ثَوَى*: see 1. — *ثَوَاهُ* *He made him to remain, stay, dwell, or abide*; (S, Mṣb, K;) or *to remain, &c., long*; (M, K;) *in a place*; (M, K;) and ثَوَاهُ (Kr, S, M, K,) inf. n. ثَوَيْتَ (S,) signifies the same. (Kr, S, M, K.) [In the CK, ثَوَيْتَ is erroneously put for ثَوَيْتَ.] — And *He lodged him; made him his guest; or entertained him as a guest*. (M, K.) You say, *أَنْزَلَنِي فَأَثَوَانِي* [He lodged me, and entertained me well as a guest]. (T.)

5. *ثَوَاهُ* *He became his guest*. (TA.)

ثَوَا [mentioned in this art. in the K, as "A certain letter of the alphabet," namely, ث]: see art. ثَوَا: ISd holds its 1 to be originally و. (TA.)

ثَوَى: } see what next follows.
ثَوَا: }

ثَايَة (S, M, K,) without ة, (S,) formed by permutation from ثَوَى, though the author of the Kitáb [i. e. Sh] holds the 1 to be originally ي, (M,) *The lodging-place, or nightly resting-place, of camels*, (ISK, S, M, K,) and *of sheep or goats*, (ISK, S,) *when they have gone away to a distance in the pasture, or around the tents or houses*; (ISK, S, M, K;) as also ثَوَايَة and ثَوَايَة: (K:) or the first and second, (AZ, T, S, M,) and the third also, (M,) signify the *lodging-place, or nightly resting-place, of sheep or goats*, (AZ, T, S, M,) and *of oxen, or bulls and cows*; (M;) and the last is app. formed by permutation from the first. (M.) — Also *A combination of two or three trees, upon which is thrown a piece of cloth, used for shade, or shelter from the sun*. (IAqr, M. [And in like manner ثَايَة is explained in the T, in art. ثَاي.] — Also, (AZ, T, S, M,) and ثَوَايَة (M,) *Stones elevated for a sign of the*

way to direct the pastor when he returns by night: (AZ, T, S, M:) and the former, or latter, (M,) or both, and ثَوَايَة (K,) with damm, (TA, [in the CK ثَوَايَة]) *the lowest sign of the way, of the height of a man in a sitting posture*. (M, K.)

— Also *The part which is the place of stabbing of a slaughtered camel*. (TA.) — The pl. of ثَايَة is ثَايَات: (Lh, M:) [or rather the latter is a coll. gen. n., of which the former is the n. un.]

ثَوَا: see art. ثَوَا: and see ثَايَة in the present art., above.

ثَوَى *A guest*: (IAqr, T, S, M, K:) the vulgar erroneously pronounce it ثَوَى. (TA. [See also مَثَوَى.] — *Remaining, staying, dwelling, or abiding*; as also ثَوَى; but the former is better known in this sense. (M in art. ثَوَى.) — *One who abides* (مُجَاوِرٌ [generally meaning for the purpose of study]) *in either of the two sacred cities or territories [of Mekkeh and El-Medeenah]*. (IAqr, T, K.) — *One who is very patient in military and predatory expeditions, who is detained in the territory of the enemy, or on the frontier of the enemies' country*. (IAqr, T.) — *A captive*. (Th, M, K.) — *A chamber, or house, or tent, prepared for a guest*: (T, M, K:) and, (M,) accord. to Lth, (T,) *a chamber within a chamber*. (T, M.)

ثَوَى: see art. ثَوَا: — Also an inf. n. of 1. (S &c.)

ثَوَايَة: see ثَايَة, above, in two places. — Also *A woman* (K, TA) *to whom one betakes himself to remain, stay, dwell, or abide, with her* (يَتَوَى إِلَيْهَا). (TA.)

ثَوَا part. n. of 1; (Mṣb;) [Remaining, &c.: or remaining, &c., long:] *a stranger remaining, staying, dwelling, or abiding, in a country, or town*: (T:) or ثَوَايَة *a stranger who keeps to a country, or town*. (M.) — *A man remaining in his grave*. (IB, TA.)

ثَوَايَة: see ثَايَة, in art. ثَوَا: You say قَايَة ثَوَايَة [in the CK, erroneously, ثَوَايَة] *A rhyme of which the characteristic is ث*. (K, TA.)

مَثَوَى *A place where one remains, stays, dwells, or abides*; (T;) *a place of alighting or abode, an abode, or a dwelling*, (T, M, Mgh, Mṣb,) *of a man*: (T:) pl. مَثَاوَى (T, M, Mgh, Mṣb, K.) Hence, *أَبُو المَثَوَى* *The master* (M, K) *of the house or tent*, (M,) or *of the place where one alights or abides, or of the abode or dwelling*. (K.) And *أُمُّ المَثَوَى* *The mistress of the house or tent*. (M.) And *أَبُو مَثَوَى الرَّجُلِ* *The master of the place of alighting, or of the abode, of the man*: (S:) *the host who entertains the man; to whom he betakes himself for lodging, and at whose abode he stays*: (Har p. 595:) and *the guest whom the man entertains*. (M, K.) [See also ثَوَى.] And *أُمُّ مَثَوَى الرَّجُلِ* *The mistress of the place of alighting, or of the abode, of the man*: (S:) *the mistress of the man's place of*

alighting, or abode, in which he passes the night; occurring in this sense in a trad., not meaning his wife. (TA.) — It is also an inf. n. of ثَوَى. (T, M.)

نَى

2. حَسَنًا and نَيْتُ ثَايَة حَسَنَةً [I made, or wrote, a beautiful ث]. (TA in اللبنة.)

ثَايَة *The lodging-place, or nightly resting-place, of sheep or goats [when they have gone away to a distance in the pasture, or around the tents or houses]*; (IB, K;) a dial. var. of ثَايَة [q. v. in art. ثَوَى]. (IB, TA.)

ثَايَة: } see art. ثَوَى.
ثَايَة: }

ثَوَا: see ثَايَة, in art. ثَوَا.

ثَب

For several words mentioned in the M and K as belonging to this art., see art. ثَوَب.

ثَبَل

ثَبَل: } see art. ثَبَل.
ثَبَل: }

ثَبَخ

1. ثَوَخ, aor. يَثْبَخ: see art. ثَوَخ.

ثَبَل

ثَبَل: see what next follows.

ثَبَل *The sheath of the penis of a camel* (Lth,* AZ, T, S, M, K) &c.; (K;) [i. e.,] of a he-goat also, and of a bull: (M:) or the penis itself: (Lth, T, M, K:) sometimes also used in relation to a man: (M:) and ثَبَل signifies the same; (K;) mentioned by Ibn-'Abbád; and IAth adds أَخْلَفَ مِنْ ثَبَل [More contrary to what is usual than the sheath of the penis, or than the penis, of the camel]: for the camel, like the lion, is a retro-mingent. (TA.) — *A kind of plant*; (S, K;) as also ثَبَل: (K:) *a certain plant having a root and stem; when short, called نَجْر*: and a certain herb, or, as some say, a plant, that is found on the banks, or sides, of rivers, in meadows: and, some say, a species of the [plants, or trees, called] جَنْبَة, which grows in the territory of [the tribe of] Temeem, and becomes large, so that the sheep, or goats, lie in its shelter: (M:) AHn says, (M,) in the "Book of Plants," (Mgh,) the ثَبَل (M,) or ثَبَل (Mgh,) [both appellations now applied to triticum repens, or dog's grass,] is the نَجْمَة; called in Persian ریزوپادله [?]; (Mgh;) its leaves are like those of wheat, but shorter, and it spreads upon the face of the ground, extending far, and becoming com-

plicated, or tangled, so as to be like felt (M, Mgh) upon the ground; (M;) it has many joints, or knots, and short internodal portions; and scarcely, or never, grows anywhere but over water, or in a place beneath which is water; (M, Mgh;) and it is one of the plants that are regarded as indicative of the existence of water:

n.un. with *ē*: (M:) Lth says that the *ثِيل* is a certain plant that tangles upon the ground: Th, on the authority of IAar, says that it is a kind of plant said to be that called *لَحْيَةُ التَّيْسِ*: and Sh says that the *ثِيلَة* is a green small tree [or plant] resembling the first shoots that come forth from grain. (T.)

ثَيْلٌ: see *ثَيْلٌ*, in two places.

أَثِيلٌ A camel large in the *ثِيل*; (T, S, M, K;) wide therein: (M:) pl. *ثَيْلٌ*. (K.)

مَثِيلَةٌ A place in which is the kind of plant called *ثِيل*. (Mgh.)